Acta Apostolicae Sedis

Volume I (1909)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1909

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 5*]

Number 1. January 1, 1909. Year I. Volume I. APOSTOLIC CONSTITUTION CONCERNING THE PROCLAMATION OF LAWS AND THE PUBLICATION OF ACTS OF THE HOLY SEE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, TO THE PERPETUAL MEMORY OF THE MATTER. The manner in which pontifical Constitutions and laws have been promulgated in the Catholic Church has not always been the same over time; however, for many centuries, it has been customary to publicly display copies of these documents in certain frequented places in the city, especially at the entrances of the Basilicas of the Vatican and the Lateran Palace. Those laws promulgated in Rome, as in the center of the Christian republic and the common homeland of the faithful, were considered to be promulgated everywhere among the nations, and to have the fullest force of law. However, since the method and manner of proclaiming a law depend on the will of the legislator, to whom it is proper to innovate and regulate established forms, and to use other methods as the circumstances of time and place require; it has happened that, even in past times, not all laws and Constitutions of the Apostolic See were promulgated in the aforementioned manner, that is, in the customary places in the city. More recently, especially through the work of the Sacred Congregations, which the Roman Pontiffs used to declare existing laws or to establish new ones, it has become customary that the acts of the Holy See and its decrees, once published with legitimate authority by the Office of the Secretary, were considered to be promulgated by that very fact. It is certainly not to be doubted that such acts, once made public, were ratified and confirmed, both because they were often accompanied by clauses that repealed any contrary provisions, and because this type of promulgation was either expressly or tacitly approved by the Supreme Pontiff. However, although this method of promulgation had full force, it lacked that solemnity which is due to the acts of the highest authority.

[*Latin ed. p. 6*]

Acts of the Apostolic See. - Official Commentary. 6th day. For this reason, many Bishops, not only by Us, but also by Our predecessors, have repeatedly, and most recently in requests concerning the codification of Canon Law, urged that an official Commentary be proposed by the highest authority of the Church, in which new ecclesiastical laws would be promulgated, and the acts of the Apostolic See would be made known. Therefore, after mature deliberation, and with the consultation of several Cardinals of the Holy Roman Church, and having considered the requests of the aforementioned prelates, by Our Apostolic authority, through the force of these letters, We decree that, beginning in the coming year of 1909, an official Commentary on the acts of the Apostolic See be published by the Vatican printers. We decree that pontifical constitutions, laws, decrees, and

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other writings of both the Roman Pontiffs and the sacred Congregations and Offices, when inserted and published in that Commentary by order of the Prefect, or the senior administrator of that Congregation or Office from which they originate, shall be considered legitimately promulgated, in this one and only way, whenever promulgation is required, unless otherwise provided by the Holy See. Furthermore, We decree that other acts of the Holy See, which appear to be useful for the common good, should also be included in the same Commentary, to the extent that their nature permits; and those in charge of the sacred Congregations, tribunals, and other offices should consult appropriately to accomplish this. These things We decree, We declare, We establish, decreeing that these Our letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, notwithstanding any contrary provisions. Given at Rome, at St. Peter's, in the year of the Incarnation of the Lord, 1908, on the 3rd day before the Kalends of October, in the sixth year of Our pontificate. A. CARD. DI PIETRO, R. CARD. MERRY DEL VAL, SECRETARY OF STATE, DATARY, SECRETARY, VISITATION OF THE CURIA, I. DE AQUILA, AND VICE-COMMISSIONS, Place s-p Plumbi Reg. in Scgret. Brevium V. CUGNONIUS.

[*Latin ed. p. 7*]

Apostolic Constitution *Sapienti consilio...*

7. CONSTITUTION OF THE APOSTOLIC SEE CONCERNING THE ROMAN CURIA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE OF THE MATTER.

With wise counsel, I, Pope Sixtus V, following in the footsteps of my predecessors and perfecting what they had begun, desired to increase the number of sacred assemblies of Cardinals, or Roman Congregations, some of which already existed for certain matters, and to contain them within their proper limits. Wherefore, by Apostolic Letters, on the twenty-second day of the month of January, in the year 1587, with the beginning *Immensa*, I established fifteen such Congregations, so that, "with a division among them and other officials of the Roman Curia, of the great burden of affairs," which are wont to be brought before the Holy See, it would no longer be necessary to conduct so much business and deliberation in the Consistory, and so that controversies might be examined more diligently, and the affairs of those from all places, whether through devotion to religion and piety, or through the pursuit of justice, or the obtaining of grace, or for other reasons who seek refuge with the Supreme Pontiff, might be expedited more quickly and easily. The extent to which these sacred Congregations have contributed to the preservation of ecclesiastical discipline, to the administration of justice, and to the relief of the Roman Pontiffs themselves, who are increasingly burdened with cares and affairs, has been ascertained from the history of the Church and is evident to all.

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However, with the passage of time, the order of the Roman Curia, established by Sixtus V, especially through the aforementioned Apostolic Letters, did not remain entirely intact. For, the sacred Congregations...

[*Latin ed. p. 8*]

8. Acta Apostolicae Sedis. - Official Commentary. The number [of congregations], according to the necessities of affairs and times, has been increased at one time, and diminished at another; and the jurisdiction itself, originally attributed to each Congregation, has been subject to changes, either by new prescriptions of the Roman Pontiffs, or by some custom gradually introduced and established. Consequently, today, the jurisdiction, or competence, of each [congregation] is not clear to all, nor well divided; several of the Sacred Congregations can speak on the same matter, and some have been reduced to dealing with only a few matters, while others are overwhelmed with business. Therefore, not a few Bishops and wise men, and especially the Cardinals of the Most Holy Roman Church, both in writing and verbally, and before Our predecessor, the blessed and revered Leo XIII, and before Ourselves, have repeatedly urged that suitable remedies be provided for these inconveniences. We, for Our part, have endeavored to do this, having issued Letters on the seventeenth day of the month of December in the year 1903 to the Roman Pontiffs; and to others, on the twenty-eighth day of the month of January in the year 1904, concerning the good of the Church; and also to others, on the twenty-sixth day of the month of May in the year 1906, to the Sacred Congregation concerning affairs. Now, since the matter also concerns the collection of ecclesiastical laws, it seemed most opportune to the Roman Curia to begin, so that it itself, being arranged in a suitable and clear manner, might more easily render its service to the Roman Pontiff and to the Church, and provide better assistance. Therefore, after consulting with several of the Most Holy Cardinals, We decree and ordain that the Congregations, Tribunals, and Offices which compose the Roman Curia, and to which the affairs of the entire Church are entrusted, after the autumn holidays of the current year, that is, from the third day of the month of November in the year 1908, shall be no other than those which are determined by the present Constitution, and that these, in number, order, competence, division, and constitution, shall remain according to the following laws.

[*Latin ed. p. 9*]

Constitutio Apostolica *Sapienti consilio*. 9 I. SACRAE CONGREGATIONES

1.° — Congregatio Sancti Officii.

1. Haec sacra Congregatio, cui Summum Pontificem praeest, doctrinam fidei et morum tutatur.

2. Eidem proinde soli manet iudicium de haeresi aliisque criminibus,

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quae suspicionem haeresis inducunt.

3. Ad ipsam quoque devoluta est universa res de indulgentiis, sive quae doctrinam spectet, sive quae usum respiciat.

4. Quidquid ad Ecclesiae praecepta refertur, uti abstinentiae, ieiunia, festa servanda, id omne, huic sacro Consilio sublatum, Congregationi Concilii tribuitur; quidquid ad Episcoporum electionem spectat, sibi vindicat Congregatio Consistorialis: relaxationem vero votorum in religione seu in religiosis institutis emissorum, Congregatio Negotiis sodalium religiosorum praeposita.

5. Etsi peculiaris Congregatio sit constituta de disciplina Sacramentorum, nihilominus integra manet Sancti Officii facultas ea cognoscendi quae circa privilegium, ut aiunt, Paulinum, et impedimenta disparitatis cultus et mixtae religionis versantur, praeter ea quae attingunt dogmaticam de matrimonio, sicut etiam de aliis Sacramentis doctrinam.

2.° — Congregatio Consistorialis.

1. Duas haec sacra Congregatio, easque distinctas partes complectitur.

2. Ad primam spectat non modo parare agenda in Consistoriis, sed praeterea in locis Congregationi de Propaganda Fide non obnoxiis novas dioeceses et capitula tum cathedralia tum collegiata constituere; dioeceses iam constitutas dividere; Episcopos, Administratores Apostolicos, Adiutores et Auxiliarios Episcoporum eligere; canonicas inquisitiones seu processus super eligendis indicere actosque diligenter expendere; ipsorum peri elitari doctrinam. At si viri eligendi vel dioeceses constituendae aut dividendae sint extra Italiam, administri Officii a publicis Negotiis, vulgo Secretariae Status, ipsi documenta excipient et positionem conficient, Congregationi Consistoriali subiiciendam.

3. Altera pars ea omnia comprehendit, quae ad singularum dioecesium regimen, modo Congregationi de Propaganda Fide subiectae non sint.

[*Latin ed. p. 10*]

10. *Acta Apostolicae Sedis.* - *Commentarium Officiale.* Matters which previously pertained to the Congregations of Bishops and the Council, and which are now assigned to the Consistory, are here listed. Therefore, vigilance will be maintained regarding the fulfillment, or lack thereof, of the obligations with which Ordinaries are bound; knowledge of those matters which Bishops have reported in writing concerning the state of their dioceses; the institution of Apostolic visitations, and the examination of those which have been completed; and, after a faithful exposition of the facts has been presented to Us on each occasion, the determination of those matters which have been deemed either necessary or opportune; finally, all matters pertaining to the governance, discipline, temporal administration, and studies of Seminaries.

4. This Congregation will resolve doubts concerning the competence of

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the various Sacred Congregations in cases of conflict of jurisdiction.

5. The Supreme Pontiff will continue to be the Prefect of this Holy Council. To him will be attached, ex officio, the Cardinal Prefect of the Secret Archives of the Holy Office and the Secretary of State, along with others whom the Supreme Pontiff may deem suitable to be included.

6. A Cardinal will always be chosen by the Supreme Pontiff for this office; another will be a Prelate, bearing the title of Assessor, who will perform the same duties as the Secretary of the Sacred College of Cardinals, and a sufficient number of officials will assist him.

7. The consultants of this Congregation will be the Assessor of the Holy Office and the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, during their tenure; to these will be added others whom the Supreme Pontiff may select.

3.° — Congregation for the Discipline of the Sacraments.

1. To this Holy Congregation is assigned all legislation concerning the discipline of the seven Sacraments, without prejudice to the rights of the Congregation of the Holy Office, according to what has been stated above, and of the Congregation of Sacred Rites concerning the ceremonies which must be observed in the celebration, administration, and reception of the Sacraments.

Furthermore, all matters which have hitherto been decided and granted by other Congregations, Tribunals, or Offices of the Roman Curia are now assigned to this Congregation, including matters concerning the discipline of marriage, such as dispensations in foro externo, both for the poor and the wealthy, annulments, dispensations regarding impediments, the separation of spouses, the restoration or legitimization of children; and also matters concerning the discipline of the other Sacraments, such as dispensations for the ordination of priests, without prejudice to the rights of the Congregation for Religious Orders, which is responsible for regulating the ordination of members; dispensations concerning the place, time, and conditions for receiving the Eucharist, for the Sacred Liturgy, and for the reservation of the Most Holy Sacrament; and other matters of this kind.

[*Latin ed. p. 11*]

Apostolic Constitution *Sapienti consilio*. 11 3. Questions also concerning the validity of marriage or of Holy Orders, and other matters pertaining to the discipline of the Sacraments, are decided by the same Congregation, provided that the rights of the Holy Office are observed. However, if the same Congregation judges that such questions should be treated in a judicial manner, then it shall refer them to the tribunal of the Sacred Roman Rota. 4. This Congregation, as with all the others that follow, shall have a Cardinal Prefect, who presides over the Sacred Order, with a number of Cardinals chosen by the Supreme Pontiff, along with a Secretary and other

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necessary officials and consultants. 4.° — The Congregation of the Council. 1. To this Sacred Congregation is assigned that part of the business which pertains to the general discipline of the secular clergy and of the Christian people. Therefore, it is its duty to ensure that the precepts of the Church are observed, such as fasting (except for that pertaining to the Eucharist, which belongs to the Congregation for the Discipline of the Sacraments), abstinence, tithes, the observance of holy days, with the power to grant dispensations from these laws to the faithful when it is opportune; to regulate matters concerning parish priests and canons; also matters concerning pious sodalities, pious unions, pious bequests, pious works, offerings for Masses, benefices or offices, ecclesiastical goods, treasuries, diocesan taxes, and other similar matters. It also considers all matters pertaining to ecclesiastical immunity. To this Congregation is reserved the power to exempt from the conditions required for the attainment of benefices, whenever the collation pertains to the Ordinary. 3. All matters pertaining to the celebration and recognition of Councils, and to gatherings or conferences of Bishops, belong to this Congregation, except for the Congregation specially established for the revision of Councils. 4. This Congregation is the competent or legitimate tribunal in all cases concerning matters assigned to it, which it judges should be treated according to the rules of discipline, or, as is commonly said, in the disciplinary line; other cases shall be referred to the Sacred Roman Rota. 5. To the Congregation of the Council is added and united the Congregation specially known as the Lauretan Congregation. 5.° — The Congregation for Religious Orders and Sodalities. 1. This Sacred Congregation claims jurisdiction only over matters pertaining to religious members of both sexes, bound by solemn or simple vows, and to those who, although without vows, live together in community.

[*Latin ed. p. 12*]

The Acts of the Apostolic See. - Official Commentary. They act in the manner of religious, and also pertain to the third secular orders, in general, whether the matter is being dealt with among the religious themselves, or whether it concerns them in relation to others. Therefore, it assumes jurisdiction over all matters that arise either between Bishops and religious of both sexes, or among the religious themselves. It is the competent tribunal in all cases that are dealt with on the grounds of discipline, or, as it is commonly said, in the disciplinary line, concerning a religious member, a religious community, or a plaintiff; other cases shall be referred to the Roman Sacred Rota, always respecting the rights of the Holy Office concerning cases pertaining to this Congregation. 3. Finally, this Congregation is granted the power to grant dispensations from common law for religious members. 6.° — The Congregation for the Propagation of the Faith. 1. The jurisdiction of this Sacred Congregation is limited to those regions where, the sacred Hierarchy not yet being established, the status of a mission still

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prevails. However, because some regions, even though the Hierarchy is established, still have something in their initial stages, we wish that they be subject to the Congregation for the Propagation of the Faith. 2. Therefore, we decree that the ecclesiastical provinces of England, Scotland, Ireland, and Holland, and the diocese of Luxembourg; - in America - the ecclesiastical provinces of the dominion of Canada, Newfoundland, and the United States of America, are exempt from the jurisdiction of the Congregation for the Propagation of the Faith and are subject to common law. Therefore, matters pertaining to these places will henceforth not be handled by the Congregation for the Propagation of the Faith, but, according to their various natures, by other Congregations. 3. The remaining ecclesiastical provinces and dioceses, which have hitherto been subject to the jurisdiction of the Congregation for the Propagation of the Faith, remain within its jurisdiction and power. Likewise, we decree that all Apostolic Vicariates, Prefectures, or missions, including those that are subject to the Congregation for Extraordinary Ecclesiastical Affairs, also belong to it. 4. Nevertheless, in order to promote the unity of governance, we wish that the Congregation for the Propagation of the Faith refer to other specific Congregations whatever pertains to the faith, or to marriage, or to the discipline of sacred rites. 5. As for religious members, this same Congregation claims for itself whatever pertains to religious, whether as missionaries, or as individuals, or together. Whatever pertains to religious as such, whether as individuals, or

[*Latin ed. p. 13*]

Constitutio Apostolica, *Sapienti consilio*. 13. Quae res simul tractatae sunt, ad Congregationem religiosorum, quae Negotiis praeposita est, remittantur aut relinquuntur. 6. Unitam habet Congregationem pro Negotiis rituum orientalium, cui integra manent quae huc usque servata sunt. 7. Praefectura specialis pro re oeconomica desinit esse; omnium vero bonorum administratio, etiam reverendae Camerae Spoliorum, ipsi Congregationi de Propaganda Fide committitur. 8. Cum hac Congregatione coniungitur coetus pro unione Ecclesiarum dissidentium. 7.° — Congregatio Indicis. 1. Huius sacrae Congregationis in posterum erit non solum delatos sibi libros diligenter excutere, eos si oportuerit prohibere, et exemptiones concedere; sed etiam ex officio inquirere, qua opportuniore licebit via, si quae in vulgus edantur scripta cuiuslibet generis, damnanda; et in memoriam Ordinariorum reducere, quam religiose teneantur in perniciosa scripta animadvertere, eaque Sanctae Sedi denunciare, ad normam Const. *Officiorum*, xxv Ian. MDCCCXCVIL 2. Cum vero librorum prohibitio saepe propositam habeat catholicae fidei defensionem, qui finis est etiam Congregationis Sancti Officii, decernimus ut in posterum omnia quae ad librorum prohibitionem pertinent, eaque sola, utriusque Congregationis Patres Cardinales, Consultores, administri secum invicem communicare possint, et omnes

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hac de re eodem secreto adstringatur. 8.° — Congregatio sacrorum Rituum. 1. Haec sacra Congregatio ius habet videndi et statuendi ea omnia, quae sacros ritus et caeremonias Ecclesiae latinae proxime spectant, non autem quae latius ad sacros ritus referuntur, cuiusmodi sunt praecedentiae iura, aliaque id genus, de quibus, sive servato iudiciario ordine sive ratione disciplinae, hoc est, uti aiunt, in linea disciplinan disceptetur. 2. Eius proinde est praesertim advigilare ut sacri ritus ac caeremoniae diligenter serventur in Sacro celebrando, in Sacramentis administrandis, in divinis officiis persolvendis, in iis denique omnibus quae Ecclesiae latinae cultum respiciunt; dispensationes opportunas concedere; insignia et honoris privilegia tam personalia et ad tempus, quam localia et perpetua, quae ad sacros ritus vel caeremonias pertineant, elargiri, et cavere ne in haec abusus irrepant.

[*Latin ed. p. 14*]

14. Acta Apostolicae Sedis. - Official Commentary. 3. Finally, it must execute all those things which pertain to the beatification and canonization of Saints, or to sacred Relics in any way. 4. To this Congregation are added a liturgical group, a historical-liturgical group, and a group for sacred music. 9.° — The Congregation of Ceremonies. This sacred Congregation retains intact the rights hitherto granted to it; therefore, it pertains to it the regulation of ceremonies to be observed in the papal chapel and palace, and of the sacred functions which the Cardinals perform outside the papal chapel; also, it investigates questions concerning the precedence of Cardinals, and of Legates sent by various nations to the Holy See. 10.° — The Congregation for Extraordinary Ecclesiastical Affairs. This Congregation is concerned only with those sacred affairs which are submitted to its examination by the Supreme Pontiff through the Cardinal Secretary of State, especially those which have some connection with civil laws and pertain to agreements concluded with various states. 11.° — The Congregation for Studies. To this sacred Congregation is entrusted the regulation of studies in which major academies, or those which are called Universities, or Faculties, dependent on the authority of the Church, must engage, including those administered by members of a religious family. It examines and approves new institutions; it grants the faculty to confer academic degrees, and, when it concerns a singular man of recommended learning, it can itself confer them.

[*Latin ed. p. 15*]

Apostolic Constitution: *Sapienti consilio*. February 15. TRIBUNALS: 1.° The Sacred Penitentiary. The jurisdiction of this sacred court or tribunal is limited solely to those matters pertaining to the internal forum, even those not pertaining to the sacraments. Therefore, since external forum dispensations concerning marriage are referred to the Congregation for the Discipline of the Sacraments, this tribunal grants indulgences,

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dispensations, commutations, sanctions, and remissions; furthermore, it resolves questions of conscience and clarifies them. 2.° The Sacred Roman Rota. Since the tribunal of the Sacred Roman Rota, which in past times was praised in every way, has almost ceased to judge various causes in this age, it has happened that the Sacred Congregations are overburdened with contentious matters. To remedy this inconvenience, adhering to those things which Our Predecessors, Sixtus V, Innocent X II, and Pius VI, established, We not only order "that no contentious causes, whether civil or criminal, requiring a judicial process and evidence, be received or recognized by the Sacred Congregations" (Letter of the Secretariat of State, April 17, 1728); but furthermore, We decree that all contentious causes, not greater in importance, which are brought before the Roman Curia, shall henceforth be referred to the tribunal of the Sacred Roman Rota, which We restore to its functions with these letters, according to the law which We place in the appendix of this Constitution, saving, however, the rights of the Sacred Congregations, as previously prescribed. 3.° The Apostolic Signature. Furthermore, We consider it necessary to restore the highest tribunal of the Apostolic Signature, and We restore it with these letters, or rather, We establish it anew, according to the manner determined in the aforementioned law, the ancient order of the tribunals of the Papal Signature having been suppressed through grace and justice.

[*Latin ed. p. 16*]

16. Acta Apostolicae Sedis. - Official Commentary. III. OFFICES 1.° — The Apostolic Chancery. 1. This Office is presided over by one of the Cardinals of the Holy Roman Church, who henceforth will bear the title of Chancellor, and not Vice-Chancellor. He, according to ancient custom, performs the office of notary in the sacred Consistories. 2. To the Office of the Chancery, henceforth, this single function is reserved as its own: to issue Apostolic Letters sealed with lead concerning the provision of consistorial benefices, concerning the institution of new dioceses and chapters, and for other important affairs of the Church. 3. One method for issuing these will be through the Chancery, according to a separate regulation to be provided, with the methods said to be through the secret channels of the Camera and the Curia being abolished. 4. The aforementioned Letters or Bulls will be issued either by order of the Consistorial Congregation concerning matters within its jurisdiction, or by order of the Supreme Pontiff concerning other matters, always observing the specific terms of the order in each case. 5. With the suppression of the College of Prelates, who are called Abbreviators of greater or lesser residence, or of greater or lesser rank; the functions which were theirs in subscribing to Apostolic Bulls are transferred to the College of Apostolic Protonotaries, who are called participants. 2.° — The Apostolic Registry. 1. This Office is presided over by one of the Cardinals of the Holy Roman Church, who henceforth will

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bear the title of Datary, and not Pro-Datary. 2. To the Registry, henceforth, this single ministry is assigned as its own: to ascertain the suitability of those who aspire to benefices reserved to the Apostolic See, which are not consistorial; to prepare and issue Apostolic Letters for their collation; to exempt, when conferring a benefice, from the required conditions; to manage the pensions and charges which the Supreme Pontiff imposes in the aforementioned conferral of benefices. 3. In all of these matters, it will observe specific rules proper to itself, and other rules to be separately provided.

[*Latin ed. p. 17*]

Apostolic Constitution, *Sapienti consilio*. 17, 3° — The Apostolic Camera. This Office is entrusted with the care and administration of the temporal goods and rights of the Holy See, especially during times when the See is vacant. This Office is presided over by the Cardinal Camerlengo of the Holy Roman Church, who, in the exercise of his office, during the vacancy of the See, shall act according to the norms established by the Constitution *Vacante Sede Apostolica*, December 25, 1904. 4.° — The Secretariat of State. This Office, whose supreme director is the Cardinal Secretary of State, that is, of public affairs, will consist of three parts. The first part will deal with extraordinary affairs, which must be submitted for examination to the aforementioned Congregation; other matters, according to their diverse nature, will be referred to particular Congregations; the second will be concerned with ordinary affairs, and to it will pertain, among other things, the granting of honors, both ecclesiastical and civil, except those reserved to the officials of the papal household; the third will be dedicated to the dispatch of Apostolic Briefs, which are entrusted to it by various Congregations. — Presiding over the first part is the Secretary of the Congregation for Extraordinary Affairs; over the second, the Substitute for Ordinary Affairs; and over the third, the Chancellor of Apostolic Briefs. Among these presiding officers, the first is the Secretary of the Sacred Congregation for Extraordinary Affairs, and the second is the Substitute for Ordinary Affairs. 5.° — The Secretariat for Briefs to Princes and Latin Letters. This double Office will continue to perform its functions, as before, concerning the acts of the Supreme Pontiff written in Latin. Furthermore, in all Apostolic letters, whether issued by the Chancery or the Datary, the beginning of the year will be reckoned, not from the Feast of the Incarnation of the Lord, that is, from the twenty-fifth day of the month of March, but from the Kalends of January. Therefore, the Congregations, Tribunals, and Offices that we have mentioned will constitute the Roman Curia, observing their own constitutions, as they existed before these our Letters, unless they have been changed according to the above prescriptions or according to the laws and norms, whether general or special, which are added to this

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Constitution.

[*Latin ed. p. 18*]

18. Acts of the Apostolic See. - Official Commentary. The Congregation, which is called the Reverend Fabric of St. Peter, will henceforth be responsible for the family affairs of the Basilica of the Prince of the Apostles, observing to the letter the norms established by Benedict XIV in the Constitution *Quanta curarum*, dated November 15, 1741. The groups dedicated to promoting studies, whether of Scripture or of history; to the administration of the Basilica of St. Peter; and to the preservation of the Faith in the City, remain in their existing state. We transfer to a special assembly of Cardinals the jurisdiction and functions that belonged to the Congregation for the Apostolic Visitation of the City, in order to establish a Vicariate of the City. In all and each of the aforementioned Congregations, Tribunals, and Offices, it must be solemnly observed that nothing of a serious or extraordinary nature be undertaken, unless it has been previously communicated to the Moderators thereof, to Us and to Our Successors for the time being. Furthermore, every judgment, whether of grace, or of justice, requires papal approval, except for those for which the Moderators of the aforementioned Offices, Tribunals, and Congregations have been granted special faculties, and except always for the judgments of the Sacred Roman Rota and the Apostolic Signature concerning their respective jurisdictions. To this Constitution are appended the specific laws and norms, both general and particular, by which discipline and the manner of conducting business are established in the Congregations, Tribunals, and Offices; and we command that these laws and norms be observed to the letter by all. And these things ought indeed to be valid for the fullness of the Apostolic See; for in the absence of the Apostolic See, one must adhere to the laws and regulations established in the aforementioned Constitution. We decree that these present Letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they shall be observed by those to whom they pertain, or who may pertain to them from time to time, in all things and through all things, faithfully.

[*Latin ed. p. 19*]

By Apostolic Constitution, with wise deliberation, 19. It is most fitting to confirm, and it shall be void and of no effect if anyone should attempt to alter anything concerning these matters. Notwithstanding Our own regulations and those of the Apostolic Chancery concerning matters of law, which are not to be set aside, and other Apostolic Constitutions and ordinances, or any other statutes, customs, and all other contrary things, even those especially worthy of mention. Given in Rome, at Saint Peter's, in the year of the Incarnation of Our Lord one thousand nine hundred and eighty-eight, on the feast of the Holy Apostles Peter and Paul, three days before

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the Kalends of July, in the fifth year of Our Pontificate.

A. CARD. DIPIETRO, *PRO-DATARIUS*

R. CARD. MERRYDELVAL, *A SECRETIS STATUS*

visa

DK CURIA

I. DE AQUILA

E VICECOMITIBUS

Loco *hic* Plitmhl lieg, in Segret.
Brevium

V. CUGNONIUS.

[*Latin ed. p. 20*]

Acta Apostolicae Sedis. - Official Commentary. 20 L E X PROPRIA SACRAE ROMANAE ROTAE ET SIGNATURAE APOSTOLICAE

TITLE 1. SACRA ROMANA ROTA

CHAPTER I. - CONCERNING THE CONSTITUTION OF THE SACRA ROMANA ROTA

Canon 1. § 1. The Sacra Romana Rota consists of ten Prelates elected by the Roman Pontiff, who are called Auditors.

§ 2. These must be priests, of mature age, at least possessing a doctorate in theology and canon law, distinguished by the integrity of their lives, prudence, and expertise in the law.

§ 3. When they reach the age of seventy-five years, they become emeritus and cease from the office of judge.

Canon 2. § 1. The Sacra Rota constitutes a College, presided over by the Dean, who is first among his peers.

§ 2. The Auditors, after the Dean, take their seats in order of seniority of their appointment, and in equal seniority of appointment, by seniority of ordination to the priesthood, and in equal seniority of appointment and ordination, by age.

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§ 3. If the Dean's office is vacant, he who holds the first seat after the Dean succeeds to the office of Dean by right.

Canon 3. § 1. Each Auditor, with the approval of the entire College of the Rota and with the consent of the Supreme Pontiff, may choose one assistant for his studies, who possesses a doctorate in canon law, at least, from a public university or a faculty recognized by the Holy See, and who demonstrates integrity of life and conduct.

§ 2. The assistant must perform his duties under the mandate of his Auditor, and remains in office at his request.

[*Latin ed. p. 21*]

Law proper to the Roman Rota and the Apostolic Signatura. Canon 4, § 1. Furthermore, there shall be in the Sacred Rota a promoter of justice for the protection of law and right, and a defender of the sacred bond of marriage, of religious profession, and of sacred ordination. § 2. These priests must be distinguished by a doctorate in theology and in canon law at the very least, of mature age, and outstanding in prudence and legal expertise. § 3. They shall be chosen by the Supreme Pontiff, upon the proposal of the College of Auditors of the Rota. Canon 5, § 1. There shall also be notaries, as many as are necessary for the proceedings of the Sacred Rota, who, furthermore, shall perform the duties of actuaries and registrars in the Sacred Tribunal. § 2. At least two of these shall be priests: and in criminal cases involving clerics or religious, the duties of notary and actuary shall be reserved solely to these. § 3. All shall be chosen by the College of the Rota, according to the rule given for other offices of the Holy See. And their election shall be confirmed by the Supreme Pontiff. Canon 6, § 1. One or two laymen of mature age and of proven life shall be appointed for the custody of the seat and the hall of the Sacred Rota, who, whenever it is necessary, shall perform the duties of messengers and attendants. § 2. They shall be chosen by the College of the Rota with an absolute majority of votes. Canon 7, § 1. Each Auditor of the Sacred Rota, after being nominated, before assuming the office of judge, shall take an oath, before the entire College, with one of the notaries of the Sacred Tribunal present, who will record the proceedings, to duly and faithfully fulfill the office. § 2. The same oath shall be taken by each assistant to the Auditors, and by the administrators of the tribunal, before the Dean of the Sacred Rota, with one of the notaries also present. Canon 8. In criminal matters, in spiritual causes, and in others, when from the revelation of some act prejudice may arise to the parties, or from the very tribunal itself -

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - Official Commentary. A secret obligation is imposed upon all, and Auditors, assistants to the Auditors, and the administrators of the tribunal are bound to observe the secrecy of office. Canon 9,

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§ 1. Auditors who have violated this secret, or who, through culpable negligence or deceit, have caused serious harm to the proceedings, are liable for damages; and, at the request of the injured party, or even ex officio, they may be punished by the judgment of the Apostolic Signature, confirmed by the Most Holy [Father]. § 2. The administrators of the tribunal and the assistants to the Auditors, who have acted similarly, are likewise liable for damages; and, at the request of the injured party, or even ex officio, they may be punished by the judgment of the entire College, according to the extent of the damage and the culpability. Canon 10, § 1. Declarations of fidelity, with a certified copy, may be prepared by notaries at the request of any petitioner. § 2. However, notaries are not permitted to extract documents from the archive, nor to communicate them to those requesting them, unless by order of the President of Tournus, before whom the cause is being heard, if the document is required for the purpose of the cause; or by order of the Dean, if a document is required for another purpose. Canon 11. The Sacred Rota has jurisdiction in two ways, either through a college of three Auditors, or by the consideration of all [members], unless the Supreme Pontiff has otherwise determined, either by himself or through the advice of a certain Sacred Congregation. Canon 12, § 1. The colleges proceed in this order. The first college consists of the three most recent Auditors; the second and third consist of the six preceding [members]; the fourth consists of the Dean and the two most recent Auditors, who again enter the series of colleges; the fifth and sixth colleges consist of the six Auditors who precede; the seventh consists of the Sub-Dean and the Dean of the Rota, together with the most recent Auditor, who again enters the series; finally, the eighth, ninth, and tenth colleges consist of the nine remaining Auditors; and so on, maintaining this order perpetually. § 2. The colleges succeed each other in judging, according to the order in which the causes were brought before the tribunal of the Sacred Rota. § 3. If, after a cause has already been decided by one college, a second judgment is required, the cause is considered by the college that immediately follows, even if that college has assumed another cause to be judged according to the preceding paragraph. And if a third judgment is required, in the same way, the college that immediately follows the two preceding colleges undertakes to consider the cause.

[*Latin ed. p. 23*]

Law proper to the Roman Rota and the Apostolic Signatura. 23 § 4. In each *turno*, or group of auditors, the President is always the auditor to whom the higher rank belongs. § 5. If anyone, due to infirmity or another just cause, is unable to participate in judging within his *turno*, a first available auditor, not from the next *turno*, but from a subsequent one, shall take his place, by a prior decree of the Dean. And if a third opinion is required, the tenth auditor of the Rota, or another who has not participated

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in three *turni*, shall take the place of the auditor who is prevented. § 6. An auditor who, due to the impediment of another auditor, is substituted, even if he is senior, cannot be the President of the *turno*, if the cause has already begun, and another President has already been appointed.

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Canon 13. Regarding vacations of the Rota tribunal and its administrators, the same rule is followed as for the other offices of the Holy See.

CHAPTER II. - OF THE COMPETENCE OF THE SACRED ROMAN ROTA

Canon 14. § 1. The Sacred Rota judges in the first instance the causes which the Roman Pontiff has called to his tribunal, either of his own motion or at the request of the parties, and which have been referred to the Sacred Rota; and, if necessary, and unless otherwise stipulated in the commission's decree, it also judges in the second and third instances, through subsequent *turni*, according to the prescriptions of canon 12. § 2. It judges in the second instance the causes which have been judged in the first instance by the tribunal of the Vicar of the City and by other ordinary tribunals, and which are brought before the Holy See by a legitimate appeal. It also judges these causes, if necessary, even in the third instance, according to the manner prescribed in canon 12. § 3. Finally, it judges in the last instance the causes which have already been considered by ordinaries and by other tribunals in the second or a later instance, which have not become res judicata, and which are brought before the Holy See by a legitimate appeal. § 4. It also examines appeals for restitution in integrum from any judgments which have become res judicata and for which no remedy can be found with the judge of the second instance, according to the title "De restitutione in integrum"; provided, however, that this does not apply to a matter which is res judicata by a judgment of the Sacred Roman Rota; and in these cases, it judges both concerning the *forma* and concerning the *meritum*.

[*Latin ed. p. 24*]

Acta Apostolicae Sedis. - Official Commentary. 24 Canon 15. Greater causes, or those which are so by reason of the object, or by reason of the persons involved, are excluded from the jurisdiction of this tribunal. Canon 16. Against the dispositions of Ordinaries, which are not sentences issued in a formal judicial proceeding, no appeal or recourse is granted to the Sacred Roman Rota; but their cognizance is reserved to the Sacred Congregations. Canon 17. The lack of authority of the Sacred Rota in examining cases, concerning which the two preceding canons speak, is absolute, so that it cannot even incidentally examine them, and if it nevertheless pronounces a judgment, this judgment is null by law. CHAPTER III. - CONCERNING

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THE METHOD OF JUDGING OF THE SACRED ROMAN ROTA. Canon 18. § 1. The parties themselves can present their case and state their rights before the Sacred Rota. § 2. However, if they assume an advocate, they must choose him from among those approved according to Title III of this law. § 3. An advocate can be chosen by the party, either as a consultant and assistant, or as a patron to whom the entire defense of the case is entrusted; in either case, a written mandate must be delivered to him, which must be presented to the tribunal and kept in the records. § 4. An advocate who is hired to assist is bound to instruct his client, as far as necessary, about the rules and procedures of the Sacred Tribunal, to give him appropriate advice on how to proceed, and to sign with him a defense and a response. § 5. If the parties themselves, even with the assistance of an advocate as in § 3, undertake their own defense, they may use a written defense and response in the vernacular language admitted by the Sacred Tribunal. § 6. In any case, there must always be only one written defense and response, that is, either of the party or of his patron; never two, that is, of both. Canon 19. § 1. When an appeal or a commission to judge a case in the ordinary form arrives at the protocol of the Sacred Rota,

[*Latin ed. p. 25*]

The proper law of the Roman Rota and the Apostolic Signatura. 25. A brief or letter of referral, transmitted by order of the Dean, is sent to the Auditor of the designated turnus, to whom the judgment of the case pertains in order and precedence, according to the preceding canon 12; then, having taken cognizance of the case, the turnus proceeds to its examination according to the ordinary laws and regulations. § 2. If the commission for judging has been formed, not in the ordinary manner, but in a special manner, that is, with five, or seven, or all the Auditors, or only for the purpose of a vote, the Sacred Rota must, above all, observe the form of the commission according to the tenor of the rescript, and in other respects, proceed according to the rules of common law and those proper to itself. Canon 20. Whenever a question arises in the Sacred Rota concerning the provisional execution of a sentence or concerning the inhibition of execution, the matter must be definitively decided by the President of the turnus, to whom the judgment of the case in its substance pertains. Canon 21. The President of the turnus, or the group of Auditors which constitutes the tribunal, is also, by himself, the Proponent or relator of the case. If he has a just reason for declining this office, after hearing the other members of the turnus or group of Auditors, he will decide who will assume the office of Proponent in his place. Canon 22. § 1. If, in any case, an investigation is required, the investigation shall be conducted according to the accepted canonical rules. § 2. The Proponent or relator cannot simultaneously be the investigator of the case, but this office must be requested by the Dean from another Auditor of a different turnus. Canon 23. § 1. After a case has been

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introduced and investigated before the Sacred Rota, the plaintiff, or even the defendant, if he is present, will request the Proponent to set a day for the other party to present their defense, or to reach an agreement on the points in dispute. § 2. The Proponent, or his assistant, will set the date at the bottom of the brief. This must be immediately communicated to the other party in a certified copy. Canon 24. § 1. If, on the day assigned for the settlement of disputes, the party summoned does not appear, and neglects to provide a legitimate excuse for their absence, they shall be declared contumacious, and, at the request of the present and diligent party, the formula of the disputed points and the date for the presentation of the case shall be established ex officio, and immediately.

[*Latin ed. p. 26*]

26. It shall be made known to the other party, by official notification, so that, if it so desires, it may present its objections to the formula of the doubts, and clear itself of contumacy, within a reasonable time limit established by the presiding judge or a suitable assistant thereof. § 2. If the parties are present and agree on the formula of the doubts and on the day of the presentation of the case, and if the presiding judge or his assistant has nothing to object to on their part, a suitable decree shall be issued to confirm this. § 3. If the parties do not agree on the formula of the doubts, or on the day of the presentation of the case; or if the presiding judge or his assistant deems that the conclusions of the parties cannot be accepted, the definition of the controversy shall be reserved for the judgment of the entire body of Tournus; which, after discussing the incidental question, shall render a decree pertaining to the matter. § 4. The formula of the doubts cannot be altered in any way, except at the request of one of the parties, or of the promoter of justice, or of the defender of the bond, after the other party has been heard, by a new decree of the presiding judge or of Tournus, as has been established by the presiding judge or by Tournus. § 5. The day can also be changed in the same manner; but this change can also be made by official notification, if the presiding judge or Tournus deem it necessary. Canon 25. § 1. Any sentences, decrees, and acts against which an objection has been made, must be presented to the Sacred Rota at least ten days before the commencement of the litigation. § 2. The documents which the parties have to produce in support of their respective theses, must be deposited in the protocol of the Sacred Rota at least thirty days before the discussion of the case, so that they may be examined by the judges, the officials of the tribunal, and the other party, in the very place where the protocol is kept, from which they may not be removed. § 3. These documents must be in proper legal form, and they must be presented in authentic form, bound together in a bundle, with an index attached, so that they may not be withdrawn or lost. Canon 26. § 1. The defense must be printed, and thirty days before the discussion of the case (namely, at the same time as the

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documents mentioned in the preceding canon), it must be distributed in duplicate to each judge, the notaries of the protocol, and the archives, as well as to the promoter of justice and the defender of the bond, if they are present at the hearing. It must also be exchanged with the other party or parties, so that there may be opportunity for response. § 2. A summary must be appended to the defense, also printed, in which the most important documents are contained.

[*Latin ed. p. 27*]

Laws proper to the Roman Rota and the Apostolic Signatura. Title V. Canon 27. § 1. Responses must be presented ten days before the discussion of the case, that is, twenty days after the distribution of the defense, together with any new documents that may need to be added, while also observing in this case the rules of canons 24 and 25. § 2. Once this has been done, the case is considered closed, and neither the parties nor their advocates may add or write anything further. § 3. However, if new documents are presented, it is always permissible to present them. But in that case, the presenting party must prove that they only discovered these documents recently. If these new documents are admitted, the presiding judge must grant a reasonable time to the other party to respond to them. Otherwise, there will be no judgment. § 4. It is within the power and duty of the presiding judge to reject documents presented late, which cause delays. Canon 28. The time periods established by the preceding canons may be extended by the judge at the request of one party, after the other party has been heard, or even shortened, if the judge deems it necessary, provided that both parties consent. Canon 29. § 1. The defense must not exceed twenty pages in ordinary typewritten form of a Roman folio. The responses must not exceed ten pages. § 2. If, due to the importance, difficulty, or large volume of documents, a party or advocate needs to exceed these limits, they will obtain permission for this from the presiding judge by means of a supplication. The presiding judge, in his decree, will establish the additional number of pages he allows, and it is forbidden to exceed this number. § 3. A copy of both the defense and the response must be presented to the presiding judge or his assistant, before they are printed and published, in order to obtain permission for printing and publication. § 4. No writing of the Sacred Rota intended for printing may be published, unless it is in a printing house approved by the College of the Sacred Rota. Canon 30. Oral statements made to the judge are prohibited in the Sacred Rota; however, a moderate discussion is permitted for the clarification of doubts before the tribunal, whether requested by one or both parties, or if the tribunal determines that it should take place. In such a discussion,

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these rules must be observed:

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary. 1. The hearing shall take place on a day and hour suitably assigned by the tribunal, at an appropriate time between the presentation of the response and the scheduled date of judgment; 2. The parties are not regularly permitted to present their case directly before the judges; rather, they must appoint one of their advocates, whom they have assigned to assist them, or who has been designated as their patron or procurator. However, it is within the power of the tribunal to admit them for reasonable reasons, or to summon them and order them to be present; 3. Two days before the hearing, the parties must submit to the auxiliary of the presiding judge a summary of the points to be discussed with the other party, in a few words, consisting of one or two paragraphs, setting forth the content. And the auxiliary will communicate these to the parties, together with any questions prepared by the turn's Auditors, if they have any, about which the parties may wish to be questioned; 4. The hearing shall not take the form of an oration; but, under the guidance and moderation of the presiding judge, it shall be confined to the limits of clarifying the doubts; 5. One of the notaries of the tribunal shall be present for this purpose, so that, if any party requests it and the tribunal consents, he may take note of the arguments, admissions, or conclusions, for the record of the proceedings; 6. Whoever, in the hearing, utters insults, or does not show due reverence and obedience to the tribunal, loses the right to speak further, and if it concerns a procurator or advocate, he may be punished, according to the gravity of the offense, even with suspension or deprivation of office. Canon 31. § 1. On the day assigned for judgment, the Auditors must convene in council for a secret discussion of the case. § 2. Each Auditor shall submit in writing his conclusions or opinion, with brief proofs, both in fact and in law. Nevertheless, it is always permissible for the Auditors to retract from their conclusions, if they deem it just and necessary. The individual Auditors are required to deposit their conclusions in the records of the case for the sake of record; however, these shall be kept secret. § 3. The judgment shall be that in which at least two of the Auditors agree, or the absolute majority of those present, if the tribunal is constituted of more than three Auditors. § 4. If the judges do not wish or are unable to reach a judgment in the first discussion, they may postpone the judgment to the first subsequent meeting of the same turn, which may not be postponed beyond one week, unless there are intervening vacations of the tribunal. Canon 32. § 1. Once the matter has been concluded in the council of the Auditors, the presiding judge shall sign on the file of proceedings

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the dispositive part of the judgment, that is, the answers to the doubts:

[*Latin ed. p. 29*]

Law Proper to the Roman Rota and the Apostolic Signatura. 29. That which can be signified to the parties by the notary of the tribunal, unless the tribunal has decided to keep its decision secret until the formal promulgation of the sentence. § 2. This must be carried out within ten days, or at most within thirty days in more complex cases; and it must be written either by the presiding judge of the cause, or by another of the Auditors to whom this task has been entrusted in the secret discussion of the cause. § 3. It must be written in the same Latin language; and the reasons, both in fact and in law, must be contained therein under penalty of nullity. § 4. It will be signed by the President of the tribunal and by the other Auditors together with one of the notaries of the Holy Rota. Canon 33. § 1. If the sentence of the Rota is confirmatory of another sentence, whether of the Rota itself or of another tribunal, the matter is considered decided, against which no remedy is granted except by a petition for nullity, or by a petition for restitution in integrum before the supreme tribunal of the Apostolic Signatura. § 2. If a unanimous agreement is not reached, an appeal is given from the sentence of the Rota pronounced by one tribunal to the next following tribunal, according to canon 12, within the useful period of ten days from the notification of the sentence, according to the common law procedure. Canon 34. § 1. If, after the introduction of the cause, the plaintiff wishes to renounce the instance, or the litigation, or the acts of the cause, he is always permitted to do so. But the renunciation must be absolute and subject to no condition, signed with the place and date by the renouncing party, or by his special procurator, duly authorized, accepted by the other party, or at least not impugned, and then admitted by the judge. § 2. However, the one who renounces is bound in these cases to all the consequences that flow from these renunciations according to the common law procedure.

TITLE II. THE APOSTOLIC SIGNATURA. CHAPTER I. - CONCERNING THE CONSTITUTION AND COMPETENCE OF THE APOSTOLIC SIGNATURA. Canon 35. § 1. The supreme tribunal of the Apostolic Signatura consists of six Cardinals of the Holy Roman Church, elected by the Supreme Pontiff, of whom one, designated by the same Pontiff, will perform the office of Prefect.

[*Latin ed. p. 30*]

Acta Apostolicae Sedis. - Official Commentary. § 2. To him will be assigned an assistant by the Roman Pontiff, or by the secretaries," who, according to the proper rules of the same Congregation, under the guidance of the Cardinal Prefect, will provide all that is necessary for the instruction of the cause in question and for its progress. Canon 86. § 1. Besides the Secretary, there will also be at least one notary in the Apostolic Congrega-

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tion for preparing documents, maintaining the archives, and assisting the Secretary in those matters entrusted to him; there will also be a custodian of the conclaves of the same Congregation: one priest, and another a layperson. § 3. Furthermore, there will be several Consultors, to be chosen by the Supreme Pontiff, to whom the examination of a particular question for the purpose of giving a vote may be entrusted. § 3. Those matters pertaining to nomination, oath-taking, the obligation of secrecy, and discipline, which are established for the officials of the Sacred Roman Rota, shall also be observed, with appropriate modifications, for the officials of the Apostolic Congregation. Canon 37. The Supreme Tribunal of the Apostolic Congregation considers the following to be its own and primary jurisdiction: 1.° concerning the exception of suspicion against any Auditor, for which reason he recuses himself; 2.° concerning the violation of secrecy, and concerning damages caused by Auditors, if they have rendered a null or unjust judgment, according to canon 9; 3.° concerning a complaint of nullity against a judgment of the Rota; 4.° concerning an appeal for restitution in integrum against a judgment of the Rota which has become res judicata. CHAPTER II - CONCERNING THE METHOD OF JUDGING IN THE APOSTOLIC CONGREGATION. Canon 38. Three months, reckoned as useful time, are granted from the discovery of the document or from the knowledge of the cause, for which recourse can be made, in order to request restitution in integrum and to introduce a judgment of nullity against a judgment of the Rota. Canon 39. § 1. The appeal to the Congregation for restitution in integrum does not suspend the execution of the res judicata. § 2. Nevertheless, at the request of the appealing party, the Congregation can, by an incidental judgment, order a suspension of the execution, or obligate the victorious party to provide a suitable guarantee for restitution in integrum.

[*Latin ed. p. 31*]

Law proper to the Roman Rota and the Apostolic Signatura. 31 Can. 40. § 1. The document by which the cause is introduced must be presented to the Secretary of the Apostolic Signatura. § 2. The Cardinal Prefect, together with the Secretary, after receiving the petition, must examine whether it has any foundation in law; if it lacks such a foundation, the petition itself must be rejected as soon as possible; but if it is found to have such a foundation, he is bound to admit it. Can. 41. § 1. In criminal cases, concerning which see n. 2, can. 37, the procedural rules must be observed that are established by canon law for criminal cases. § 2. In other judgments, concerning which in nos. 1, 3, and a, can. 37, the Signatura can proceed solely by examining the truth of the matter, but always citing the opposing party, or summoning them, or those to whom it pertains, and granting them a reasonable deadline to present their arguments. § 3. And in the first of the aforementioned cases, the Apostolic Signatura, by an unappealable judgment, decides whether or not there is a place for the recusation of the

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Auditor. After this has been done, the judgment is remitted to the Sacred Rota, so that it may proceed according to its ordinary rules, admitting, as the case may be, the Auditor against whom the exception has been raised, according to the judgment of the Signatura. In the third case, it judges only whether there is a total judgment, and whether there is a place for its circumscription. In the fourth case, the Apostolic Signatura, by an unappealable judgment, decides whether or not there is a place for restitution in integrum. Once this has been granted, the matter is remitted to the Sacred Rota, so that, with all present, a judgment may be rendered on the merits. Can. 42. The Cardinal Prefect, and also the tribunal of the Signatura, if they deem it expedient, may summon the promoter of justice and the defensor vinculi before the Sacred Rota, and request their opinion, or even ask them to explain the reasons for the rotal acts that are being challenged. Can. 43. In all other matters that are necessary for the conduct of the judgment, and which are not provided for in the preceding canons, the rules established for the Sacred Rota, and then the norms of common law, must be observed, referring the appropriate to the appropriate.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis. - Official Commentary. TITLE III. OF ADVOCATES BEFORE THE SACRED ROTA AND THE APOSTOLIC SIGNATURE. Canon 44. § 1. The proper and original advocates of the Sacred Rota and the Apostolic Signature are the consistorial advocates. § 2. However, others, whether priests or laymen, who have received at least a doctorate in canon law, after a three-year apprenticeship either as assistants to one of the Auditors, or to one of the Rota advocates, having undergone an examination before the Rota College and having been declared suitable by the same, having received the diploma of advocates, signed by the Dean of the Sacred Rota and by one of the notaries, and having taken an oath before the Rota College to faithfully perform their duties, may also be admitted. Canon 45. § 1. Advocates in cases before the Sacred Rota and the Apostolic Signature are bound to observe both the common canon laws and the specific rules of these tribunals; and in the writings prepared for the defense, they must use the Latin language. § 2. Furthermore, they are bound, by order of the Dean of the Sacred Rota or the Cardinal Prefect of the Apostolic Signature, to provide gratuitous legal assistance to those to whom the Sacred Rota or the Apostolic Signature has granted this benefit. § 3. It is forbidden for them to purchase a case, or to agree to receive an extraordinary fee, or an undue share of the subject matter in dispute. If they do so, in addition to the nullity of the agreement, they may be punished with a suitable fine by the Sacred Rota, according to the following canon. Canon 46. The College of consistorial advocates will perform the function of a disciplinary college for those advocates in office: who, by the vote of the same College, may, at the request of the Sacred Rota, be reprimanded,

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fined, suspended, or even removed from the list of advocates.

[*Latin ed. p. 33*]

Law proper to the Roman Rota and the Apostolic Signatura. 33 APPENDIX Concerning the taxation of judicial expenses. CHAPTER I. - OF REVENUES WHICH BELONG TO THE TREASURY OF THE HOLY SEE.

1. All judicial acts in causes, whether contentious or criminal, must be recorded on sheets bearing the seal of the Apostolic See, with the exception of the initial petition, and also with the exception of sheets intended for printing, concerning which see canons 25 and 26. The sheets consist of four pages, and each page contains thirty lines. The price of each sheet, to be used before the Sacred Rota, is 1 libra; before the Apostolic Signatura, 2 libras.

2. Different acts cannot be accumulated in the same sheet, even if they pertain to the same cause.

3. Whenever documents are presented in the protocol of the Sacred Rota, whether more or fewer, the sum of 1 libra must be paid each time.

4. For the act by which it is declared that a copy of a document agrees with the original, 0.50 libras are paid for each sheet.

5. For experts, if they are required, and for the examination of witnesses, if it is deemed necessary, the party requiring the expert opinion or the testimony of witnesses must deposit with the official of the Rota, the custodian of funds, a sum of money to be assessed by the assistant of the President of the tribunal, which he considers sufficient to cover the expenses of the expert opinion or the examination of witnesses.

6. In assessing this sum, the assistant must, according to the civil law of the City, estimate what is required to compensate the experts for their work, if that is the case, or to provide compensation to the witnesses, including expenses of travel, and loss of earnings due to interruption of work, if the matter concerns the examination of witnesses. Furthermore, the rights of the tribunal must be kept in mind according to the common rules applicable to it.

7. To cover the judicial expenses universally incurred, a sum of money, from 100 to 500 libras, is to be deposited in the monetary chest of the Sacred Rota, at the discretion of the prudent Prelate.

8. All the revenues mentioned above belong to the Treasury of the Holy See, and must be transmitted to it each month, according to the rule established for other offices of the Holy See.

CHAPTER II. - OF REVENUES RECEIVED FROM INDIVIDUALS FOR WORK PERFORMED.

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1. For the translation of any act from a language not in use at the Roman Curia into another language in common use, the fee for each sheet is 1.50 libras. ACT, VOL. I, N. 1. — 1-1-909. 3

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34 2. For the examination of a translation, and for the declaration made by an expert regarding its fidelity, for each page, 0.50 livres.

3. For a simple transcription, for each page, 0.25 livres.

4. For the retrieval of documents from the archive or a file pertaining to a particular case, the clerical office must provide this service gratuitously, if the matter concerns events of the last ten years; if it concerns a more ancient period, it has the right to charge 5 livres.

CHAPTER III. - REGARDING THE FEES OF ADVOCATES AND PROCURATORS

1. For each written instance, 5 livres.

2. For the settlement of doubts, for each doubt, 5 livres.

3. For participation in the examination of witnesses in each session, 5 livres.

4. For assistance in the examination, or the oath administered to a party, 5 livres.

5. For meetings with the client and with other persons for the purpose of the case, according to the number and time spent, from 10 to 100 livres.

6. For access to the tribunal, from 5 to 50 livres.

7. For argumentation before the tribunal, according to canon 30, from 10 to 25 livres.

8. For the examination of all documents, from 50 to 300 livres.

9. For the organization and summary composition thereof, from 50 to 100 livres.

10. For the drafting of a defense, from 200 to 1000 livres.

11. For the response, from 100 to 200 livres.

12. For simple assistance, according to canon 18, from 100 to 200 livres.

13. The payment or settlement of all these fees must be made according to the procedure of common law by the President of the tribunal.

CHAPTER IV. - REGARDING EXEMPTIONS AND FREE JUDICIAL EXPENSES FOR PATRONAGE

1. The poor have the right to exemption from judicial expenses and to free patronage, according to the prescriptions mentioned above in canon 40, § 2.

2. Those who are absolutely poor cannot be considered, but those who,

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due to their precarious condition, are not able to bear ordinary expenses, have the right to a reduction thereof.

3. Whoever wishes to obtain an exemption from expenses or a reduction thereof, must request it, submitting a written petition to the President of the court or the panel of auditors who are to judge the case, along with documents that prove their condition. Furthermore, unless it concerns a judgment assigned by the Most Holy, they must demonstrate that they are not pursuing a frivolous or reckless case.

4. The President of the court will not admit the petition unless, in addition to the party requesting it, the opposing party, the promoter of justice, and the Dean of Advocates are heard.

[*Latin ed. p. 35*]

The specific laws of the Roman Rota and the Apostolic Signatura. 35. Consistorial proceedings, and also, if necessary, secret information regarding the economic situation of the petitioner. 5. Against a decree. If the President denies an exemption from expenses or a reduction thereof, a request for a review of the judgment can be made within a reasonable period of ten days, either to the turn or to the College of Auditors, to whom the case is to be judged. 6. He who grants an exemption from expenses and gratuitous legal assistance must, at the same time, designate one of the lawyers who will undertake the legal representation or assistance of the poor, according to canon 45, § 2. 7. If the decree only involves a reduction of expenses, he who issued such a decree must, at the same time, establish at least general guidelines within which the reduction must be limited.

CHAPTER V. - OF EXPENSES IN JUDGMENTS BEFORE THE APOSTOLIC SIGNATURA.

The same rule, applicable to similar cases, shall be observed as for judgments before the Roman Rota.

Given in Rome, on the 29th day of June, 1908.

By special mandate of the Most Holy Pope Pius X.

Most Reverend Cardinal Merry del Val.

[*Latin ed. p. 36*]

Acts of the Apostolic See. - Official Commentary. 36 ORDER TO BE OBSERVED IN THE SACRED CONGREGATIONS, TRIBUNALS, OFFICES OF THE ROMAN CURIA. PART FIRST. General Norms. CHAPTER I. - ON THE ORGANIZATION AND GENERAL DIRECTION. 1.° In all the aforementioned offices (dicasteries) of the Holy See, there will be two groups of officials: those of higher rank and those of lower rank. 2.° In each, the immediate administration of the secretariat, protocol office, and archives pertains to the Prelate who is second in rank after

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the Cardinal President. However, the Prelate shall report to the Cardinal matters of greater importance, concerning which special consideration is required. In the Sacred Roman Rota, the secretariat, protocol office, and archives are subject to the Dean Auditor, and to the Auditor who occupies the first seat after (Translation) REGULATIONS FOR THE SACRED CONGREGATIONS OF THE ROMAN CURIA. PART FIRST. GENERAL NORMS. CHAPTER I. - ORGANIZATION AND GENERAL DIRECTION. 1.° IN EACH DICASTERY, THE OFFICIALS SHALL BE DISTINGUISHED INTO THOSE OF HIGHER RANK AND THOSE OF LOWER RANK. 2.° THE IMMEDIATE DIRECTION OF THE SECRETARIAT, PROTOCOL OFFICE, AND ARCHIVES OF EACH DICASTERY DEPENDS ON THE PRELATE WHO IS SECOND IN RANK AFTER THE SUPREME CARDINAL. HOWEVER, THE PRELATE MUST REPORT TO THE CARDINAL ON EVERYTHING OF IMPORTANCE THAT OCCURS, AND WHICH REQUIRES A SPECIAL PROVISION. IN THE SACRED ROMAN ROTA, HOWEVER, THE SECRETARIAT, PROTOCOL OFFICE, AND ARCHIVES DEPEND ON THE DEAN AUDITOR, AND THE AUDITOR WHO...

[*Latin ed. p. 37*]

Order to be observed in the Roman Curia. - General Norms. 37. The Dean presides; however, when an extraordinary council is to be held, the matter shall be referred to the entire College of Auditors. 3.° Except for the Holy Rota, which shall proceed according to its own specific norms, in all other offices, the senior officials, under the presidency of their Cardinal Prefect, constitute a Congress. 4.° The Congress is responsible for handling minor matters and expediting them; regarding other matters, it shall make arrangements and order that they be addressed in the plenary session of each office. 5.° Each office shall have a book of notable events, in which shall be duly recorded the appointments, beginnings of office, and duties of Cardinals, Consultors, senior and junior officials; the taking of the oath, cessation from office, and if any papal rescripts should introduce any change regarding the competencies of each office.

CHAPTER H. - CONCERNING THE APPOINTMENT OF OFFICIALS

1.° The senior officials of each Sacred Congregation, Tribunal, and Office of the Holy See shall be freely chosen by the Supreme Pontiff.

2.° For the appointment of junior officials, a competition based on qualifications and examination of knowledge shall be held.

[*Latin ed. p. 38*]

38. Acta Apostolicae Sedis. - Official Commentary. Gracious endorsements are not admitted, and if any such occur, they will be disregarded. 3.°

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The competition shall be announced by the highest official of the respective office within one month of the vacancy, after receiving prior instructions from the Supreme Pontiff. A period of one month shall be assigned for the submission of applications and the necessary qualifications. 4.° The examination of knowledge shall be conducted in writing on a designated day, with questions proposed in advance relating to the disciplines pertaining to the office being sought. The candidates shall write on the subject matter in a common hall, at designated hours, under the supervision of a Consultor or an official of the same office, chosen by the presiding Prelate. 5.° The written papers, marked with numbers and without the candidate's name, shall be examined successively by two Consultors, chosen by the Congress, and, if it concerns the Sacred Roman Rota, by the Dean. The names of these Assessors shall remain confidential; and they shall, as soon as possible, express in writing their judgment on the papers submitted by the candidates, declaring which of them are worthy of praise, either for their doctrine or for their style; which are merely adequate; and which are entirely unacceptable. 6.° If the judgments of the Consultors regarding the suitability of the papers are in conflict, the candidate shall be deemed unsuitable due to a lack of knowledge. However, it shall be within the power of the Congress, and in the case of the Sacred Roman Rota, of the Dean, to resolve such a discrepancy.

[*Latin ed. p. 39*]

Order to be observed in the Roman Curia. - General Rules. 39. If it shall seem necessary or equitable, the vote of a third Consultant shall be sought, to whom the judgments of the preceding two shall be submitted, so that he may pronounce a definitive judgment on the matter in dispute; 7.° In order that someone may be admitted to the scrutiny of election, it is required as a necessary condition that he have been approved with regard to his doctrine. 8.° The scrutiny shall be carried out by the Congress, and in the Sacred Roman Rota by the College of Auditors. It shall be twofold, and in both cases the votes shall be secret. In the first scrutiny, votes shall be cast for each candidate, in order to determine who are considered suitable in terms of age, morals, and character. Those who receive an equal number of votes shall be considered as not being judged suitable. In the second, votes shall be cast for each of those approved in the first scrutiny, in order to determine who is to be preferred in terms of virtue, merit, knowledge, and ability. If there is an equal number of votes between two or more candidates, the Cardinal who presides over the Congress, and in the Sacred Roman Rota the Dean, may resolve the tie. 9.° A full report of the outcome of the scrutiny shall be made to the Supreme Pontiff for his approval, so that, if he approves, the candidate may be nominated; 10.° The reasons and methods by which the votes were cast in the competitions shall be kept absolutely secret by all. 11.° The nomination ticket for the higher officials

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shall be sent by the Cardinal Secretary of State; for the lower officials, in the Sacred Roman Rota by the Dean, with his signature.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis. - Commentarium Officiale. In nomine alicuius, notarii, in ceteris Officiis suus cuiusque, praeses, Cardinalis, contra posita subscriptione more rescriptorum, ... ii; , 12.° Deservientium nominatio, apud S. Rotam spectat ad Collegium Auditorum; apud Officia reliqua ad suum cuiusque praesidem Cardinalem, proponentibus maioribus administris. 13.° In uno eodemque viro cumulare munia non licet; ideoque qui ad novum adspiret munus, ad id semel assumptus, pristino cessit. 14.° Ad unum idemque Officium prohibetur aditus duobus, consanguineis in primo et secundo gradu, et affinibus in primo gradu. 15.° Minoribus administris, ubi inter ipsos vacaverit locus, ius est adscensus titulo, ministerii provectioris; non ita ceteris.

CAPUT III. - DE IUREIURANDO.

Cuiusvis ordinis administri, ante quam adsciscantur, iusiurandum dabunt, coram suo Praelato, de officio fideliter implendo, de non recipiendis muneribus etiam sponte oblatis et de secreto servando, secundum formulam hic adiectam, servata lege iis Officiis quibus peculiare et gravius iusiurandum imponitur, ut communi formae particularem addant.

(Translation of the Italian text provided, for context):

40 Acta Apostolicae Sedis. - Official Commentary. In the name of someone, the notary, in the other departments, the head of each department, the President, the Cardinal, with the usual counter-signature for official documents. 12.° The appointment of assistants is handled by the College of Auditors in the Sacred Rota; in the other departments, by the Cardinal who heads it, upon the proposal of the senior officials. 13.° It is forbidden for one person to hold multiple positions. And whoever seeks a new position, upon assuming it, relinquishes the previous one. 14.° It is forbidden for two relatives in the first and second degree, and for affines in the first degree, to be admitted to the same department. 15.° Among the junior officials, when a vacancy occurs, priority is given to advancement based on seniority of office; this is not the case for others.

CHAPTER III. - OATH

Every official, before being admitted, must take an oath before the superior of the office, to faithfully perform the duties, to not accept any offered positions, and to maintain secrecy, according to the following formula, except for those offices that have a special and more rigorous oath, in which

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case the special oath should be added to the common formula.

[*Latin ed. p. 41*]

Order to be observed in the Roman Curia. - Common regulations. Oath formula 41. "In the name of the Lord. "I, N. N., promise, vow, and swear, to be faithful and obedient to the Most Holy Peter and to Our Lord Pope, and to his legitimate successors; to diligently and faithfully fulfill the duties entrusted to me in this Holy Congregation (Tribunal or Office); to not accept any duties offered to me, even under the guise of a gift; and to religiously observe the secrets of the office in all matters which the sacred Canons or superiors have ordered to be kept secret, and also, whenever requested by the Ordinaries, and whenever it may be possible to discover acts prejudicial to others or to the Church. May God help me in this, and may these holy Gospels of God, which I touch with my hands, assist me."

CHAPTER IV. - ON THE HOURS AND DISCIPLINE OF THE OFFICES.

1. The time allotted to the office is from morning prayer, from nine o'clock until noon, on all weekdays. During these hours, all officials are required to be present in the office, without delay, and not to leave before the time previously established, unless their privilege allows them to perform their assigned work at home.

2. However, it is granted to the superiors of the office to grant to each official one or two days of leave per month, provided that such a grant can be reconciled with the needs of the office. And, compatibly with the needs of the office.

[*Latin ed. p. 42*]

Acta Apostolicae Sedis. - Commentarium Officiale.

1. Superiores, biennio dies aliquot, non ultra hebdomadam, singulis concedere debent, ut piis exercitationibus vacent.

2. Morbo aut alia causa impediti quominus Officium adeant, reo Praelato significent.

3. Exceptis maioribus administris, itemque scriba protocolli, diribitore atque aliis, qui sui muneris gratia debent se adeuntes excipere, ceteris non licet per horas officii visitantem quemquam admittere.

4. In sua quisque munia religiose et quam optime explenda incumbet; nec fas erit cuiquam alienam occupare provinciam, aut in sui locum substituere quempiam, aut ipse alium sufficere.

5. Verum, si Praelatus id committat, quilibet minister se promptum exhibebit ad subrogandos collegas, atque ad alia non communia [pensa quae forte sint expedienda].

6. Erit curae omnibus, maxime iis qui praesunt, ne diu negotia iaceant.

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Danda igitur opera ut necessaria studia, ut actorum perscriptio, ut expeditio negotiorum ea sollicitudine procedant, quae naturae rerum tractandarum et normis Officii respondeant.

7. Quoties igitur designatae horae muneri explendo satis non sint, administri reliquum operis aut domi conficient, aut morabuntur in Officio.

[*Latin ed. p. 43*]

Order to be observed in the Roman Curia. - General Regulations. 43. They may remain longer, or return after midday, as the Moderator deems most suitable. 9. If this extended work becomes almost daily, it will be the duty of the Moderators to compensate for it fairly. 10. It will also be the duty of these officials to bring to the attention of the Supreme Pontiff those whose names stand out among their colleagues for their learning, diligence, skill in affairs, and honorable conduct. 11. No official may assume the roles of agent, procurator, or advocate, either in his own office or in another. The exception is the office of procurator and advocate in the causes of the Saints, which may be performed by minor officials who do not belong to the Congregation of Rites. 12. If any official fails in his duties through negligence or fault, he shall be admonished, or subjected to a fine, or temporarily suspended from his duties, or even entirely dismissed, according to the gravity of the offense or its frequency. 13. But if, unfortunately, he fails in his duties as a priest or as a Christian and citizen, to the extent that he is involved in legal proceedings, or suffers a loss of public reputation, he shall be temporarily suspended or entirely dismissed.

[*Latin ed. p. 44*]

Acta Apostolicae Sedis. - Commentarium Officiale. 44 14.° Si quis gravatur alieno aere ita ut aditus fiat sequestris iudicialibus, hoc potest esse causa qua ob rem quis ad certum tempus ex magistratu auferatur, aut etiam abdicare cogatur.

15.° Publica inquisitione instituta de crimine adversus aliquem administrum, qui Officio praeest, Officii ipsius honori tutando, simulque non gravando reo, providebit. Ad eum finem curare poterit ut accusatus, ab officio recedat, et partem stipendii retinere in remunerationem suffecti in eius locum.

16.° Remotio ad tempus, expulsio aut officii amissio, multae poenaeque ceterae contra administrum decernuntur, nulla provocationis iure relicto, apud S. Rotam a Collegio Auditorum; in aliis vero Officiis a Cardinali praeside, suffragante Congressu; et in utroque casu audita parte per scriptum. De temporaria remotione aut dimissione referendum est ad SSmum Dominum, ut has poenas ratas habeat.

CAP. V. - DE FERIIS

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1.° Singulis diebus festis cum praecepto officia vacabunt. His adduntur: anniversarius dies creationis et coronationis Summi Pontificis; item obitus Decessoris.

14.° Il gravarsi colpevolmente di debiti, così da dar causa a sequestri giudiziari, può offrir motivo di sospensione pd anche di privazione dell'officio.

15.° Aperta un'inchiesta pubblica in materia criminale a carico di un officiale, il Superiore del dicastero prenderà gli opportuni provvedimenti, sia per tutelare l'onore del dicastero medesimo, sia per non gravare l'imputato. A tale effetto potrà disporre, che l'officiale si allontani dall'officio, e potrà anche ritenergli la metà dell'assegno in pro di chi lo sostituisca.

16.° La sospensione, espulsione o perdita dell'officio, le ammende ed altre pene contro gli officiali, saranno decretate inappellabilmente, nella Rota, dal Collegio degli Uditori; e negli altri dicasteri, dal Cardinale superiore col voto del Congresso; in ambi i casi dopo sentita in iscritto la parte. La sospensione o dimissione debbono essere riferite e ratificate dal Santo Padre.

CAPO V. — VACANZE

1. Gli Offici resteranno chiusi tutti i giorni festivi di precetto. Saranno anche giorni di vacanza: l'anniversario della creazione e coronazione del Sommo Pontefice; l'anniversario della morte del suo Predecessore;

[*Latin ed. p. 45*]

Order to be observed in the Roman Curia. - Common Regulations. 45. Days on which Consistories are held, whether public or semi-public: the second and third days of Quinquagesima, and the fourth day of the Feriae Cinerum; the last four days of the Greater Week, and the second and third days of Easter; the eve of Pentecost and the two days following this feast; the eve of the Assumption of the Blessed Virgin Mary; the second day of November, in commemoration of the faithful departed; the eve of the Nativity of the Lord and the three days following; the last day of the year. 2. On weekdays, the Superiors of the Office may arrange for one of the officials to attend, in order to expedite any business that may arise. However, this official may request leave on other days. 3. From the tenth day of September to the thirty-first of October, the autumn holidays will take place. During this time, no Office will be closed; but in each, a limited number of officials, both of higher and lower rank, will remain, namely, as many as are deemed sufficient for the expeditious handling of urgent matters of ordinary administration, while the consideration and resolution of serious or complicated

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matters will be postponed until after the holidays.

[*Latin ed. p. 46*]

46. Acta Apostolicae Sedis. - Commentarium Officiale. Deliberations pertaining to the month of November are postponed. However, if the urgency of the matter requires a swift resolution, provision will be made within the bounds of strict necessity. 4.° Those who are required to be present in the Office during holidays shall be granted forty-five days of vacation, either consecutively or interspersed, at their discretion, to be taken at another time of the year, taking into account the needs of the Office, and with the approval of the Moderator.

CHAPTER VI. - CONCERNING SALARIES

1.° All employees shall receive a fixed monthly salary from the treasury of the Holy See, which shall be sufficient for honest sustenance, and which is determined by a specific table; this shall take effect after the present regulation for new officials, and for those older officials who are assigned to offices of different rank and status.

2.° The only source of additional compensation for minor officials may arise from work performed at the request of interested parties in retrieving documents from the archives, and in the transcription of documents and proceedings, provided that such work is not performed during official hours, and that the provisions of Chapter II of the Appendix to the Proper Law of the Sacred Roman Rota regarding compensation to be charged are observed.

[*Latin ed. p. 47*]

Order to be observed in the Roman Curia. - General Regulations. 47 3.° Those who currently hold an office of any grade and nature shall retain their salaries, both ordinary and extraordinary, provided that they have a fixed amount (certain uncertainties), and are related to the office itself; not those that appear to be remuneration for particular work or extraordinary titles. These same salaries shall not be paid from any other source in the future, but only from the treasury of the Holy See. 4.° In order that justice and fairness may be preserved, within one month from the date of the present regulation, the superiors of each office shall submit to the Cardinal Secretary of State, in writing, the names of all employees, along with their respective salaries, in accordance with the standard described in the preceding paragraph. These same superiors shall also, within the aforementioned time, report the permanent and temporary burdens that weigh upon their offices, and the ordinary expenses of the office. 5.° The grade and salary, in accordance with standard no. 3, shall remain for the employees of those offices, even if, due to the new organization of the

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Roman Curia, they cease to exist or are fundamentally changed. These employees shall remain at the disposal of the Holy See, and, when requested, shall be ready and willing to provide their services. 6.° Saving the rights acquired by the current employees in certain...

[*Latin ed. p. 48*]

Acts of the Apostolic See. - Official Commentary. 48. To those who, in the future, whether due to advancing age or the cause of a long-lasting illness, are no longer able to properly fulfill their duties, the Apostolic See will, as far as possible, provide justly, ensuring that they are replaced by others, and taking care that they do not lack the means for an honorable livelihood.

CHAPTER VII. - OF ADVOCATES.

1.° The right of those who are currently recognized as advocates shall remain firm. In the future, for the admission of anyone to the office of advocate, the norms established in Title III of the proper law of the Sacred Roman Rota shall be observed. Therefore, all shall be subject to the disciplinary provisions contained in the aforementioned title.

2.° Whoever desires to exercise the office of advocate before the Sacred Congregation of Rites in causes of saints, must possess the regular title of a Rotarian advocate and must also comply with the other formalities prescribed by that Sacred Congregation.

CHAPTER VIII. - CONCERNING EXPEDITORS.

1.° The privilege of exclusivity, which the Apostolic expeditors of the Dataria possess, shall cease with the entry into force of the provisions of the *Sapienti Consilio* Constitution.

[*Latin ed. p. 49*]

Order to be observed in the Roman Curia. - General Rules. It is the purpose of the Holy See to examine the condition and status of those ministers who are currently serving, so that, in particular cases, it may adopt those measures which it judges to be more equitable and appropriate. CHAPTER IX. SECTION I. - Concerning Private and Particular Procurators. - CONCERNING PROCURATORS OR AGENTS. 1.° He who, appealing to the Holy See for the sake of his particular and private affairs, wishes to avail himself of the services of a procurator, may entrust this office to any person of his confidence, provided that he is a Catholic, of unimpeachable reputation, and not in any way connected with the Office to which the matter pertains. Furthermore, he must provide him with a legitimate mandate, which shall be kept on record for the security of the Office itself; or, at the very least, he must assure the Superiors in a certain manner of the suitabil-

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ity and required qualifications of the person chosen. 2.° If the Superiors judge that the person proposed cannot be accepted, they will inform the party making the request, so that he may seek another solution. SECTION II. - Concerning Public and Legally Recognized Procurators. 3.° In order to be a procurator habitually and officially recognized by a Bishop and his diocese, it is necessary first to be registered in the list.

[*Latin ed. p. 50*]

50. Acta Apostolicae Sedis. - Commentarium Officiale. in the register, which will be evident in the Office of the secretariate of the Sacred Congregation Consistorial. 4.° Provided that the rights acquired by those currently exercising the office of agents or dispatchers are preserved, who, upon request, will be included in the aforementioned register, henceforth, anyone who wishes to be enrolled must present a petition, along with the qualifications upon which it is based, to the Assessor of the Sacred Consistorial Congregation. 5.° For just admission, it is required that the applicant profess the Catholic faith, possess an unblemished reputation, and have sufficient knowledge of the Latin language and canon law. If the applicant is an ecclesiastic, it is necessary to obtain the approval of the Office of the Vicar of the City for residing in Romae; and for a religious, the approval of his superior general. 6.° The judgment regarding the admissibility of the petition will be rendered by the Cardinal of the secretariate of the Sacred Consistorial Congregation, after hearing the Congregation; who, in order to more thoroughly examine the candidate's doctrine, may subject him to an examination, as he deems best. 7.° There is nothing to prevent an Ordinary from choosing an agent for his diocese who is not yet enrolled in the register; however, before exercising the mandate, he will be required to request enrollment. In this case, it is left to the prudence of the Ordinaries to inquire beforehand, degli agenti, il quale quindi innanzi sarà aperto nella Segreteria della Concistoriale. 4.° Salvi i diritti acquisiti da coloro che oggi esercitano l'officio di agenti o di spedizionieri, i quali a loro richiesta senz' altro saranno iscritti nel detto albo, per l'avvenire chi vuole esservì iscritto dovrà presentare all'Assessore della Concistoriale la domanda relativa coi titoli che l'appoggiano. 5.° Per l'ammissione si richiede oltre che d'essere cattolico di integra fama, avere una sufficiente cognizione della lingua latina e del diritto canonico. E se si tratta di un ecclesiastico, avere anche il beneplacito del Vicariato per risiedere in Roma: e per un religioso, quello del suo Superiore generale. 6.° Il giudizio suir ammissibilità o meno della petizione sarà dato dal Card/Segretario della Concistoriale, udito il Congresso, il quale ad assicurarsi dell'idoneità del candidato quanto alla scienza, potrà sottoporlo ad un esame in quel modo che meglio crederà. 7.° Nulla osta che un Ordinario si scelga per agente della sua diocesi una persona non per anco iscritta nell'albo. Questa però dovrà richiedere l'iscrizione prima di esercitare il mandato. Starà alla pru-

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denza degli Ordinari in tale ipotesi informarsi preventivamente,

[*Latin ed. p. 51*]

Order to be observed in the Roman Curia. - General Norms. 51. It must be ensured that the person chosen is not subject to any impediment that might prevent him from faithfully fulfilling his duties, so that he is not exposed to the danger of being rejected. 8. In addition to being registered in the list, in order for one to be recognized as a permanent diocesan procurator, it is necessary to present a proper mandate from the Ordinary, a certified copy of which shall be deposited in the Secretariat of the Consistorial Congregation. 9. The general duties of the diocesan procurator are to ensure the faithful transmission of correspondence between the Apostolic See and the Bishop concerning all matters of the diocese; to provide information requested by superiors of any dicastery concerning matters within their competence; and to stay informed about matters being developed in the various offices of the Holy See that relate to the diocese he represents. 10. Correspondence received, sealed, must be transmitted inviolably; and the procurator must never, under any pretext, open it. Any failure in this regard will be considered a serious offense. 11. Concerning all matters of the diocese, of which the procurator becomes aware in the course of his duties, except for matters that are public and well-known, he is bound by professional secrecy. Violation of this rule will be considered a serious offense. 12. It is forbidden for procurators to send out circulars to attract clients, offering special conditions or the like.

[*Latin ed. p. 52*]

13. Nulli procuratoribus licet pro operibus suis summam pecuniariam maiorem exigeri quam quae pro rescriptis, brevibus, bullis officiorum Sanctae Sedis constituta sunt et descripta sunt; qui hoc transgredietur, obligatione restitutionis tenebitur, etiam si aliae poenae ei non irrogatae fuerint.

14. Qui modo Christiano plane non agat, quae conditio ad exercendum munus procuratoris omnino necessaria est, aut in partibus officii sui grave aliquid committat, potest ad tempus removere, aut etiam perpetuo dimitti.

15. Collegium advocatorum consistorialium erit agentibus seu procuratoribus omnibus instar concilii disciplinae. Ex sententia eius collegii, Cardinalis a secretis S. C. Consistorialis (si agatur de prave acta vita sociali vel de alia publice nota culpa), aut Praepositi Officio, cuius intersit (si de culpa officium spectante), poterunt ad admonitionem rei, aut ad eius removendum sive temporarium sive perpetuum procedere.

16. Procurator, sive remotus ad tempus sive perpetuo dimissus ab uno officio, hoc ipso remotus censetur, aut omnino exclusus ab omnibus. Quare Praepositi Officio, a quo eiusmodi sententia prolata sit, ceteris officiis rem

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significandam curabunt.

[*Latin ed. p. 53*]

Order to be observed in the Roman Curia. - General Norms. CHAPTER X. - CONCERNING THE MANNER OF ADDRESSING AND DEALING WITH THE OFFICES. SECTION I. - For Private Individuals. 1.° To every faithful Christian, access to the Offices of the Holy See is open, provided that due form, which is fitting, is observed, and he has the right to conduct his own affairs with them personally. 2.° To those who wish to avail themselves of the services of a lawyer, in matters in which this is permitted, it will not be lawful to propose any lawyer whatsoever; but they will be given the option to choose among those approved, as mentioned in Chapter VII. 3.° If, however, one desires the services of a procurator or agent, the choice of one is left to him, provided that the norms established in Chapter IX, Section I, are observed. SECTION II. - For Ordinaries. 4.° Each Ordinary may freely conduct his own affairs in the various Offices of the Apostolic See, not only those that concern himself personally, but also those that concern his diocese and the faithful subjects who come to him. CHAPTER X. - CONCERNING THE METHOD OF APPEALING TO AND DEALING WITH THE DICASTERIES OF THE HOLY SEE IN GENERAL. SECTION I. - For Private Individuals. 1.° Every faithful person may freely appeal to and deal with the dicasteries of the Holy See, observing the due procedures, regarding matters of his own interest. 2.° If one wishes to avail himself of the services of a lawyer, in matters in which this is permitted, he will not be able to propose one of his own choosing, but must choose one among those approved, as in Chapter VII. 3.° If, however, he wishes to avail himself of the services of a procurator or agent, he may choose one of his own choosing, provided that the norms established in Chapter IX, Section I, are observed. SECTION II. - For Ordinaries. 4.° Each Ordinary may freely conduct his own affairs in the various dicasteries of the Holy See, not only those that concern him personally, but also those that concern his diocese, and those of his diocesans who submit to him.

[*Latin ed. p. 54*]

54. Acta Apostolicae Sedis. - Official Commentary. 5. Whenever the Ordinary desires to personally handle a matter, whether present in the Curia or through letters sent from his seat, the Office will inform him of the procedures to be followed. Then, in the relevant case, it will be noted: ”personal communication for the Ordinary”; and the matter will be handled without the intervention of any intermediaries.

6. The Ordinary who requests direct communication with an Office assumes the obligation to pay the expenses incurred by the Office, not only for received letters and documents, or for other necessary items, but also for the taxes prescribed in each individual case.

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7. If the services of a lawyer are required, even Ordinaries are restricted in their choice, so that they may not select anyone except from those approved.

8. If they wish to avail themselves of the services of an agent, they must adhere to the regulations outlined in Chapter IX, Section II.

9. The mandate by which an Ordinary selects an agent is always revocable according to the common law; and, as a matter of trust, the revocation of the same is not subject to review and does not admit of appeal.

10. The Vicarius capitulari is not permitted to change the agent chosen by the Bishop; however, he may communicate directly with the Offices of the Holy See, in accordance with articles 4, 5, and 6 of this section.

[*Latin ed. p. 55*]

Order to be observed in the Roman Curia, - General Regulations. CHAPTER XI. - OF TAXES AND FEES. 1.° In every rescript, indult, or dispensation, it shall be indicated by the respective office, not only the tax payable to the Holy See and the fee due to the agent, but also the amount of money which the diocesan Curia is entitled to collect for the execution of the rescript, if this should be necessary; and this amount shall be less than the tax of the Holy See. 2.° For the poor, whether they be private individuals, or institutions or pious causes, if the requested grace is morally necessary and not profitable to the petitioner, so that the latter cannot derive any temporal gain from it, the tax shall be reduced by half, or even, if it seems fitting, entirely remitted, provided that the petitioner remains liable for all expenses for postage, for transcription, and other similar necessities. In these cases, the agent's fee shall also be reduced by half, or entirely remitted, with the same exception for postage expenses. 3.° The Ordinaries, having secretly inquired of the parish priests concerning the true condition of the petitioners, shall, in each case, specify whether the petitioner is poor, or nearly poor, and therefore whether he is entitled to a full or partial remission of the tax, with both parties remaining bound by their consciences to the truth of what is stated; otherwise, the obligation to refund any amount improperly withheld shall remain in force.

[*Latin ed. p. 56*]

56. Acta Apostolicae Sedis. - Commentarium Officiale. Si quis, per iniquam voluntatem, recusare vult solvendam taxationem ad consequendam dispensationem praescriptam, cuius tamen concessio sit moraliter necessaria ad vitanda scandala et peccata, hoc erit ab Ordinariis indicandum in litteris suis. Iidem, gratiae impetratae notitiam communicantes cum iis quorum interest, eos monent (si opportune id fieri prudenterque licebit ab ipsis) quod aliquid ex iustitia Sanctae Sedi debeatur. Quamquam tamen gratiae validitati nihil umquam obstat error aut fraus circa oeconomicam petentis conditionem. 4°. In omnibus Officiis, rescriptis subsignatis,

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destinatus minister, peculiari super ipsis impresso sigillo, taxationem debitam Sanctae Sedi, impensas procurationis et pecuniae summam pro exsecutione notabit: quae omnia in menstruo libello recenset, ad rationum computationem suam et cautionem servandam. In variis taxationibus designandis minister prae oculis habebit superioriter expositas normas, positionem, seu fasciculum actorum expendens; in dubiis vero rem ad Officii Moderatores deferet. 5°. Singula Officia alterum habebunt a priore distinctum administratorem dirigendis litteris, rescriptis, et exigendae pecuniae taxationum ad Sanctam Sedem pertinentium. 6°. In rebus secreto tegendis rescripta obserata tradentur.

[*Latin ed. p. 57*]

Order to be observed in the Roman Curia. - General Regulations. 57. Furthermore, on another sheet, bearing the same number as that indicated in the observed document, the same notation of charges shall be recorded. This notation shall be repeated on the inner page of the document, for the security of the recipient. 7.° At the end of each month, the superior Prelate of the Office shall inspect the sheet (as mentioned in no. 4.°), and the receipts; and he shall submit both to the treasury of the Holy See, duly attested by his signature. TEMPORARY PROVISIONS 8.° Since it is not possible to reform the administration of all the various offices at once, the Holy See reserves the right to take appropriate measures in detail at a later date. 9.° In the meantime, the charges legitimately in use for the dispatch of Apostolic Bulls and Briefs shall remain unchanged. 10.° Likewise, the charges which are set forth in the regulations concerning taxes and expenses for the causes of Servants of God in the Sacred Congregation of Rites shall continue in force for the time being. 11.° For causes brought before the Sacred Roman Rota and the Apostolic Signature, the regulations concerning fees, charges, and expenses are governed by their own regulations. 12.° For dispensations from impediments to marriage, the charges customarily paid to the Apostolic Dataria and the Sacred Penitentiary shall also continue in force for the present.

[*Latin ed. p. 58*]

Acts of the Apostolic See. - Official Commentary. 58. In matters concerning marriage, regarding dispensations *super rato*, and in other cases judged by the Holy Congregation of Sacraments, the norms previously observed by the Holy Congregation of the Council shall be followed. 13. For all other matters concerning graces, indulgences, and dispensations, in all offices, the tax payable to the Holy See shall be ten florins, if the matter concerns major decrees; if it concerns minor decrees, five florins. The remuneration due to the agent shall be six florins for major decrees; for minor decrees, three florins. If a single decree contains multiple graces, the tax shall be increased in proportion; but not so the agent's fee. 14. In all

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and each of the cases mentioned above in numbers 9, 10, 11, 12, and 15, the provisions of chapter VI concerning salaries shall always remain in force, and the provisions of numbers 4, 5, 6, and 7 of this chapter, concerning the payment to be made each month to the treasury of the Holy See, shall also remain in force. 15. The practice of the Holy Congregation of Propaganda Fide regarding exemption from all taxes in places within its jurisdiction shall remain unchanged.

Given in Rome, on the 29th of June, 1908.

By special mandate of His Holiness Pope Pius X and Cardinal Merry del Val.

[*Latin ed. p. 59*]

Order to be observed in the Roman Curia. - Special Norms. PART TWO. Chapter I. - ON THE SCOPE OF THE SPECIAL COMPETENCE OF THE VARIOUS OFFICES, i.e., OF THE HOLY SEE. 1°. According to the prescriptions of the Constitution *Sapienti consilio*, the competence of the Offices of the Holy See pertains partly to territory, and partly to matters. a) The Congregation of the Holy Office, in matters within its competence, has no territorial limits. b) The Consistorial functions are restricted to regions subject to common law, in which it has its own and exclusive competence concerning all that pertains to the governance of dioceses, to seminaries, to the election of bishops and other ordinaries, to Apostolic visitations, and to reports on the state of dioceses. c) The Congregation for the Discipline of the Sacraments also has competence in places subject to the Congregation for the Propagation of the Faith, concerning matters pertaining to marriage, according to the norm given in the aforementioned Constitution. Concerning the other sacraments, it has competence limited to the territory subject to common law.

[*Latin ed. p. 60*]

60 d) To the Congregations of Councils and Studies, in matters pertaining to their respective jurisdictions, certain places have been assigned limits, as is the case with the Consistorial Congregation.

e) The Congregation of Religious orders has a primary and exclusive jurisdiction over religious, wherever they may be, and in all matters concerning their status, discipline, studies, and the sacred Order; except for the jurisdiction of the Congregation of Propaganda concerning religious insofar as they are missionaries.

f) The Congregation of Propaganda has a jurisdiction limited to certain places and matters, according to the prescription of the aforementioned Constitution.

g) The Congregations of the Index, of Rites, for Extraordinary Ecclesiastical Affairs, and the Ceremonial Office, as well as the Tribunals, both internal and external, have no territorial limits for matters within their ju-

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risdiction.

2.° Although, with the abolition of cumulative jurisdictions in the offices of the Holy See, each matter has its own proper place where it must be treated; nevertheless, in particular cases, where doubt or error may arise, the ancient rule remains in force, that when a petition for a matter, whether of grace or of justice, has been presented and accepted by an office, no one, for any reason, may arbitrarily take up the same matter in another office; but for this purpose, an act of the office previously involved, or a decree of the Consistorial Congregation authorizing the transfer of the matter, is required.

[*Latin ed. p. 61*]

Order to be observed in the Roman Curia. - Particular norms. 61. Any concession granted by another Office, contrary to the aforementioned law, shall be null and void. 3.° In appeals made to the Holy See, if the petition has been presented to the Sacred Roman Rota, the Dean, together with two senior Auditors, shall examine the matter; if presented to any Congregation, the ordinary of that Congregation shall examine the nature of the question, to determine whether the matter should be handled solely through administrative and disciplinary means, or whether a strict legal process is required. In the former case, the judgment of the matter shall be reserved to the Sacred Congregation to which it pertains, according to the norm of the Constitution *Sapienti consilio*. In the latter case, the question shall be referred to its proper judges and tribunals for resolution, according to the norms of common law, always reserving the special procedure of the Apostolic Signatura.

CHAPTER II. - OF MATTERS RESERVED TO THE FULL CONGREGATION AND OF MATTERS WITHIN THE COMPETENCE OF THE CONGRESS. 1.° In all the Sacred Congregations, in general, the resolution of all doubts and questions of law is reserved to the judgment of the Cardinals who compose them, (or, as is commonly said, to the Full Congregation); the examination of administrative and disciplinary controversies of a more serious nature, either in themselves or by reason of circumstances; the examination.

[*Latin ed. p. 62*]

Acta Apostolicae Sedis. - Official Commentary. concerning matters of greater importance, and those granted either intrinsically or through unusual means; finally, all matters of public order and general concern, whether they are instructions or prescriptions. 2.° It pertains to the Congregation to prepare those matters that are to be presented to the full Congregation; to execute the decisions after the approval of the Supreme Pontiff; to apply them in similar cases, provided that the matter is clear, obvious, and not subject to controversy; to grant, according to the power

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granted by the Supreme Pontiff, the faculties, graces, and indulgences that are customary and present no difficulty; and to ensure that all matters conducted within the Office proceed properly according to both the general and specific norms of this regulation, and in conformity with the provisions of the Constitution, Sapienti consilio. CHAPTER III. - ON THE METHOD OF HANDLING MATTERS NOT STRICTLY JUDICIAL ARTICLE I. - When dealing with matters of grace. 1.° If the graces, or faculties, dispensations, and indulgences that someone requests from the Holy See infringe upon the rights of third parties; those who are concerned must, before the granting, either directly or through their Ordinaries, be heard. 2.° The graces that someone obtains orally from the Holy See for their own benefit are valid in the forum of conscience for the petitioner. However, no one can claim the use of a privilege against anyone unless they duly prove the privilege itself.

[*Latin ed. p. 63*]

Order to be observed in the Roman Curia. - Particular norms. 63 3.° Generally, the graces granted by the Holy See in writing are directly conferred by the same through persons and Offices legally recognized. Sometimes, however, the petition of the petitioner, through the aforementioned persons and Offices, is sent to the Ordinary, or to another ecclesiastical person in his place, with the power to grant, in whole or in part, and within certain limits, the requested grace. When petitions are sent to the Ordinary with such powers, it is up to his just judgment and conscience to grant what is requested, taking into account the tenor of the decree, the matters presented to the Holy See, and the expediency of granting the grace. When the grace is granted directly by the Holy See, the decrees can be drawn up either in a gracious form or in a commissary form. 4.° If in a gracious form, by their very nature they do not require the executive decree of the Ordinary. However, they must be presented to him for his approval, in matters of public order, such as general indulgences, relics to be exposed to public veneration, etc.; or to verify certain conditions, such as, for example, the decorum of the premises in private chapels, etc. If, on the other hand, the decrees are in a commissary form, they require an executive decree. But the Ordinary cannot exempt himself from issuing it, unless one of the following occurs: 1.° that the petitions are evidently flawed, that is, deceitful or surreptitious; 2.° that the person to whom the grace has been granted...

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis. - Commentarium Officiale. Sometimes, prayers may be offered, or it may seem that someone who has received grace is so unworthy that the granting of an indulgence to them will cause offense to others. If this occurs, the Prelate, suspending the execution, will immediately inform the Apostolic See of the matter. 5.° Regarding the

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testimony for recognition, by which rescripts are validated, as mentioned in the preceding section, number 4, no compensation is required. However, necessary expenses may be reimbursed, such as those incurred for the purpose of ascertaining the suitability of a place for use as a chapel, or for verifying the authenticity of a sacred relic. 6.° Subject to the provisions of section 4 above regarding the execution of rescripts, and subject to the necessary conditions for obtaining sacred indulgences; from November 3, 1908, the date on which the prescriptions in the Constitution *Sapienti consilio* take effect, all graces and dispensations of any kind granted by the Holy See, even to those subject to censure, are valid and legitimate, except for those who have been explicitly excommunicated, or explicitly suspended from divine offices by the Holy See itself. ARTICLE 11. — When dealing with matters pertaining to discipline and administration. 7.° In cases brought before the Sacred Congregations in matters of discipline and administration, the proceedings will take place without dispute, without...

[*Latin ed. p. 65*]

65. The Order to be Observed in the Roman Curia. - Special Regulations. No written testimonies from patrons shall be received; however, the interested parties shall always be heard, and the documents presented by them shall be examined. 8. In order that those interested may be able to present their case, they shall be notified, either through their Ordinaries or directly, according to the norms of common law. 9. If they wish, for the protection of their rights, to print and distribute any written document, they may do so, provided that the regulations established in canon 29 of the Proper Law of the Holy Roman Rota are observed, according to the needs of the case. 10. Once a matter has been initiated before a certain Congregation, either in an administrative or disciplinary manner, and this procedure has been accepted by the parties, or at least not contradicted by them, it is not permissible for them to initiate a strictly judicial action on the same matter. And even less so, after a decision has been rendered. Nevertheless, the Holy Congregation always has the power, at any stage of the proceedings, to refer the matter to the ordinary judges.

CHAPTER IV. - CONCERNING THE DAYS AND THE MANNER IN WHICH THE PLENARY ASSEMBLIES OF THE CARDINALS ARE CONVENED.

1. The proper days for the meetings of the Most Reverend Fathers are: Mondays for the Sacred Congregations of Propaganda and the Index; Tuesdays for the Congregations of Rites, Ceremonial, and Studies.

[*Latin ed. p. 66*]

From the Apostolic See: - Official Commentary. Wednesdays are dedicated to the Holy Office; Thursdays to the Sacred Consistories and to ex-

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traordinary ecclesiastical affairs; Fridays to the Sacraments and to religious sodalities; Saturdays to the Sacred Council and to the Apostolic Signatura. In the offices which have a fixed day for their meetings, the Directors will consult with each other regarding the scheduling of these meetings in different weeks.

2. If a matter arises which requires the judgment of the full Congregation, an official document, concisely presenting the matter, will be prepared, along with a brief summary and the points to be discussed. In more serious or difficult matters, whether of fact or of law, it will be the duty of the Directors of the individual Congregations to request the opinion of one or two Consultors, which will be added to the official document.

3. Official documents, the opinions of the Consultors, and whatever must be printed on behalf of the offices of the Holy See, as well as the very briefs or defenses which the parties believe they should present, in criminal or matrimonial cases of a delicate nature, will be entrusted to the Vatican printing press. The remainder may also be entrusted to another printing house, which has been approved by the Cardinal Secretary of the

[*Latin ed. p. 67*]

Order to be observed in the Roman Curia. - Particular regulations. 67. Secret matters discussed in the Consistorial Congregation during its meeting must be approved, and care must be taken to ensure the necessary discretion for various cases. 4.° Printed documents shall be distributed to the Cardinals at least ten days before the meeting of the Congregation. 5.° Those who receive printed documents or other writings, whether by explicit command or by the delicate nature of the matter, shall be most diligent in preserving secrecy; and this not only during the days of study, but also afterwards, as long as such printed documents or writings remain in their possession. They must also ensure that, after death, these documents are returned inviolate to the office to which they belong. This rule applies equally to officials, consultants, and Cardinals of each department. Those who transmit such documents are obligated to ensure that the transmission is carried out in the proper manner and by a secure means. 6.° There is no change in the established practice whereby certain Sacred Congregations, for certain matters, convene the body of consultants a few days before the meeting of the Cardinals in order to request their opinion.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis. - Officieel Commentarium. In Congregaties, of bij de Kardinalen en andere personen, zelfs in zaken buiten de gewone, indien deze van groter belang zijn. 7.° In de vergaderingen van de Kardinalen zal de eerste toespraak worden gehouden door de aanstellende Kardinaal of rapporteur, indien aanwezig; indien deze afwezig is, of na hem, door de Kardinaal die de voorrang heeft; vervolgens de anderen

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in volgorde; en ten slotte de Kardinaal-Prefect of degene die zijn plaats inneemt. 8.° Wat aan de Heilige Congregatie of aan de meerderheid van de aanwezigen als besloten is geacht, moet, volgens een onveranderlijke regel, schriftelijk worden vastgelegd, voorgelezen en ter zitting worden goedgekeurd. Dezelfde regel zal worden gevolgd in de vergaderingen van de Consulteurs. 9.° Indien er geen bezwaar is, zullen de besluiten, na de Kardinaalsvergadering, in het betreffende secretariaat worden bekendgemaakt; en zo spoedig mogelijk zal een geschreven of gedrukte kopie worden verstrekt aan de individuele Kardinalen van de betreffende Congregatie die in Rome verblijven. 10.° Nadat de bekendmaking heeft plaatsgevonden, kan de partij die zich benadeeld acht, binnen tien dagen het voordeel van een nieuwe zitting aanvragen. Het staat echter aan de Kardinaal-Prefect, na overleg met de vergadering, om dit voordeel toe te kennen of te weigeren, afhankelijk van de omstandigheden. Echter, indien het besluit van de Kardinalen de clausule "amplius non proponatur" bevat, kan het voordeel van een nieuwe zitting slechts worden toegekend door de gehele Congregatie. Aan de heren kan, zelfs in andere zaken, buiten de gebruikelijke, indien deze van ernstig gewicht zijn, dit collectieve advies worden gevraagd.

[*Latin ed. p. 69*]

Order to be observed in the Roman Curia. - Particular norms. 69 0 11. Expenses incurred by the parties in proceedings before the Sacred Congregations are generally not recoverable. However, if a party, having been summoned to present its case, is contumacious, and subsequently wishes to request a review of the judgment, that is, to propose a new hearing of the case, it must either purge its contumacy, or deposit a suitable sum of money to cover the expenses, so that the diligent party or the Office of the Holy See may again incur those expenses. Likewise, if anyone, without a legitimate reason, temerariously demands that his case be brought before the full Congregation, the Cardinal Prefect of the Office, together with his Congregation, may demand that the petitioner deposit a suitable sum for the same purpose, as above. CHAPTER V. - CONCERNING REPORTS TO BE MADE TO THE SUPREME PONTIFF. 1.° In preparing reports to the Supreme Pontiff, in accordance with the aforementioned Constitution, care will be taken, at least in more complex matters, to have a summary of the case before one's eyes, which will then be kept in the archives along with the resolution, with the date and the signature of the person making the report. 2.° If the Roman Pontiff should deem it necessary to modify any resolution of a Sacred Congregation, the Eminent Fathers will be informed of this matter in the next assembly, for their guidance.

[*Latin ed. p. 70*]

Acts of the Apostolic See. - Official Commentary. CHAPTER VI. - ON

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THE DUTIES OF VARIOUS OFFICES IN GENERAL. 1.° The Prelate, to whom, by whatever name, the administration of the Office is immediately subject, as is stated in section 2.°, chapter I, of the general regulations of this law, shall ensure that all business is conducted with due speed and diligence, according to the established rules. It pertains to him especially to examine matters of greater importance, and to oversee the drafting of the letters and decrees pertaining to them. He assigns to the Consultors the study of cases, for which their opinion is required; he convenes them whenever necessary, and presides over their meetings. He attends the Congregations of Cardinals, notes the resolutions according to the prescribed form, and reports them to the Most Holy Father on the days assigned to him for an audience. In the absence of the Cardinal who presides over the Office, he holds and presides over the Congresses; and, except for the special regulations of each Office, he generally signs the acts of the same in conjunction with the Cardinal. He supervises and directs the administration of funds according to the prescriptions of section 7.°, chapter XI, of the general regulations of this law. It is left to his prudent judgment to determine whether to expedite the handling of a matter, if someone has requested its direct processing, and the act.

[*Latin ed. p. 71*]

Order to be observed in the Roman Curia. - Special regulations. 71. Regarding matters subject to a tax, a written communication, as if it were a credit, must be sent, or it must be requested that payment be made in advance. According to the prescription of the Constitution *Promulgandi*, which is published on this very day and is part of the present law, the directors of the official bulletin concerning the acts of the Apostolic See are obliged to deliver to the superiors of their Office copies of the decrees which are to be promulgated. Those which can be usefully published are delivered to them as well, with the consent of the Cardinal Prefect of the Office. In both cases, they will sign them, or will order that they be signed by another official, as a guarantee and testimony of truth. If any of these must be communicated or delivered to other Offices of the Holy See, and in all cases where something important or urgent arises, the Cardinal Prefect must always be consulted.

2. Those who serve as Prefect's Secretary or Substitute must not only carry out all the prescribed duties of their Office, but also assist the Prefect in all that he may request, and fulfill his duties in his absence or impediment.

3. Study assistants, or notetakers, must: a) study each case, or position, that is assigned to them, and furthermore, those which are entrusted to them by the superiors of the Office; they must condense these into a summary on a separate sheet, which will serve as an index of the case, and indicate the series of actions that have been added to it. However, those

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who are exempt from...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis. - Commentarium Officiale.

a) Redactare, in brevissimis verbis, expostulationes aut supplices preces, quae fortasse non proferuntur longiore oratione;

b) Participare in Congressu, ut de negotiis commissis referant, et suam sententiam proponant, cauti autem:

1. ut, exceptis urgentioribus casibus aut positionibus, de quibus in littera a, relatio semper fiat ex scripto ante compendium;

2. deinde, ut in maioribus ac difficilioribus causis, positio cum adiecto compendio, antequam cogitetur coetus, ad Praelatum Officio praepositum deferatur, ab ipso vel per se vel per alium primi ordinis administrum expendenda, quo plenius atque facilius possit de causa penitus cognita in Congressu dicere;

c) Epistolas et rescripta de rebus ad suam positionem pertinentibus, aut sibi commissis, ductu maiorum administrorum exarare, et statuere quomodo sint transmittenda, utrum et quodnam tributum, sive ordinarium sive speciale, solvendum sit, an fiat exemptioni locus;

d) Officiale *folium* et summarium documentorum maioris momenti conficere, cum res erit ad plenam Congregationem referenda; eius imprimendi curam suscipere, typicas formas emendare. In hoc autem redigendo *folium*, vigentem consuetudinem retinebunt; et, ubi res postulaverit, inserent iuris et facti animadversiones vel necessarias vel utiles ad iustam solutionem quaestionis.

[*Latin ed. p. 73*]

Order to be observed in the Roman Curia. — Particular regulations. 73 4.° Assistants, and, if possible, also writers, shall have assigned to them their respective tasks, divided according to subject matter or region. 5.° The assistants ought to be distinguished by a doctorate in sacred theology and in canon law. In the Congregations, especially, where the tasks are divided according to region, they shall know at least one of the following languages: French, German, English, Spanish, Portuguese. The Prefects shall take care that in the Office, all these languages are understood; for which purpose, it will be appropriate to propose, as a condition for admission to the competition, even for other lower offices, that the candidates know at least one of the aforementioned languages, according to the circumstances and necessity. 6.° It is the duty of the writers to copy the letters and replies of the Office, as written in the draft, and to elaborate those which have been indicated by a few words of conventional usage. They shall take every care to ensure that the writing is entirely correct; nor shall they submit it for signature without having first carefully examined it. Failures in this regard, if repeated, may provide grounds for even severe disciplinary measures.

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After the writing is completed, they shall mark the relevant draft with the initials of their name and surname, as proof of its completion. All documents shall regularly be written on sheets bearing the number 4.°

[*Latin ed. p. 74*]

74. Acta Apostolicae Sedis. - Official Commentary. They shall bear the name of their Congregation and adopt the form established by the Roman Curia. 7.° Those who are engaged in preparing the records, or protocols, shall refer the documents and acts to the book and to the small rubric; they shall make a note of the registration performed (commonly called the "eye") on the sheet or file; they shall keep the book of notable matters in proper order; they shall arrange in order the documents that have not yet been placed in the archive, dividing them by diocese, by years, and by months, according to the progressive number of the protocol. 8.° The archivists shall maintain the archive in proper order; they shall make summaries of the documents; they shall compile the two archive registers, the first containing, in alphabetical order, the names of the petitioners, or those against whom a petition has been made, in cases of some importance; the second, an index by subject of the most important matters treated during the year; and finally, with the written order of the Superiors, which must be kept in the records, they shall provide copies of the documents of which they are requested, and shall declare their conformity with the original. 9.° To the office of dispatch belong the accountant and the distributor, who shall also perform the duties of cashier. 10.° The accountant shall record in the monthly sheet (as mentioned in no. 4, chap. XI of these general regulations) all taxed rescripts, indicating the diocese, the protocol number, and the sum payable to the Holy See, from the Congregation from which they originate, and shall have the traditional form currently in use in the Roman Curia.

[*Latin ed. p. 75*]

Order to be observed in the Roman Curia. - Particular regulations. 75. The greater officials or their assistants shall assess the charges; from this assessment, taking into account the regulations mentioned in the aforementioned sections of this law and others to be presented separately, they shall calculate the expenses of the procuration and execution, if such a matter has been entrusted to the Ordinary; on the back of the document, or on a separate sheet according to the provisions of item 6 of the aforementioned Chapter XI, they shall affix a stamp indicating the amount due; and, when the sum is of considerable magnitude, they shall write it out in full. 11. The duties of the distributor shall be: a) to distribute to the interested parties, or to their procurators or agents, the documents, letters, and decrees, and to collect any tax due to the Holy See, noting the amount thereof on the sheet. b) To ensure that letters and documents to be distributed in the

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City are sent to those to whom they pertain, using the assistance of the ushers; and to send by post anything that must be sent officially outside of Rome. c) To seal and address the letters and decrees that, according to item 6 of the aforementioned Chapter XI, must be delivered in a sealed envelope. d) Before delivering or sending these documents, he shall see that they are properly signed, and he shall ensure that they are affixed with the seal, according to the regulations of the office. JHBBttBv in the diocese, the protocol number and the tax established by the Holy See by the greater officials or assistants; calculate, based on this, according to the regulations given therein and others to be provided separately, the agency fee, and the tax for the execution by the Ordinary (if such execution takes place), and note all these taxes with a special stamp on the back of the decree, or on a separate sheet according to the prescription of item 6 of the aforementioned Chapter XI; indicate them in full when the taxes are of some considerable amount. 11. The duty of the distributor is: a) to distribute to the interested parties, or to their procurators or agents, the documents, letters, and decrees, collecting the tax due to the Holy See, if there is any, and noting the amount thereof on the sheet. b) To ensure the dispatch of letters and documents to be distributed in the Curia, using the services of the ushers; and to send by post anything that must be sent officially outside of Rome. c) To seal and address the letters and decrees that, according to item 6 of Chapter XI cited above, must be delivered in a sealed envelope. d) However, before delivering or sending these documents, he will see if they are properly signed, and he will ensure that they are affixed with the seal, according to the regulations of the dicastery. 0 v

[*Latin ed. p. 76*]

76. Acta Apostolicae Sedis. - Commentarium Officiale.

e) Actæ, quæ taxationi obnoxiæ sunt, numquam dimittuntur ante solutam pecuniam, nisi scripta auctoritas Praepositorum adest. Si autem hanc cautelam neglexerit, periculum in se recipiet, et mense completo, de suo restituet.

f) Officio distributoris etiam est, auctoritate Praepositorum, curare expensas officiales pro necessaria tabulari seu cancellariae supellectili, sive ad comparandam, sive ad instaurandam.

g) Tandem, si quis Ordinarius petierit ut aliquid ad se directo mittatur, simulque aliquam pecuniae vim ad Sanctam Sedem expedierit pro expensis, distributoris erit officium pecuniam expeditam ad Officium a secretis servare, cuius partem administrationi oeconomicae S. Sedis debitam, impetrata gratia, tradet; reliquum, arbitrio mittentis adhibendum, retinebit. Ad hunc finem, tabulas peculiares habeat, acceptorum et expensarum, omniumque rationem Praelato a secretis sub exitum mensis redditurus. Pecunia vero in Officii arca, distincto loco, servetur.

12.° In Officiis, ubi propter numerum negotiorum unus distributionis

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minister non sufficiat, alius adiicietur. Munia superiorum recensita, prudenti Moderatorum arbitrio, inter utrumque dividentur, ita ut uni cura sit praesertim distributionis litterarum, alteri rescriptorum et perceptionis taxatae pecuniae.

[*Latin ed. p. 77*]

Order to be observed in the Roman Curia. - Particular regulations. 77 13.° The officials of protocol, archives, dispatch, and writing are considered equal among themselves. Therefore, they may pass from one office to another, according to the prudent judgment of the Superiors, without any further competition being announced. 14.° From the offices mentioned in the preceding number, there is no right to transfer to the office of assistant. Therefore, when the office of assistant becomes vacant, a special competition will be held. 15.° Notwithstanding the particular duties assigned as stated above, the general provision of the regulations remains in force, namely, that all officials must assist each other, and help each other fraternally in the conduct of affairs, according to the prudent judgment of the Superiors. 16.° The doorkeepers or ushers are to take care of the buildings entrusted to them, to maintain their cleanliness, to carry letters and bundles of documents to those to whom they are addressed, or to the appropriate offices, and to perform other duties assigned to them by the Superiors for the benefit of their respective departments. Provided that any rights acquired by the current doorkeepers are preserved, others will be appointed from that number for a period of three years, and this appointment may be extended for further three-year periods, provided they demonstrate themselves to be diligent and suitable. Finally, all shall take an oath to maintain secrecy regarding matters pertaining to their office that are subject to this obligation.

[*Latin ed. p. 78*]

Acts of the Apostolic See. - Official Commentary. CHAPTER VII. - OF THE INDIVIDUAL SACRED CONGREGATIONS ARTICLE I. - The Congregation of the Holy Office. 1.° The principal officials of this Congregation, after the Cardinal Secretary, are the Assessor and the Commissioner. 2.° The Council will consist, as before, of Consultors appointed by the Supreme Pontiff. In addition to the Consultors, there will continue to be several Assessors, commonly called "Qualifiers." 3.° The lesser officials, in addition to their current duties, will also be responsible for the dispensation of indulgences. 4.° One of the substitute notaries will have the task of assessing the fees for the decrees of dispensation from impediments of disparity of cult and mixed religion, and for indulgences. 5.° Another will be responsible for distributing letters and decrees, and for collecting the related fees. 6.° In dealing with matters pertaining to Catholic doctrine and morals, and in judging cases of heresy or other

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offenses that give rise to suspicion of heresy, and in all matters relating to dispensations from impediments of disparity of cult and mixed religion, the Holy Office proceeds according to its own established practice and procedures.

[*Latin ed. p. 79*]

Order to be observed in the Roman Curia. - Particular norms. 79. While retaining the custom, provided that the norms established in this law are observed, to the extent that they can be reconciled with the necessary discipline of the Holy Office. Consequently, any doubts that may arise concerning the competence of the Holy Office in any matter will be resolved by this Congregation itself, always observing the limits established by the Constitution *Sapienti consilio*. 7.° The procedure of the Holy Office, as mentioned in the preceding paragraph 6, and also the method for its temporal administration, shall be written down as soon as possible, and after being reviewed by the Fathers Cardinals, shall be submitted through the Cardinal Secretary to the Supreme Pontiff for approval. 8.° Concerning indulgences, in that part which pertains to discipline and grace, the Holy Office, in accordance with the new order of the Roman Curia, will adhere to the norms established in this regard by Clement IX in the Constitution *In ipsis die vi mensis Iulii a. MDCLXIX*, which law remains fully in force. Therefore, it will be its duty to: "resolve every difficulty and doubt that may arise in indulgences, after consulting with the Roman Pontiff concerning the more serious and difficult matters; to correct and reform any abuses that may be introduced into them, omitting any formality of judgment; to refer to its own judges those cases requiring the judicial form; to prohibit the printing of false, apocryphal, and indiscreet indulgences; to recognize and examine..."

[*Latin ed. p. 80*]

From the Apostolic See. - Official Commentary. 80 "he has presented them, he shall restore them with the authority of the Holy See; and in granting indulgences, 'moderation must be exercised.'" Furthermore, the law established in Fermo remains in force, as decreed by the Sacred Congregation of Indulgences and Relics, approved by Benedict XIV on the 28th of January, 1756, and confirmed by Pius IX on the 14th of April, 1856, namely: "Henceforth, those who obtain general indulgences are required, under penalty of the nullity of the grace obtained, to present a copy of said indulgences to the Secretariat of the Sacred Congregation." 9. Matters pertaining to this section shall be recorded in a separate protocol book and archive. There will also be a Major Official with the title of Substitute, and certain Special Consultors. 10. The Congregation for these matters shall consist of the Cardinal Secretary, the Assessor, the Commissioner, and the Substitute for Indulgences. 11. The Officials, Consultors, and Cardinals who shall be

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occupied with these matters shall not be bound by a special bond of secrecy of the Holy Office concerning these matters, but only by the common bond prescribed by the present regulations. 12. Petitions for indulgences, doubts, and questions that may arise shall be recorded in the protocol book and then forwarded to the Substitute for a preliminary examination. 13. If, in accordance with the aforementioned provisions in Chapter II, Special Regulations, the matter concerns a grace that is customarily granted according to current practice, and if...

[*Latin ed. p. 81*]

Order to be observed in the Roman Curia. - Particular Norms. 81. Matters concerning the grace which, according to established custom, is commonly granted, and if the solution of doubts and questions is obvious and clear from already established and accepted opinions, the matter may be decided in a Congress, according to the faculties which the Supreme Pontiff shall have deemed fit to grant; otherwise, the matter will be treated in a plenary Congregation, with an official document to be drawn up by the Substitute, and with one or more votes of the Consultors. And a report of the resolution shall be made to the Holy Father. 14°. Perpetual indulgences, as well as those of a temporary nature extending to an entire diocese, province, region, or the entire Church, and the faculties for life to apply indulgences to some object of devotion, shall be issued by Brief. The Substitute for Indulgences shall communicate with the Chancellor of Briefs regarding the necessary matters for the issuance of the Brief. 15°. Letters and decrees concerning indulgences, issued by the Holy Office, shall be signed by the Cardinal Secretary, or by another of the Cardinals of the same Holy Congregation, with the counter-signature of the Assessor, and these shall prevent the Substitute for Indulgences.

ARTICLE II. - Consistorial Congregation. 1°. After the Cardinal Secretary, the principal officials are the Assessor and the Substitute.

[*Latin ed. p. 82*]

•Acta Apostolicae Sedis, Commentarium Officiale. 83 2.° Collegium erit Consultorum, iuxta praescriptum Constitutionis Sapienti consilio. 3.° Habebitur quoque sufficiens administrorum minorum numerus pro expediendis negotiis huius Congregationis propriis, iuxta statuta in cap. VI. praecedenti. . 4.° Praeter commune iusiurandum, omnes qui aliquo munere in hac sacra Congregatione funguntur, illud etiam dabunt, quod Sancti Officii iusiurandum dicitur, his verbis expressum : « In nomine Domini. « Ego N. N. sub poena excommunicationis latae sententiae ipso facto « et absque alia declaratione incurrendae, a qua, praeterquam in articulo « mortis, a nullo nisi a Summo Pontifice, ipso quidem Cardinali Poenitentiario excluso, absolvi possim; et sub aliis poenis etiam gravissimis « arbitrio Summi Pontificis mihi in casu transgressionis infligendis, spon«

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deo, voveo ac iuro, inviolabile secretum me servaturum in omnibus et « singulis quae ad Episcoporum, Administratorum Apostolicorum aliorum« que Ordinariorum electionem, vitam, mores agendique rationem delata « sint; itemque in omnibus quae ad dioecesum erectionem seu earumdem « unionem spectent, exceptis dumtaxat iis quae in ime et expeditione eorum« dem negotiorum legitime publicari contingat: et hoc secretum me ser« vaturum cum omnibus qui eodem iuramenti vinculo constricti non sint, « et cum iis etiam qui quamvis hoc secreto teneantur et ad Congregationi; nem Consistorialem pertineant, nihilominus in Urbe habitualiter non cornai morantur: neque unquam, directe, nutu, verbo, scriptis, aut alio quovis « modo et sub quocumque colorato praetextu, etiam maioris boni aut urgent issimae et gravissimae causae, contra hanc secreti fidem quidquam com« missurum, nisi peculiaris facultas aut dispensatio expresse mihi a Summo « Pontifice tributa fuerit. %° Vi sarà mi Collègio di Consultori secondo il prescritto della Costituzione Sapienti consilio. 3; Vi sarà anche un numero sufficiente di officiali minori pel disimpegno degli affari propri di questa Congregazione, ih conformità al disposto del capo VI. precedente. 4° Oltre il giuramento comune, tutti gli addetti a questa Congregazione dovranno prestare il giuramento detto del Sant'uffizio nei termini seguenti. G ; i Formóla del giuramento (Come sopra).

• There will be a College of Consultors, according to the prescription of the Constitution *Sapienti consilio*.

3.° There will also be a sufficient number of minor officials to expedite the affairs proper to this Congregation, in accordance with the provisions of chapter VI above.

4.° In addition to the common oath, all those who perform any duty in this sacred Congregation shall also take the oath called that of the Holy Office, expressed in the following terms: "In the name of the Lord. " I, N. N., under the penalty of excommunication, incurred by this very act, and without any other declaration, from which, except in the case of death, I can only be absolved by the Supreme Pontiff, the Cardinal Penitentiary being expressly excluded; and under other penalties, even the most severe, at the discretion of the Supreme Pontiff, which may be imposed upon me in the event of transgression, I promise, vow, and swear to keep inviolable secrecy in all and each matter concerning the election of Bishops, Apostolic Administrators, and other Ordinaries, their lives, their conduct, and their accounts; also in all matters concerning the erection or union of dioceses, except only those which it may legitimately be necessary to publish in the course of their affairs: and I swear to keep this secret with all those who are not bound by the same oath, and also with those who, although bound by this secret and belonging to the Consistorial Congregation, do not habitually reside in the City; nor ever, directly, by suggestion, word, writing, or in

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any other way, and under any pretext whatsoever, even for the greater good or for the most urgent and serious reasons, to commit anything contrary to this fidelity of secrecy, unless a special faculty or dispensation has been expressly granted to me by the Supreme Pontiff.

%° There will be my College of Consultors according to the prescription of the Constitution *Sapienti consilio*.

3; There will also be a sufficient number of minor officials to expedite the affairs proper to this Congregation, in conformity with the provisions of chapter VI above.

4° In addition to the common oath, all those who are employed in this Congregation must take the oath called that of the Holy Office in the following terms.

G; The formula of the oath (As above).

[*Latin ed. p. 83*]

Order to be observed in the Roman Curia. - Special Norms. 83 "Finally, if I should receive petitions, recommendations, or letters concerning matters of importance from any person, I will bring the matter to the attention of the Sacred Congregation." "May God assist me in this, and may these holy Gospels, which I handle, guide me." 5.° Invitations to solemnities for the awarding of the honors of the Saints, and for other sacred celebrations, will be sent by means of letters from this Congregation. 6.° It belongs to the Plenary Congregation to nominate all Bishops, stable diocesan Ordinaries, and Apostolic Visitators of dioceses. It also pertains to it to establish new dioceses, to unite existing ones, to erect canonical colleges, or chapters; to examine the reports of Visitators and the accounts of Ordinaries concerning the state of their dioceses; to oversee the diocesan administration and seminaries in general; and, in particular, to address all matters that appear to be of greater importance, as has been prescribed above; finally, to resolve doubts or conflicts of competence concerning all offices, except for the Congregation of the Holy Office, which will judge its own competence by itself, as stated above. In the nomination of Bishops, whenever it pertains to it, the Consistorial Congregation will adhere to the norms established in the Constitution *Romanis Pontificibus*, dated December 17, 1903. 7.° It belongs to the Congress, in addition to what is established by the general norms of the regulation, to nominate temporary Apostolic Administrators.

[*Latin ed. p. 84*]

Acta Apostolicae Sedis. — Official Commentary. Concerning eighty-four dioceses where necessity demands it; all matters shall be completed in order to prepare the position regarding the election of Bishops in Italia, and concerning other matters to be discussed in the plenary session; provisions shall be made concerning the ordinary governance of dioceses and seminaries, such as dispensations for Bishops to reside outside their

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sees, the extension of time for Bishops to submit reports on the state of their dioceses, and other similar matters; and finally, everything pertaining to the payment of funds for the acts of the same Congregation.

8.° Reports on the state of dioceses, unless a more urgent measure requires it, shall not be presented separately to the plenary session, but shall be grouped together by provinces or regions. The assistant in preparing the summary shall note the matters of greatest importance, whether they have been successful or unsuccessful.

9.° The same shall generally be observed in the reports of Apostolic Visitators.

10.° All nominations, which are usually announced in the Consistory, shall be sent only by letters bearing the seal of the Roman Pontiff, or by Bull. In the same manner, decrees shall be sent concerning the erection of new dioceses, the founding of canonical chapters or capitols, or the union of dioceses.

11. The senior officials of the Consistorial Congregation shall provide the senior officials of the Chancery with appropriate information for the preparation of the Bull. Such information shall be retained in the Chancery, and the Bull, duly.

[*Latin ed. p. 85*]

Order to be observed in the Roman Curia. - Special Regulations. 85. Equipped with a seal and signature, according to the proper regulations of the Apostolic Chancery, it shall be transmitted as soon as possible to the Office of the Secretary of the Congregation of Consistory. 12. The sum to be paid for the issuance of the Bull shall be paid in full to the Congregation of Consistory; for this purpose, the senior officials or assistants of the Congregation of Consistory shall determine the amount, which shall be recorded and collected by the officials in charge of dispatch, according to the common regulations.

ARTICLE III. - Congregation of Sacraments. 1. The senior officials, after the Cardinal Prefect, shall be the Secretary and three Under-Secretaries. 2. Several theologians and experts in sacred law, chosen by the Supreme Pontiff, shall perform the function of Consultors. 3. A sufficient number of junior officials shall also be present. 4. One of the three Under-Secretaries, with an assistant and several secretaries, shall be primarily responsible for all petitions concerning dispensations from impediments to marriage. 5. Another Under-Secretary, with an assistant and several secretaries, shall take care of all other matters pertaining to marriage, such as nullities and legitimations.

[*Latin ed. p. 86*]

86. Acta Apostolicae Sedis. - Commentarium Officiale. 5.° Hoc officio incumbunt causae de impedimentis matrimonii, petitiones de restitution-

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ibus, quaestiones de iustis aut irritis coniugiis vel de dispensatione, in matrimonio rato, dubia, et huiusmodi alia. 6.° Tertius Subsecretarius, cum adiutore et aliquot scriptoribus, sacrae Ordinationis aliorumque Sacramentorum rebus, excepto matrimonio, vacabit. 7.° Duo libri protocolli sunto; alter pro petitionibus de dispensationibus ab impedimentis matrimonii; alter pro postulationibus ceterarum, sive quae ad matrimonium sive quae ad reliqua Sacramenta referantur. Bini administri primo protocolli libro redigendo praecipuam operam dabunt; bini secundo. 8.° Etiam tabularium duplici parte constabit; altera, cui erunt reservatae positiones dispensationum ab impedimentis matrimonii, altera pro ceteris. 9.° Potestas huius Congregationis propria statuta est a Constitutione *Sapienti consilio*. 10.° Peculiariter vero ad eam pertinet has concedere facultates, quae ad omnem tollendam ambiguitatem hic recensentur, hoc est: a) adservandi SSmam Eucharistiam in templis aut in sacellis eo iure carentibus; b) celebrandi Sacrum in sacellis privatis, et cetera privilegia quae in hac re concedi solent, ipsius decori sacelli advigilans.

[*Latin ed. p. 87*]

Order to be observed in Montana Gttria, - New Regulations. 87 0) To erect an altar for celebrating Mass outdoors; d) To celebrate Mass before dawn and after midday; e) To celebrate the Missa Cantata on Holy Thursday, and also the three Masses of Christmas in private chapels, at night, with the distribution of the Most Holy Eucharist; f) To use a biretta or wig during the celebration of Mass or in the transportation of the Most Holy Sacrament; g) To allow a blind or nearly blind person to celebrate and recite a votive Mass for the Most Holy Virgin or for the deceased; h) To celebrate Mass on ships; i) To consecrate a Bishop on a day other than those established in the Roman Pontifical; k) To be able to confer the sacred Orders outside of the prescribed times; l) To dispense the faithful, and also the religious, whenever it is necessary, from the eucharistic fast. 11. The judgment of the full Congregation is reserved for: a) In matters pertaining to marriage, the examination of requests for dispensations from impediments that present extraordinary difficulties, whether in themselves or regarding the legitimacy of the causes; the separation of spouses that is not peaceful; healings at the root; the legitimations of children that present grave difficulties; to examine the causes of nullity of marriage; c) to be able to erect an altar to celebrate the Holy Mass outdoors; d) to be able to celebrate Mass before dawn and after midday; e) to be able to celebrate the Missa Cantata on Holy Thursday, and the three Masses of Christmas in private chapels, at night, with the distribution of the Most Holy Eucharist; f) to be able to use a biretta or wig during the celebration of Mass or in the transportation of the Most Holy Sacrament; g) to be able to celebrate and recite the votive Mass of the Most Holy Virgin or for the deceased, for a blind or nearly blind person; h) to be able to celebrate Mass on ships; i) to

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be able to consecrate a Bishop on a day other than those established in the Roman Pontifical; k) to be able to confer the sacred Orders outside of the prescribed times; l) to be able to dispense the faithful and also the religious, whenever it is necessary, from the eucharistic fast. - 11. The judgment of the full Congregation is reserved for: a) In matters pertaining to marriage, the examination of requests for dispensations from impediments that present extraordinary difficulties, whether in themselves or regarding the legitimacy of the causes; the separation of spouses that is not peaceful; healings at the root; the legitimations of children that present grave difficulties; to examine the causes of nullity of marriage.

[*Latin ed. p. 88*]

88 Acta Apostolica Sedis. - Official Commentary. concerning marriages already celebrated, which require the judgment of the entire Congregation; finally, all legal questions concerning the discipline of the sacrament of marriage, for which no obvious and clear solution can be found in previously decided cases, as stated above; b) in the other Sacraments, all questions concerning discipline for which a solution is sought, and which do not have an obvious and clear solution in established principles and previous rulings; also, requests for graces and extraordinary dispensations, which the Congregation deems worthy of discussion. Therefore, the entire Congregation is competent to grant dispensations from irregularities for Holy Orders in doubtful or difficult cases, or where the granted grace might be unbecoming to the ecclesiastical state; petitions concerning the nullity of Holy Orders or of the obligations thereof, or for a dispensation from these obligations, when the case is to be treated solely on disciplinary grounds; legal questions concerning the place, time, and conditions necessary for celebrating the Holy Mass, for the betrothal, for receiving Holy Communion, and for the preservation of the Most Holy Eucharist; and concerning the place, time, and conditions required by ecclesiastical discipline for legitimately administering and receiving the other Sacraments; together with requests for extraordinary dispensations in this matter. 12.° It pertains to the Congregation to judge what should be brought before the entire Congregation, and to prepare what is necessary for a just judgment in.

[*Latin ed. p. 89*]

The order to be observed in the Roman Curia. ~ Special Regulations. 89. Matters should be brought to light, whether through factual investigations, or through the opinions of one or more Consultors, or even of the entire Congregation. It is permitted for this Congregation to judge, and also to grant, according to the powers which the Supreme Pontiff shall deem to grant to the Cardinal Prefect and Prelate in charge of secret matters, dispensations from impediments to marriage, according to the norms which will be set forth below. Furthermore, it pertains to the Congregation to grant

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dispensations to clerics of the secular clergy due to a lack of age or title; to dispense from the Eucharistic fast; to permit the Blessed Sacrament to be reserved in churches and chapels which do not have this right, and to celebrate the Holy Mass in private chapels, in those cases in which such graces are customarily granted, according to the current discipline and in conformity with the general rule mentioned above. 13°. Dispensations from impediments to marriage of any degree, provided they are of honest nature, shall be sent with a document in the form of a Brief, drafted, however, in the secret office of this very Congregation, if the dispensations themselves are subject to greater taxes. Other dispensations shall be sent with a document in the form of a rescript. 14°. Indulgences for private chapels of any kind, requested for one's own benefit, that of one's family, or of others, shall be sent by Brief, drafted in the respective section of the Secretariat of State.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis. •- Official Commentary. However, priests affected by old age or illness, who are unable to pay the expenses, are exempt from this law. For these, the grant will be sent in the form of a rescript, according to the norms of this law, chapter XI, Norm. comm. 15.° Perpetual grants for the reservation of the Most Holy Eucharist in a certain church or chapel, for those who do not have the right to it, must also be issued by a Brief. Temporary grants will be sent by rescript, according to the same norms given in the preceding number. 16.° When a grant is to be issued by a Brief, the Secretary or Under-Secretary, to whom the matter pertains, will inform the Chancellor of Briefs and communicate to him the appropriate norms. The interested party must then go to this Office to receive the document concerning him. 17.° If the Supreme Pontiff grants the Sacred Congregation its customary powers, the following rules shall be observed regarding dispensations from impediments to marriage: a) For impediments of a lesser degree, of which mention is made below in number 19°, when there is no difficulty in granting the dispensation, the grant for the concession is signed, in place of the superiors, by the Under-Secretary for dispensations, or by his assistant; b) For impediments of a greater degree, of which mention is made in the following number 20°, likewise, if there is no difficulty, the dispensation is granted by the Cardinal Prefect or the Prelate Secretary.

[*Latin ed. p. 91*]

Order to be observed in the Roman Curia. Special Norms. 18. In cases of doubt, the Under-Secretary shall confer with the Prelate in charge of secret affairs or with the Cardinal Prefect; the latter shall then refer the matter to the Congregation in full session; finally, as the circumstances may warrant, a report shall be made to the Supreme Pontiff. 19. Dispensations from impediments of a lesser degree are granted in the following cases: a)

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consanguinity and affinity of the third and fourth degrees in the collateral line, whether equal or unequal, that is, of the fourth degree mixed with the third, and of the fourth or third degree mixed with the second; b) affinity in the first degree, and in the second, whether simple or mixed, with the first, where this impediment arises from an illicit relationship; c) spiritual relationship of any kind; d) public decency, whether through betrothal or through a valid marriage, for which a dispensation has already been granted and the marriage dissolved. 20. Dispensations from impediments of a greater degree are usually granted, provided there is a just cause, in the following cases: a) consanguinity of the second degree in the equal collateral line, and of the second or third degree bordering on the first; b) affinity of the first and second degrees in the equal collateral line, and of the second or third degree bordering on the first; c) a crime committed through adultery with a promise of a future marriage. 21. All dispensations from lesser impediments shall be granted according to the above.

[*Latin ed. p. 92*]

9. Acta Apostolicae Sedis. - Official Commentary. •For reasons deemed reasonable by the Seat [Apostolic See], [dispensations] are granted in this manner. Thus, those granted in this way shall be valid as if they were granted by initiative and with certain knowledge; therefore, they will not be subject to any objection, whether due to error or fraud. 22.° Unless the Cardinal Prefect or a Prelate reserves a petition or several petitions to themselves in secret, all petitions for dispensation from impediments, after being recorded, are transmitted from the Protocol Office to the Subsecretary for Dispensations and his assistant. These individuals, dividing the work equitably among themselves, will separate those matters that pertain to them from the rest. They will attend to the petitions that are their responsibility, marking the granting of grace with the initials of their name and surname, and will determine whether the dispensation should be granted freely, or with a fee, and in what proportion. If the grace is to be granted by a document in the form of a Brief, they will also add this indication. After this, they will forward the petitions that have been processed to the scribes. For other petitions, they will promptly report them to the Cardinal or the Prelate in secret, so that they may take appropriate action. 23.° In the case of legitimate impediment, the Cardinal and the Prelate in secret may entrust the Subsecretary with the task of granting the dispensations reserved to them, within the limits and precautions that they deem necessary. 24.° The documents for dispensations of a lower grade, the rescripts, and the letters...

[*Latin ed. p. 93*]

Order to be observed by the Roman Curia. - Special Norms. 93. The document may be signed by the Under-Secretary to whom the matter pertains,

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or, if he is prevented, by one of the other two Under-Secretaries, with the signature of the clerk who drafted the document, as if it were an official signature. In matters of dispensations of a higher grade and in affairs of greater importance, the document shall be signed by the Cardinal Prefect, or by another Cardinal of the same Congregation, with the signature of the Secretary, or, if he is prevented, by one of the Under-Secretaries, as in the preceding paragraph.

ARTICLE IV. - Congregation of the Council.

1.° The higher officials, after the Cardinal Prefect, are the Secretary and the Under-Secretary.

2.° There shall be a college of Consultors to be appointed by the Supreme Pontiff, among whom some shall be particularly competent in administrative and temporal affairs.

3.° There shall also be a sufficient number of minor officials, according to the norms given above.

4.° The powers proper to this Congregation are established in the Constitution *Sapienti consilio*. However, to remove any doubt that might arise in some cases, certain specific powers are enumerated here, which are exclusively reserved to the...

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis. - Commentarium Officiale. such matters as are reserved to a Congregation of the Council. Therefore, it alone shall henceforth have the power to grant: a) to collegiate bodies of canons, or Chapters, dispensations from the obligation of celebrating Mass on weekdays and vigils; of chanting and applying the conventual Mass; of chanting and reciting the canonical hours in choir; b) to Chapters, and also to individual secular clergy, the anticipation of the recitation of the morning Office; c) to Chapters, the anticipation of Vespers and Compline in the morning; d) to secular priests, the commutation of the recitation of the Divine Office with other prayers; e) a dispensation from the fast prescribed before the consecration of churches; f) the faculty of opening a window, constructing a small choir, or opening a door in the interior wall of a church or public chapel, to allow private access; g) a dispensation from the requirement of a doctorate, as prescribed by the founding statutes or by law, in order to obtain some benefice or office, if the collation of the same pertains to the Ordinary. 5.° Furthermore, it pertains to the Congregation of the Council to judge all controversies concerning precedence, except those which concern...

[*Latin ed. p. 95*]

The order to be observed in the Roman Curia, - Norms. Peculiar to: •95 concerning religious members (which matters are reserved to the Congregation for Religious), and likewise those concerning Chaplains, the Papal

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Court, and Cardinals, are to be referred to the Ceremonial Office. Furthermore, it pertains to that Office to examine, through administrative and disciplinary means, any claims of servitudes asserted over sacred buildings, or any servitudes that are desired to be imposed upon them, such as habitation above, the construction of walls, and the like. 6.° The full Congregation is competent to judge: a) cases involving doubts concerning the interpretation of law within the matters proper to this Office, which doubts do not find an easy and clear solution in the established laws or previous decisions; the examination of petitions for graces, dispensations, and indulgences, which are rarely granted in the manner or with the extent requested; and other matters, as stated above; b) the review of provincial councils. - In this matter, in accordance with the current regulations, first the opinion of a single Consultor is sought; then the opinion of the College of Consultors (or a section of the same College, not less than five Consultors, chosen in turn). Then, the assistant of the region to which the provincial council belongs will ensure that the acts and votes are printed. Furthermore, anything of greater importance that may have occurred or been decided in gatherings of bishops shall be referred to the full Congregation.

[*Latin ed. p. 96*]

96. Acta Apostolicae Sedis. - Commentarium, Officiale. 7.º Congressus autem est, ad normam legis communis, necessaria pararé ad negotiortai examen, quae plenae Congregationi sint reservata, ordinarias res expedire, solitas gratias concedere usitatis formis et pro facultatibus a Summo Pontifice acceptis. 8.º In administrandae pecuniae negotiis, suae ac peculiares erunt servandae normae. 9.º In rebus sanctae Domus Lauretanae, normae pariter serventur superius constitutae. ART. V. - Congregatio de sodalibus Religiosis. 1.° Huius Congregationis administri maiores sunt pariter, post Cardinalem Praefectum, Praelatus a secretis et Subsecretarius. 2.° Erit collegium Consultorum a Summo Pontifice eligendorum. 3.° Erunt etiam aliquot officiales minores, quot necessarii sunt iuxta regulas superius datas. 4.° Alterius ex adiutoribus proprium officium esto curare quae ad religiosos Ordines pertinent; alterius quae ad congregationes et omne genus instituta virorum; tertii quae ad congregationes et instituta mulierum. Pro unoquoque horum munerum sui erunt scriptores distributi. 7. Al Congresso spetta, in conformità della regola generale, preparare quanto è necessario per l'esame degli affari riservato alla piena Congregazione, il disbrigo degli affari ordinari e la concessione delle grazie consuete nei termini d'uso, e secondo le facoltà avute dal Sommo Pontefice. 8. Per la trattazione degli affari di ordine economico si osserveranno i regolamenti speciali propri della materia. 9. Per l'esame delle cose riguardanti il Santuario di Loreto, si seguiranno pure le regole sopra stabilite. ART. V. - Congregazione dei Religiosi. 1.° Officiali

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maggiori di questa Congregazione sono parimenti, dopo il Cardinale Prefetto, il Segretario ed il Sotto-segretario. 2.° Vi sarà un Collegio di Consultori nominati dal Romano Pontefice. 3.° Vi saranno anche gli officiali minori necessari, secondo le norme date superiormente. 4.° Degli aiutanti uno avrà per sua speciale attribuzione le cose spettanti ogli Ordini religiosi; l'altro quelle spettanti alle congregazioni ed agli istituti maschili di qualsiasi genere; il terzo quelle spettanti alle congregazioni ed istituti femminili. Gli scrittori saranno analogamente divisi.

7. This Congress also has the duty, in accordance with the general rule, to prepare what is necessary for the examination of affairs reserved for the full Congregation, to expedite ordinary matters, and to grant customary graces in the usual manner, and according to the faculties granted by the Supreme Pontiff.

8. In the handling of financial matters, specific regulations pertaining to the subject matter shall be observed.

9. With regard to matters concerning the Holy Shrine of Loreto, the rules previously established shall also be followed.

ART. V. - Congregation of Religious.

1.º The principal officials of this Congregation are, after the Cardinal Prefect, the Secretary and the Under-Secretary.

2.º There will be a College of Consultors appointed by the Roman Pontiff.

3.º There will also be minor officials as are necessary, according to the rules given above.

4.º Of the assistants, one will have as his special duty matters pertaining to religious Orders; another, those pertaining to congregations and institutes of men of all kinds; and a third, those pertaining to congregations and institutes of women. Similarly, writers will be assigned to each of these duties.

[*Latin ed. p. 97*]

Order to be observed in the Roman Curia. - Special Regulations. 97 5.° In determining what matters are to be treated in a plenary Congregation, and what are to be reserved for the higher officials or the Congregation itself, the norms mentioned above in Chapter II, and those indicated in the aforementioned Congregations, shall be kept in mind. 6.° A decree by which some institution is praised and approved, and a decree of approval of constitutions, as well as any substantial modification to be introduced in already approved institutions, shall always pertain to the plenary Congregation. ARTICLE VI. - The Congregation for the Propagation of the Faith. 1.° This Congregation retains its own constitution, discipline, and manner of acting, in all matters that can be reconciled with the provisions of the Constitution *Sapienti consilio* and of the present law. 2.° In accordance with what is established for the other Congregations, a Sub-Secretary shall

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be added to the office of the Secretariat. 3.° Indulgences, which this Holy Congregation has hitherto granted even to those not subject to its jurisdiction, in the future will be granted only to its own subjects. 4.° The Congregation for the Propagation of the Faith will fully preserve its functions concerning the rites of the Orient. However, concerning everything that relates to the internal discipline of the office...

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis. - Commentarium Officiale. And with regard to the manner of conducting business, it will adhere to the norms, whether general or specific, of this law. 5.° Concerning the administration of this Congregation and the Camera Spoliorum (Chamber of Indulgences), a specific regulation will be provided as soon as possible, which, after being reviewed by a special group of Cardinals, will be submitted to the Most Holy Pope through the Eminent Prefect for approval. ARTICLE VII. - The Congregation of the Index. 1.° With regard to the methods of conducting its affairs, and with regard to the discipline and duties of its officials, this Congregation will retain its own rules, while conforming to the provisions of the Constitution *Sapienti consilio* and of the present law. 2.° The officials, consultants, and Cardinals of this Congregation will take an oath to observe the secrecy of the Holy Office, so that they may be informed of what is treated within that Congregation concerning the prohibition of books, according to the prescriptions of the aforementioned Constitution. ARTICLE VIII. - The Congregation of Sacred Rites. 1.° It retains its current organization, always subject to the prescriptions of the Constitution *Sapienti consilio* and of the present law, in matters pertaining to this Congregation.

[*Latin ed. p. 99*]

Order to be observed in the Roman Curia. – Special Norms. 99°. Therefore, since its proper function, and that which it shares with others, is to ensure that, throughout the Latin Church, sacred rites and ceremonies are diligently observed in the Sacred Liturgy, in the administration of the Sacraments, and in the performance of divine offices; therefore, it must: a) oversee all kinds of liturgical books of the Latin Church, examine them, correct them, or reject them, with the exception of matters pertaining to the faith, or to dogmas, which fall within the competence of the Holy Office; b) examine and approve new divine offices and calendars; c) judge and resolve doubts concerning rites; d) grant, in this matter, those accommodations, indulgences, and faculties that may be necessary, adhering to the ancient catalog, but limited by the new disciplinary norms, especially those mentioned above in nos. 10° concerning the Congregation of Sacraments, and nos. 4° and 5° concerning the Congregation of Councils. 3°. Regarding matters to be brought before the full Congregation or to be discussed in

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a Congress, in this dicastery also, the criteria repeatedly indicated in the other Congregations and in the preceding Chapter II, 4°, must be applied. 4°. Concerning the processes for causes of beatification and canonization, the norms proper and specific to this matter must be followed, always observing, however, the provisions of this regulation pertaining to this special branch of affairs.

[*Latin ed. p. 100*]

100 5.° Concerning sacred Relics, the Congregation of Rites shall adhere to the prescriptions of the Constitution *In ipsis*, of July 6, 1669, mentioned above in Article I of the Holy Office.

ACT. I X. - The Ceremonial Congregation. This Congregation, by its very nature and constitution, maintains its established organization and method of procedure, and is subject to no change.

ART. X. - The Congregation for Extraordinary Ecclesiastical Affairs. Likewise, the nature and constitution of this Congregation, as well as its method of procedure, remain unchanged, except for the prescriptions pertaining to it, contained in the Constitution *Sapienti consilio* and in this present regulation.

ART. X I. - The Congregation of Studies.

1.° The authority and powers of this Congregation are determined by the Constitution *Sapienti consilio*. Furthermore, with regard to the manner of conducting affairs and internal discipline, the rules established in this regulation, whether general or special, shall be observed.

2.° All new institutions of Universities and Faculties that confer academic degrees are within the competence of the full Congregation of this dicastery.

[*Latin ed. p. 101*]

Order to be observed in the Roman Curia. - Special regulations concerning the granting of the degree of doctorate (doctoratus); changes of greater importance in the aforementioned institutions; examination of more serious questions arising in these matters concerning the administration of property, the appointment of a certain official, the method of studies, and other similar matters; also, measures which appear necessary to be taken, although of not grave importance, when they have a general character; and finally, judgment concerning the granting of honorary degrees to some distinguished person. 3. It is the duty of the Congress to prepare what must be presented to the Plenary Congregation, and to resolve minor disputes that may arise in some University or Faculty, in accordance with the aforementioned regulations. 4. The establishment of new Faculties or Universities must be done by a Brief. Likewise, any significant changes to the existing state of these Faculties and Universities must be made by a Brief.

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CHAPTER VIII. - OF THE INDIVIDUAL TRIBUNALS

ARTICLE 1. - The Sacred Penitentiary. 1. The jurisdiction of this Tribunal is restricted to the internal forum, and, apart from the Cardinal Penitentiary, the Regent, the five Prelates of the Signature, the Secretary, the Substitute, and some minor officials, will remain dedicated to their proper duties.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis. - Official Commentary. •2.° In the part of its function which it retains, this sacred tribunal shall conduct itself according to the norms, especially those contained in the Constitution *In Apostolicae*, promulgated on the 13th of April in the year 1744 by Benedict XIV, with the lawful modifications subsequently introduced, which shall be reduced to writing and submitted to the approval of the Pope by the Cardinal Penitentiary; and with the firm prescriptions contained in the Constitution *Sapienti consilio* and in this law, in all matters pertaining to this sacred tribunal. 3.° In accordance with the prescriptions of the aforementioned Constitution of Benedict XIV, all matters shall be expedited in this sacred tribunal gratuitously and in secret. ARTICLE II. - The Sacred Roman Rota and the Apostolic Signatura. 1.° The manner of procedure and the personnel constituting these two tribunals are primarily determined in their own respective laws, appended to the Constitution *Sapienti consilio*. 2.° Nevertheless, the prescriptions of this present regulation must also be observed in these offices, in all matters pertaining to the expeditious handling of affairs, the taking of oaths, the duties of the officials, and similar matters, provided that the norms established herein are compatible with the respective laws.

[*Latin ed. p. 103*]

Ordinances to be observed in the Roman Curia. - Special Regulations. CHAPTER IX. - ON THE VARIOUS OFFICES. ARTICLE I. - The Apostolic Chancery. A group of Cardinals, consisting of three Cardinals, the Chancellor, the Datary, and the Secretary of the Consistory, shall first of all take care to reform the formulas of the Bulls of collation of benefices, whether consistorial or otherwise; also the Bulls of the erection of dioceses and Chapters; and finally, the Regulations, as they are called by the Chancery. ARTICLE II. - The Apostolic Datary. 1.° Due to the new order introduced by the Constitution *Sapienti consilio*, the Apostolic Datary retains the function pertaining to the collation of non-consistorial benefices. And in this office also, the norms of this law shall be observed in those matters which pertain to it. 2.° In the collation of benefices, that procedure shall be followed which is established by the present law and the current practice, with the caution that it should be in harmony with the new prescriptions of the aforementioned Constitution, until, after the Regulations of the Chancery have been reformed, provision is made otherwise. 3.° The

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draft of the Bull of collation must be prepared by an assistant, and shall...

[*Latin ed. p. 104*]

404 Acta Apostolicae Sedis. - Commentarium Officiale. With an assistant, and it will be the place of the ancient, so-called, petition; and this will be preserved in the records for security and verification, in case any objection should arise. Nothing is changed regarding the previously introduced practice of sometimes granting benefits by decree of simple signature, that is, without the issuance of Bulls. 4° The Bulls will be signed by the Cardinal Datary, and, if he is prevented, by the Cardinal Secretary of State, and countersigned by the first official after the Cardinal Datary who is present in office. 5.° Furthermore, the Datary will take care to impose and collect pensions and charges on the benefits of Rome, pertaining to the so-called pension fund. The distributor will demand payment from those burdened with charges or pensions; and then, in the proper manner, he will satisfy those entitled to pensions or other emoluments. Also, every quarter, the Cardinal Datary, or someone in his place, will examine the state of administration and the treasury, and will affix his signature to the accounts.

ART. III. - Apostolic Camera, Secretariat of State, Secretariats of Briefs to Princes and of Latin Letters. 1.° For these offices, the manner of proceeding remains unchanged, except to conform to the prescriptions of the Constitution *Sapienti consilio* and to the norms of this regulation for everything that may concern these dicasteries.

[*Latin ed. p. 105*]

Order to be observed in the Roman Curia. - Particular Regulations. 105 2.° A special group of three Cardinals will be formed, among whom will be the Cardinal Secretary of State, who will oversee the revision of the forms of Apostolic Briefs, which are usually sent from that section of the Secretariat of State to which the care of Apostolic Briefs is entrusted. APPENDIX. INSTRUCTIONS CONCERNING THE METHOD OF RECORDING AND PROCESSING MATTERS. 1.° In each Office, there will be a register for each year, in which, in chronological order, all petitions and appeals will be recorded as they are presented. This entry, after the order number, will indicate: 1.° the diocese to which the petition or appeal pertains; 2.° the petitioner or appellant; 3.° the reason for, or against whom, the appeal is made; 4.° the date of presentation; 5.° the agent, if there is one. Subsequently, a blank space will be left on the page, in which the progress of the matter will be noted, that is, whether it has been written to the Ordinary, whether the grace has been granted, whether it has been sent, denied, delayed, and so forth. The protocol number must be noted on the petition, marked in the manner of a fraction, where the numerator expresses the order number of the protocol book, and the denominator the year, with the letters abbreviated; thus, if a matter pertains to the year 1908, the number will

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be written as a fraction. A special commission, composed of the Cardinal Secretary of State and two other Cardinals, will as soon as possible oversee the revision of the forms of the Apostolic Briefs, to be sent from the respective section of the Secretariat of State. APPENDIX. INSTRUCTIONS ON THE METHOD OF REGISTRATION AND EXPEDITION. 1.° In each dicastery, there will be a protocol book for each year, where all requests and appeals will be recorded in progressive order as they are presented. This registration, after the order number, will indicate: 1.° the diocese to which the request or appeal belongs; 2.° the petitioner or appellant; 3.° for what reason or against whom the appeal is made; 4.° the date of presentation; 5.° the agent, if there is one. There will then be a blank space to indicate the progress of the matter, that is, whether it has been written to the Ordinary, whether the grace has been granted, whether it has been sent, whether it has been denied, whether it has been postponed, etc. The protocol number must be noted on the request, marking it in the manner of a fraction, where the numerator expresses the order number of the protocol book, and the denominator the year, abbreviated; thus, for example, a matter in the year 1908.

[*Latin ed. p. 106*]

f 06 Acta Apostolicae Sedis.. - Official Commentary. In the year 1908, in the protocol book, the number 500 should be noted, and the position should be indicated as follows: Furthermore, supplication documents will be attached with annotations that are very similar, which are recorded in the protocol book, that is, the names of the dioceses, and so on. 2.° There will also be an index of the protocol, that is, a small annual register, in which matters are listed in order by diocese, indicating, after the name of the diocese, the name of the petitioner with the protocol number, so that investigations of the cases can be facilitated. 3.° The protocol number, once assigned to a case, remains, even if the matter extends beyond a year. However, if, either by the resumption of the case after several years, or for any other reason, it happens that another number is assigned to it, mention of this will be made in the previous number, both in the protocol book and in the small register. 4.° After the documents have been recorded in the protocol, and after summaries of previous cases, if any, have been made, the cases must be transmitted to the higher officials or assistants, for their consideration and for the resolution of the matter, according to the norms of each office. 5.° After a decision has been made, the cases must be transmitted: a) to the secretaries, whenever a letter needs to be written, or someone needs to be summoned, or a decree needs to be drafted; b) to the distributor, if the case needs to be sent to a consultant or another person

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for...

[*Latin ed. p. 107*]

Order to be observed in the Roman Curia. - Special regulations. 107. If the matter has been resumed from previous proceedings, or if the decision does not require special execution, as for example if it is written: "recorded," "filed," or something similar, then proceed as follows. 6.° Unless otherwise prescribed in the special regulations of each Office, or unless the Superiors deem it appropriate to proceed in a different manner, normally the senior protocol officer will be responsible for the distribution of these tasks. He will assign the cases to the writers according to their respective competencies, whether territorial or by subject matter. He will note in the protocol book the decisions referred to in letters b and c, number 5 above. The initial decisions, referred to in letter a, will be reserved for recording after the matter has been completed. 7.° The writers, having completed their task, will forward the cases, along with the attached decisions, to the accountant. This person will then submit the documents for signature. He will retain the cases with him, in order to note in his monthly administrative record, and then on the decisions that are returned signed, any taxes to which they are subject. Subsequently, he will return the cases to the protocol office, with a mark indicating that everything is complete, and he will deliver the letters and decisions to the distributor. 8.° The protocol officer, for his part, will record the decision in the protocol book and in his own office.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis. - Commentarium Officiale. Quaeque loco reponet. Distributor autem acta secundum proprias leges distribuenda curabit. 9. Si acta non subscripta redierunt, vel si cum aliqua annotatione conjuncta, administratores, pro variis casibus, Praepositorum mandatis conformabunt. 10. Memoratae normae sunt omnibus retinendae diligenter, nisi quid in iis quae sequuntur peculiaribus legibus exceptum sit pro aliquo Officio. Quae superioribus capitibus continentur, SSmi D. N. Pii PP. X iussu accedunt Constitutioni Sapienti consilio, editae die xxix mensis Iunii a. MDCCCCVIII, et Ordinationi communi tunc temporis vulgatae. Eadem proinde vi pollent, anteriores abrogant contrarias leges, et servari ab omnibus integre debent, quavis alia ordinatione, usu, privilegio contrariis non obstantibus.

Datum Romae, die xxix mensis Septembris a. MDCCCCVIII.

De speciali mandato SSmi D. N. Pii Papae X

R. Card. MERRY D E L VAL.

(Translation:)

108 Acta Apostolicae Sedis. - Official Commentary. Each document shall be placed in its proper location. The distributor shall take care to distribute

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the documents according to its own regulations. 9. If the documents are returned unsigned, or if they are accompanied by some annotation, the officials shall, according to the circumstances, conform to the instructions of the superiors. 10. The aforementioned regulations must be observed diligently by all, unless something has been excepted by special regulations for a particular office. The provisions contained in the preceding chapters, by order of His Holiness Pope Pius X, are added to the Constitution Sapienti consilio, issued on June 29, 1908, and to the general regulation published at that time. Therefore, both have equal force, they repeal any contrary prior laws, and must be fully observed by all, notwithstanding any other provision, custom, or privilege to the contrary.

Given in Rome, on September 29, 1908.

By special mandate of His Holiness Pope Pius X,

Cardinal MERRY D E L VAL.

[*Latin ed. p. 109*]

Index of Prefects and Officials in the Roman Curia. 109 INDEX OF PREFECTS AND OFFICIALS IN THE HOLY CONGREGATIONS, TRIBUNALS, AND OFFICES OF THE ROMAN CURIA.

S. CONGREGATION OF THE HOLINESS OF OUR LORD, PREFECT.

Most Reverend and Most Illustrious Lords Cardinals.

Rampolla del Tindaro Mariano, Secretary.

Vannutelli Serafino, Bishop of Porto and St. Rufina.

Di Pietro Angelo.

Gotti Girolamo Maria.

Ferrata Domenico.

Respighi Pietro.

Merry del Val Raffaele.

Segna Francesco.

Vives y Tuto Giuseppe Galasanzio.

Mons. Lugari Giovanni Battista, Assessor.

Granello Tommaso Maria, Archpriest titular of Seleucia of Syria, Commissioner.

Consultors.

Mons. Ceppetelli Giuseppe, Patriarch of Constantinople, Vicegerent of Rome.

Steyaert Dionisio Alfonso, Archbishop titular of Damascus.

De Montel Giovanni.

Giustini Filippo.

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Veccia Luigi.

Scapinelli di Lèguigno Raffaele.

Canali Nicola.

Reverend Father M. Lepidi Alberto, of the Preachers.

Reverend Father M. Cormier Giacinto Maria, Master General of the Preachers.

Reverend Father M. Pasqualigo Domenico, of the Preachers, Vice-Commissioner.

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[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis. - Official Commentary. Reverend Father Luigi Avella, of the Conventual Minor Order. » Father Francesco Saverio Wernz, Superior General of the Society of Jesus. » Father David Fleming, of the Minor Order. » Father Guglielmo Van Rossum, of the Redemptorists. » Father Vincenzo Fernandez y Villa, of the Roman Order of Saint Augustine. » Father Pio of Langogne, of the Capuchin Minor Order. » Father Leone Bracco, of the Benedictines. » Father Domenico Palmieri, of the Society of Jesus. » Father Gioachino Maria Dourche, of the Servants of Mary. » Father Alfonso Andrioli, of the Ministers of the Sick. » Father Pasquale Brugnani, of the Minor Order. » Father Luca of the Most Holy Mary, of the Discalced Carmelites. » Father Giovanni Lottini, of the Preachers, first Companion. Monsignor Giuseppe Latini, Fiscal Advocate. Reverend Father Felice Marinelli, Advocate for the Cause. Reverend Father Giuseppe Bagolini, of the Preachers, second Companion. Qualifications. Reverend Father Antonio Lechert, of the Missionaries of the Divine Love. » Father Teófilo Domenichelli, of the Minor Order. » Father Giuseppe of Monterotondo, of the Capuchin Minor Order. » Father Giovanni de Mata Hudecek, of the Redemptorists. Officials. Monsignor Federico Polidori, summarizer and house master. » Luigi Castellano, chief notary. » archivist. Reverend Father Cesare Rossi, substitute notary. » Father Francesco Morano, » » » Father Giuseppe Baldi, » » » Father Giuseppe Neri, » » » Father Mariano Moroni, » » » Father Angelo Subrizi, » » SECTION OF INDULGENCES. Monsignor Luigi Giambene, Substitute. Reverend Father Alfonso Greco, assistant. Monsignor Marco Martini, protocol officer. Reverend Father Emilio Callocchia, chief scribe. » Father Giovanni Sileoni, » » Signor Tito Riccardi, Cavaliere, accountant.

[*Latin ed. p. 111*]

Index of Prefects and Officials in the Roman Curia. SACRED CONGREGATION CONSISTORIAL, under the authority of Our Lord, Prefect. Eminent and Reverend Lords, Cardinals. De Lai Gaetano, Secretary. Oreggia of Saint Stephen, Luigi, Bishop of Ostia and Velletri. Vannutelli, Serafino, Bishop of Porto and Saint Rufina. Cassetta, Francesco di Paola,

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Bishop of Sabina. Moran, Patrizio Francesco. Rampolla del Tindaro, Mariano. Di Pietro, Angelo. Gotti, Girolamo Maria. Martinelli, Sebastiano. Puzyna de Kozielsko, Giovanni. Cavicchioni, Beniamino. Katschthaler, Giovanni. Merry del Val, Raffaele. Samassa, Giuseppe. Arco Verde de Albuquerque Cavalcanti, Gioachino. Monsignor Tecchi, Scipione, Assessor. Perosi, Carlo, Substitute. Consultors. Monsignor Granello, Tommaso Maria, Archbishop titular of Seleucia of Syria. Gilbert, Abele, Bishop titular of Arsinoe. Lugari, Giovanni Battista. Scapinelli di Lèguigno, Raffaele. Pompili, Basilio. Veccia, Luigi. Lega, Michele. Faberi, Francesco. Bonzano, Giovanni. Reverend Father Wernz, Francesco Saverio, General Prefect of the Society of Jesus. Father Le Floch, Henry, of the Congregation of the Holy Spirit.

[*Latin ed. p. 112*]

Acts of the Apostolic See. - Official Commentary. Official, Monsignor Cherubini Francesco, assistant. Reverend Father Bruno D. Giuseppe, ” ” ” Father Spolverini D. Domenico, ” ” ” Father Corneo D. Achille, protocol officer. Monsignor Menghini Giovanni Battista Maria, archivist. ” De Sanctis Cesare, writer. ” Verga Francesco, ” Reverend Father Roma D. Gaetano, ” Signor Massaruti Ignazio, computer specialist. ” Sterbini Nicola, distributor. SACRED CONGREGATION OF THE SACRAMENTS. Most Eminent and Reverend Lords Cardinals. Ferrata Domenico, Prefect. Satolli Francesco, Bishop of Frascati. Cassetta Francesco di Paola, Bishop of Sabina. Rampolla del Tindaro Mariano. Martinelli Sebastiano. Gennari Casimiro. Cavicchioni Beniamino. Gasparri Pietro. Segna Francesco. Vives y Tuto Giuseppe Calasanzio. Monsignor Giustini Filippo, Secretary. ” Mori Giuseppe, Under-Secretary. ” Jorio Domenico, ” ” Pascucci Francesco, ” Consultants. Monsignor Taccone-Gallucci Domenico, titular Archbishop of Costanza. ” Many Serafino. ” Cattani Federico. ” Solieri Francesco. Reverend Father Bevilacqua D. Americo. ” Antonelli D. Giuseppe.

[*Latin ed. p. 113*]

Index of Prefects and Officials in the Roman Curia.

Reverend Father Bucceroni Gennaro, of the Society of Jesus.

Reverend Father Pio from Langognè, of the Capuchin Minor Order.

Reverend Father Fernandez y Villa Vincenzo, of the Roman Order of Saint Augustine.

Reverend Father Moraleda Giovanni, of the Minor Order.

Reverend Father Vidal Pietro, of the Society of Jesus.

Reverend Father Moretti Dominicus Terentius, of the Precious Blood.

Reverend Father Lépicier Alessius, of the Servants of Mary.

Reverend Father Joachin from Saint Simon Stock, of the Discalced Carmelites.

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Reverend Father Sleutjes Michael, of the Minor Order.
Reverend Father M. Coderch Jeronimus M., of the Preachers.
Reverend Father Coperé Ludovicus, General Procurator of the Marists.
Officials.
Reverend Marenghi Dominicus Ottavius, assistant in studies.
Reverend Gugliemi Dominicus Franciscus.
Most Reverend Papi Pius.
Reverend Fraschetti Dominicus Oreste.
Reverend Guidi Dominicus Americus, protocolist.
Signor Alessandri Carolus.
Patriarch Guido.
Reverend Nicolò Dominicus Antonius, archivist.
Signor Massaruti Nicola.
Reverend Bruni Dominicus Arcangulus, writer.
Reverend Ercole Dominicus Petrus.
Most Reverend Frattarelli Joseph.
Reverend Mazzoni Dominicus Arturus.
Most Reverend Biagioli Petrus.
Reverend Sirabella Dominicus Vincentius.
Reverend Tesa Dominicus Philippus.
Reverend Scalpelli Dominicus Petrus.
Signor Laurini Franciscus, accountant.
Viviani Camillus, cashier.
Nicolai Nicola, distributor.
Mottironi Alfredus.

[*Latin ed. p. 114*]

●114. Acts of the Apostolic See. – Official Commentary. Most Reverend and Eminent Lords, Cardinals: Gennari Casimiro, Prefect. Vannutelli Serafino, Bishop of Porto and S. Rufina. Guardi Antonio, Bishop of Albano. Vannutelli Vincenzo, Bishop of Palestrina. Cassetta Francesco di Paola, Bishop of Sabina. Di Pietro Angelo. Vaszary Claudio. Kopp Giorgio. Ferrata Domenico. Cretoni Serafino. Francica-Nava di Bontifé Giuseppe. Respighi Pietro. De Skrbensky Leone. Bacilieri Bartolomeo. Cavicchioni Beniamino. Katschthaler Giovanni. Merry del Val Raffaele. Lualdi Alessandro. Gasparri Pietro. Segna Francesco. Cagiano de Azevedo Ottavio. De Lai Gaetano. Mons. Pompili Basilio, Secretary. » Grazioli Giulio, Under-Secretary. Consultors: Silj Augusto, titular Archbishop of Caesarea of Pontus. Sincero Luigi. Talamo Salvatore. Colombo Bernardo. Bevilacqua D. Americo. Rotta D. Angelo. P. Eschbach Alfonso, General

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Procurator of the Congregation of the Holy Spirit.

[*Latin ed. p. 115*]

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Reverend Father Smolikowski Paul, of the Resurrectionists.
Reverend Father Ojetti Benedict, of the Society of Jesus.
Reverend Father Klumper Bernard, of the Minor Orders.
Reverend Father Muzzitelli John, of the Regular Clerics of Somasca.
Reverend Father Fahre Alphonsus, of the Oblates of the Virgin Mary.
Reverend Father Pius of Saint Joseph, of the Discalced Carmelites.
Reverend Father Marenco John, of the Salesians of Don Bosco.
Reverend Father Cianfrocca Raphael, of the Pious Schools.
Officials.
Monsignor Marcelli Joseph.
Reverend Father Gentile Alphonsus, assistant.
Monsignor D'Amico Nicholas.
Reverend Father Del Duca Romulus, assistant.
Monsignor Cammarota Joseph.
Reverend Father Peruzzi Achilles, protocolist.
Monsignor Ferro John.
Reverend Father Bianchi-Cagliesi Vincent, secretary.
Reverend Father Tondini Joseph.
Signor Baldassarri Louis.
Signor Iosi Henry, accountant.

SACRED CONGREGATION FOR RELIGIOUS.

Most Eminent and Reverend Lords Cardinals.
Vives y Tuto Joseph Calasanctius, Prefect.
Agliardi Anthony, Bishop of Albano.
Cassetta Francis of Paula, Bishop of Sabina.
Gotti Jerome Maria.
Cretoni Seraphin.
Martinelli Sebastian.
Gennari Casimir.
De Lai Gaetan.
Reverend Father Janssens Lawrence, of the Benedictines, Secretary.
Monsignor Giobbio Adolphus, Under-Secretary.
Consultors.
Monsignor Melata Benedict.

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Reverend Father Bucceroni Gennaro, of the Society of Jesus.

Monsignor Battandier Albert.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis. - Official Commentary. Reverend Father Benedetti Claudio, of the Redemptorists. Reverend Father De Hemptinne Ildebrando, Abbot Primate of the Benedictines. Reverend Father Panadero Patrick, of the Order of Friars Minor. Reverend Father Esser Thomas, of the Dominicans. Reverend Father Pio of Langogne, of the Capuchin Order of Friars Minor. Reverend Father Serafini Mauro, Abbot General of the Cassinesi of the primitive observance. Reverend Father Marszalkiewicz Ladislaus, of the Resurrectionists. Reverend Father Marenco John, of the Salesians of Saint John Bosco. Reverend Father Rodríguez Thomas M., of the Roman Order of Saint Augustine. Reverend Father Pio of Saint Joseph, of the Discalced Carmelites. Reverend Father Bastien Peter, of the Benedictines. Reverend Father Kauffmann Joseph, of the Order of Friars Minor. Officials. Monsignor La Puma Vincent, assistant. Charles Rudolph. Reverend Carabini Louis. Monsignor Cesarini Francis. Temofonte Joseph, protocol officer. Rocchi Philip. Simoni Anthony, archivist. Reverend Gaiazzo Henry, distributor. Mancini Joseph, protocol officer. Mannucci Ubaldo, scribe. Signor Benaglia Joseph, accountant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

Most Eminent and Reverend Lords Cardinals.

Gotti Jerome Maria, Prefect.

Oreglia of Saint Stephen Louis, Bishop of Ostia and Velletri.

Vannutelli Seraphim, Bishop of Porto and Saint Rufina.

Agliardi Anthony, Bishop of Albano.

Vannutelli Vincent, Bishop of Palestrina.

Satolli Francis, Bishop of Frascati.

Cassetta Francis of Paula, Bishop of Sabina.

Neto Joseph Sebastian.

Moran Patrick Francis.

Gibbons James.

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117. Rampolla del Tindaro Mariano.

Gruscha Antonio Giuseppe.

Logue Michele.

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Kopp Giorgio.

Cretoni Serafino.

Martinelli Sebastiano.

Gennari Casimiro.

Cavicchioni Beniamino.

Lorenzelli Benedetto.

Mercier Desiderato.

Andrieu Paolino Pietro.

Segna Francesco.

Della Volpe Francesco Salesio.

Vives y Tuto Giuseppe Calasanzio.

Mons. Veccia Luigi, Secretary.

Laurenti Camillo, Under-Secretary.

Consultors.

Mons. Grasselli Antonio Maria, Archbishop and Bishop of Viterbo and Toscanella.

Sambucetti Cesare, titular Archbishop of Corinth.

Keane Giovanni Giuseppe, Archbishop of Dubuque.

Van den Branden de Reeth Vittore, titular Archbishop of Tyre.

Serafini Domenico, Archbishop of Spoleto.

Steyaert Dionisio Alfonso, titular Archbishop of Damascus.

Barone Paolo Maria, Archbishop of Siena.

Melata Benedetto.

Conrado Gustavo.

Talamo Salvatore.

Giustini Filippo.

Pompili Basilio.

Sebastiani Guglielmo.

Starowieski Francesco.

De Skirmunt Casimiro.

Solieri Francesco.

Lucidi Evaristo.

Battandier Alberto.

Rev. Pennacchi D. Giuseppe.

Rmo P. Corrado Gioachino Maria, General Procurator of the Clerics Regular of the Mother of God.

P. DAurillac Raffaele, of the Order of the Minor Observant Franciscans.

P. Smolikowski Paolo, of the Resurrectionists.

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P. Fernandez y Villa Vincenzo, of the Roman Order of Saint Augustine.

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118 Acta Apostolicae Sedis. - Official Commentary. Reverend Father Michael Buonpensiere Enrico, of the Order of Preachers. » Reverend Father Augusto Ferretti, of the Society of Jesus. » Reverend Father Alessio Lépicier, of the Servants of Mary. » Reverend Father Giacinto Maria Cormier, Master General of the Order of Preachers. » Reverend Father Ildebrando De Hemptinne, Primate Abbot of the Benedictines. » Reverend Father Luigi Malfatti, of the Discalced Carmelites. » Reverend Father Mauro Serafini, Abbot General of the Cassinesi of the primitive observance. » Reverend Father Pietro Armengaudio Valenzuela, Master General of the Mercedarians. » Reverend Father Gaetano Sergio, of the Barnabites. » Reverend Father Dionisio Schüler, Minister General of the Order of Friars Minor. » Reverend Father Benedetto Ojetti, of the Society of Jesus. » Reverend Father Serafino da Collepardo, of the Order of Friars Minor Capuchin. » Reverend Father Giannangelo De Marchi, of the Servants of Mary. » Reverend Father Giuseppe Kauffmann, of the Order of Friars Minor. » Reverend Father Michele Sleutjes, of the Order of Friars Minor. » Reverend Father Luigi Coperé, General Procurator of the Marists. » Reverend Father Dante Munerati, of the Salesians of Saint John Bosco. Officials. Monsignor Adriano Zecchini. » Giovanni Bruni. Reverend Father John Corti. » Reverend Father Pietro Fumasoni-Biondi. » Reverend Father Cesare Pecorari. Monsignor Luigi Formuli, writer. Reverend Father Carmelo Quintini, » » Alessandro Cola, » » Camillo Ciolli, » » Luigi Häver, » Archivist. Reverend Father Luigi Oreste Borgia. » Francesco Tordella. » Ignazio Roussel. » Camillo Gidoni. » Giovanni Caricati. » Luigi Braccetti. » Pietro Semadini. » Mario Rutti. » Ugo Descuffi. » Pietro Monconi. » Ottorino Coppa, and in charge of protocols.

[*Latin ed. p. 119*]

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SECOND SECTION. Signor De Witten, Count, Filippo, First Minute-taker. Signor Marucchi, Knight, Filippo Fausto, Second Minute-taker. Signor Bottoni Ercole, Third Minute-taker. Signor Fumasoni-Biondi Giulio, Scribe. THIRD SECTION. Signor Dupré Gaetano, Archivist and Protocol Officer. Reverend Father Facchini Dominic, Deputy Archivist and Protocol Officer.

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120 Apostolic See: - Commentary: Official. Signor Gatti, Cavaliere, treasurer. » Franceschetti, Pacifico, tax collector. » Sirani, Advocate Francesco, tax collector for the Spogli company. » Signor Marchetti, Advocate, Commercial Edoardo, legal advisor. » Scifoni, Advocate, Commercial Raffaele, legal advisor and procurator. » Biasucci, Doctor, Advocate Vincenzo, notary. Signor Busiri-Vici, Commercial Andrea, architect, director. » Bonoli, Engineer, Cavaliere Ettore, architect, inspector. » Montechiari, Engineer Alessandro, surveyor.

S. CONGREGATION FOR THE PROPAGATION OF THE FAITH, CONCERNING MATTERS OF THE ORIENTAL RITE.

Most Reverend and Reverend Lords, Cardinals.

Gotti, Girolamo Maria, Prefect.

Oreglia di Santo Stefano, Luigi, Bishop of Ostia and Velletri.

Vannutelli, Serafino, Bishop of Porto and S. Rufina.

Agliardi, Antonio, Bishop of Albano.

Vannutelli, Vincenzo, Bishop of Palestrina.

Satolli, Francesco, Bishop of Frascati.

Cassetta, Francesco di Paola, Bishop of Sabina.

Rampolla Del Tindaro, Mariano.

Cretoni, Serafino.

Martinelli, Sebastian.

* Gennari, Casimiro.

Cavicchioni, Beniamino.

Cavallari, Aristide.

Lualdi, Alessandro.

Segna, Francesco.

Della Volpe, Francesco Salesio.

Vives y Tuto, Giuseppe Calasanzio.

Monsignor Roller!, Girolamo, Secretary.

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titular Archbishop of Tyre. » Steyaert Dionisio Alfonso, titular Archbishop of Damascus. » Luigi Baccini, Bishop of St. Angelo in Vado and Urbania. » Veccia Luigi. » Laeiìimer Ugo. » Spezza Cesare. » Sebastianeiii Guglielmo. » Battandier Alberto. Reverend Father Pellegrini D. Arsenio, Abbot of the Monaci Basilian monks of Grottaferrata. » Mr. Bedjian D. Paolo, of the Mission. » Father Eschbach Alfonso, General Procurator of the Congregation of the Holy Spirit. » Father De Hemptinne D. Ildebrando, Primate Abbot of the Benedictines. » Father M. Malfatti Luigi, of the Discalced Carmelites. » Father Serafini D. Mauro, General Abbot of the Cassinesi of the primitive observance. » Father M. Valenzuela Pietro Armengaudio, Master General of the Mercedarians. » Father M. Buonpensiere Enrico, of the Preachers. » Father Kauffmann Giuseppe, of the Minor Orders. » Father Sleutjes Michele, of the Minor Orders. » Father Ojetti Benedetto, of the Society of Jesus. » Father Benedetti Claudio, of the Redemptorists. » Father Coperé Luigi, General Procurator of the Marists. Father Giuseppe Biederlak, of the Society of Jesus. » Father Agostino Arndt, of the Society of Jesus. Officials. Mons. Chiesa Luigi. Reverend Father Lucchetti D. Giovanni. » Benedetti D. Enrico. » Pazzini D. Pietro. » Gionfra D. Domenico, writer. » Rossignani D. Pio, » » Ferrari D. Alfredo, » Interpreters. Mons. Bugarini Vincenzo. » Ugolini Mariano. Sandalgian Giuseppe. »

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION OF THE INDEX. Most Reverend and Most Illustrious Lords Cardinals. Signor Francesco, Prefect. Vannutelli Serafino, Bishop of Porto and S. Rufina. Satolli Francesco, Bishop of Frascati. Cassetta Francesco di Paola, Bishop of Sabina. Capecelatro Alfonso. Gruscha Antonio Giuseppe. Vaszary Claudio. Ferrari Andrea. Gotti Girolamo Maria. Martin de Herrera y de la Iglesia Giuseppe Maria. Prisco Giuseppe. Sanminiatelli-Zabarella Alessandro. Francica-Nava di Bontifé Giuseppe. Respighi Pietro. Martinelli Sebastiano. Gennari Casimiro. De Skrbensky Leone. Puzyna de Kozielsko Giovanni. Bacilieri Bartolomeo. Cavicchioni Beniamino. Samassa Giuseppe. Lorenzelli Benedetto. Mani Pietro. Mercier Desiderato. Andrieu Paolino Pietro. Della Volpe Francesco Salesio. Vives y Tuto Giuseppe Calasanzio. Reverend Father Master Lepidi Alberto, of the Order of Preachers, Perpetual Assistant. Reverend Father Master Esser Tommaso, of the Order of Preachers, Secretary.

[*Latin ed. p. 123*]

Index of Prefects and Officials in the Roman Curia. 123. Consultors. Mons. Fontana Ernesto, Bishop of Crema. » Cucchi Tito Maria; Bishop of Senigallia. » Doebbing Bernardo, Bishop of Nepi and Sutri. » Talamo Salvatore. » Poletto Giacomo. » Zanotto Francesco. Rev. Pennacchi D. Giuseppe. Reverend Father Eschbach Alfonso, General Procurator of

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the Congregation of the Holy Spirit. » Father Arcangeli D. Pio, General Procurator of the Regular Canons of the Lateran. » Father Pawlicki Stefano, of the Resurrectionists. » Father De Maria Michele, of the Society of Jesus. » Father Corrado Gioachino Maria, General Procurator of the Regular Clerics of the Mother of God. » Father Giulio of Jesus and Mary, of the Minor Observants. » Father Wernz Francesco Saverio, General Prefect of the Society of Jesus. » Father M. Buonpensiere Enrico, of the Preachers. » Father Domenichelli Teófilo, of the Minor Observants. » Father Pio of Langogne, of the Capuchin Minor Observants. » Father Lolli D. Arcangelo, of the Regular Canons of the Lateran. » Father Dehon Leone, General Superior of the Priests of the Most Sacred Heart of Jesus. » Father J. Janssens D. Lorenzo, of the Benedictines. » Father Donzella D. Isidoro, of the Cassinese Benedictines. » Father M. Alessandroni Francesco, of the Preachers. » Father Gismondi Enrico, of the Society of Jesus. Relator. Rev. Anselmi D. Francesco. Officials. Rev. Pucci D. Enrico, assistant in studies. » Quattrucci D. Arturo, protocol officer and writer.

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184 Acta Apostolicae Sedis. - Official Commentary. Most Reverend and Eminent Lords Cardinals. Cretoni Serafino, Prefect. Oreglia di S. Stefano Luigi, Bishop of Ostia and Velletri. Agliardi Anthony, Bishop of Albano. Vannutelli Vincenzo, Bishop of Palestrina. Satolli Francesco, Bishop of Frascati. Cassetta Francesco di Paola, Bishop of Sabina. Neto Giuseppe Sebastian. Capecelatro Alfonso. Rampolla del Tindaro Mariano. Vaszary Claudio. Gotti Girolamo Maria. Ferrata Domenico. Prisco Giuseppe. Coullié Pietro Ettore. Respighi Pietro. Richelmy Agostino. Gennari Casimiro. Martinelli Sebastian. Boschi Giulio. Cavicchioni Beniamino. Merry del Val Raffaele. Cavallari Aristide. * Aguirre y Garcia Gregory Maria. Maffi Pietro. Lucon Enrico. Segna Francesco. Vives y Tuto Giuseppe Calasanzio. Cagiano de Azevedo Ottavio. Mons. Panici Diomede, titular Archbishop of Laodicea, Secretary. » Di Fava Filippo, Substitute.

[*Latin ed. p. 125*]

Index of Prefects and Officials in the Roman Curia. Prelates and ”25 Officials. Mons. Guglielmo Pifferi, titular Bishop of Porfirene. » Pietro Piacenza, Apostolic Protonotary. » Michele Lega. » Gustavo Persiani. » Costantino. » Giovanni De Monte. » Carlo Mourey. » Giovanne Befani. Reverend Father Albert Lepidi, of the Order of Preachers. Mons. Alessandro Verde, Promoter of the Faith. » Angelo Mariani, Assessor and Sub-Promoter of the Faith. The Monsignors who are Masters of the Pontifical Ceremonies are part of this Holy Congregation as Consultors in liturgical matters. Consultors. Mons. Giovanni Ballista Lugari. » Scipione Teccbi. Reverend Father Generoso Calenzio, of the Oratory. » Father Luigi Avella, of the Minor Conventuals. » Father Luigi Costa, of the Society of Jesus. » Signor Cal-

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cedonio Mancini, of the Missions. » Father Gaetano Luceri-Tafuri, of the Theatines. » Father Ugolino of Subiaco, of the Minor Order. » Father Giovanni Strozzi, Abbot General of the Regular Canons of the Lateran Palace. » Father Leone Biacco, a Benedictine of Cassine. » Father Giuseppe Maria Roberti, of the Minim Order. » Father Enrico Desqueyrous, of the Order of Preachers. » Reverend Father Giannangelo Pagliai, of the Servants of Mary. » Reverend Father Tommaso Rodríguez, Prior General of the Romitan Order of Saint Augustine. » Reverend Father Elia Coccia, of the Discalced Carmelites. » Father Giuseppe Haegy, of the Congregation of the Holy Spirit. » Father Pacifico of Seggiano, Minister General of the Minor Capuchin Order. » Father Felice Fioretti, of the Barnabites. Officials. Reverend Father Biagio Verghetti, hymnographer. Mons. Stanislao Canori, first assistant and Sub-Substitute. » Carlo Scifoni, second assistant. ACTA, vol. I, n. 1. — M 9 0 9 . : 9

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In the Acts of the Apostolic See. - Official Commentary. Monsignor Virili Benedetto, archivist. » Antonelli Giuseppe, writer. Reverend Magnanenzi D. Riccardo, protocol officer. Signor Savignoni Avv. Gustavo, notary and chancellor. » Contucci Domenico, substitute chancellor. LITURGICAL COMMISSION. Reverend Monsignor Mancini D. Calcedonio, of the Mission, President. » Father Haegy Giuseppe, of the Congregation of the Holy Spirit, Secretary. Monsignor Marcucci Robert. At Mengbin, John the Baptist. Palio, Father Brugnani Pasquale, of the Minor Observants. » Father Milita Girolamo, of the Conventual Minor Observants. HISTORICAL-LITURGICAL COMMISSION. Monsignor Duchesne Luigi, President. » Mercati Giovanni, Secretary. » Wilpert Giuseppe. » Benigni Umberto. Reverend Father Ehrle Francesco, of the Society of Jesus. » Father Roberti Giuseppe Maria, of the Discalced Carmelites. COMMISSION FOR MUSIC AND SACRED SINGING. Reverend Father Abbot Potliier D. Giuseppe, of the Benedictines, President. Monsignor Respigbi Carlo, Secretary. » Perosi Lorenzo. » Haberi Francesco Saverio. » Reverend Pasquali D. Innocenzo. Father Janssens D. Lorenzo, of the Benedictines. » Father De Santi Angelo, of the Society of Jesus. Signor Kanzler, Baron Rodolfo. » Capocci, Commissioner Filippo. » Mustafa, Commissioner Domenico.

[*Latin ed. p. 127*]

To the Most Eminent and Reverend Lords Cardinals.

From the Most Reverend Louis, Bishop of Ostia and Velletri, Prefect; Vannutelli Serafino, Bishop of Porto and St. Rufina; Agliardi Anthony, Bishop of Albano; Logue Michael; Gretoni Serafino; Goullié Peter Hector; Francica-Nava di Bontifé Joseph; De Skrbensky Leo; Fischer Anthony Hubert; Samassa Joseph; Cavallari Aristide; Lucon Louis Henry; Andrieu Paul Peter; Cagiano de Azevedo Octavius; De Lai Gaetano; Monsignor

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[name obscured], Secretary; Respigbi Charles, Under-Secretary.

In this Holy Congregation are the Consultors: Monsignor, Master of the Pontifical Ceremonies.

To the Most Eminent and Reverend Lords Cardinals.

From the Most Reverend Louis, Bishop of Ostia and Velletri; Vannutelli Serafino, Bishop of Porto and St. Rufina; Agliardi Anthony, Bishop of Albano; Vannutelli Vincent, Bishop of Palestrina; Satolli Francis, Bishop of Frascati; Rampolla del Tindaro Mariano; Di Pietro Angelo.

[*Latin ed. p. 128*]

§ 28. From the Apostolic See. – Official Commentary. Gotti Girolamo Maria. Ferrata Domenico. Martinelli Sebastiano. Merry del Val Raffaele. Rinaldini Aristide. Gasparri Pietro. Segna Francesco. Vives y Tuto Giuseppe Calasanzio. De Lai Gaetano. Mons. Scapinelli di Lèguigno Raffaele, Secretary. » Benigni Umberto, Under-Secretary. Officials. (See Secretariat of State, Section I). SACRED CONGREGATION OF STUDIES. Eminences and Most Reverend Lords Cardinals. Satolli Francesco, Bishop of Frascati, Prefect. Oreglia di Santo Stefano Luigi, Bishop of Ostia, and Vellet. Vannutelli Serafino, Bishop of Porto and S. Rufina. Vannutelli Vincenzo, Bishop of Palestrina. Capecelatro Alfonso. Gibbons Giacomo. Rampolla del Tindaro Mariano. Vaszàry Claudio. Kopp Giorgio. * Sancha y Hervás Ciriaco Maria. Ferrari Andrea. Ferrata Domenico. Prisco Giuseppe. Coullié Pietro Ettore. Sanminiatelli-Zabarella Alessandro. Francica-Nava di Bontifé Giuseppe. Respighi Pietro. Richelmy Agostino.

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129. Martinelli, Sebastian.

De Skrbensky, Leo.

Boschi, Julius.

Puzyna de Kozielsko, John.

Bacilieri, Bartholomew.

Fischer, Anthony, Albert.

Arcoverde de Albuquerque Cavalcanti, Joachim.

Lorenzelli, Benedict.

Mercier, Desideratus.

Gasparri, Peter.

Monsignor Dandini, Ascensius, Secretary.

Antonucci, Joseph, Substitute.

Consultors.

Monsignor Marinangeli, Dominic, titular Patriarch of Alexandria of the Latin Rite.

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Keane, Joseph, John, Archbishop of Dubuque.

Poletto, James.

De T Serclaes, Charles.

Fjuzecher, Hermete.

Marini, Nicholas.

Rio, Father M. Lepidi, Albert, of the Order of Preachers.

Father De Maria, Michael, of the Society of Jesus.

Father M. Lepicier, Alexis, of the Servants of Mary.

Father Lemius, Joseph, General Procurator of the Oblates of the Immaculate Mary.

Father Berthier, Joachim, Joseph, of the Order of Preachers.

Father Corneisse, Dorotheus, of the Minor Orders.

Officials.

Signor Costantini, Doctor Luigi, assistant in studies.

Oregon, Knight Augusto, archivist and protocol officer.

Valentini, Henry, writer and distributor.

APOSTOLIC PENITENTIARY.

Most Reverend and Reverend Lord Cardinal Vannutelli, Serafin, Major Penitentiary.

Monsignor Giorgi, Oreste, Regent.

Reverend Father Palmieri, Dominic, of the Society of Jesus, Theologian.

Monsignor Lucbetti, Vincent, Datary.

Latini, Joseph, Corrector.

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●130 From the Apostolic See. - Official Commentary by Monsignor Colombo Bernard, of the Signature. » , Canonist. » Palica Giuseppe, Secretary: » Cavazzi Litigi, Substitute. Reverend Father Albertazzi D. Annibale, writer, » Licata D. Calogero, » » Pensuti D. Scipione, archivist, » Rossi D. Giovanni, registrar, » Anelli D. Anthony, » SACRED ROMAN ROTA Prelate Auditors. Monsignor Lega Michele, Dean. » Persiani Gustavo. » Contini-Riccardi Constantino. » Sebastianeiii Guglielmo. » Many Serafino. » Heiner Francesco. » Prior Giovanni. » Martini Achille. » Sincero Luigi. Officials Reverend. » » Signor. » » » » Massimi D. Massimo, Promoter of Justice, Parrillo D. Francesco, Defender of the Bond. Tani D. Tancredi, notary-protocolist. Fausti Guy, notary-archivist. Ladelci Giovanni, notary-writer. Onesti Felice, » » Cestelli Agostino, accountant. Angelini Nicola, distributor. Assistants. Reverend Father Cerchiali D.

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Emanuele, for Monsignor Lega. » » Rossetti D. Pietro, » Persiani.

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Index of Superiors and Officials in the Roman Curia. Rev. Signor Giacomo, by Monsignor Contini-Riccardi. Agliardi Attilio, [followed by "Sebastianeiii"]. Liberali Ettore, [followed by "Many"]. Nardini Paolo, [followed by "Heiner"]. Galli Renato, [followed by "Prior"]. Bersani Francesco, [followed by "Martini"]. Capalti Luigi, [followed by "Sincero"]. Benedetti Arturo [followed by "..."].

SACRED APOTOLIC SIGNATURE

Eminent and Reverend Lords Cardinals.

Vannutelli Vincenzo, Bishop of Palestrina, Prefect.

Agliardi Antonio, Bishop of Albano.

Satolli Francesco, Bishop of Frascati.

Martinelli Sebastiano.

Gasparri Pietro.

Segna Francesco.

Monsignor Marini Niccolò, Secretary.

Consultors.

Monsignor Silj Augusto, Archbishop of Caesarea del Ponto.

Latini Giuseppe.

Palica Giuseppe.

Reverend Father Malfatti Luigi, of the Discalced Carmelites.

Father Benedetti Claudio, of the Redemptorists.

Father Gioachino Maria da Llevaneras, of the Minor Capuchins.

Officials.

Monsignor Scialdoni Luigi, protocol officer, writer, and accountant.

Signor Pomari Giuseppe, archivist and distributor.

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Most Reverend and Right Reverend Lord Cardinal Agliardi Anthony, Bishop of Aih&iio, Chancellor.

Monsignor Spezza Cesare, Regent.

Apostolic Protonotaries added for the signing of Bulls (*).

Monsignor Virili Raffaele, titular Bishop of Troadc.

Gampori Giulio.

Deggiovanni Rinaldo.

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Bartolini Agostino.

Schüller Lewis.

Officials.

Signor Pericoli Comm. Paolo, assistant in studies.

Riggi Mario, secretary and archivist.

Silvestri Faà Conte Mariano, protocol officer.

Piccoli Cav. Gustavo, writer.

De Gregori Cav. Ignazio.

Tomassetti Cav. Pietro.

Malizia Pietro.

APOSTOLIC REGISTRY

Most Reverend and Right Reverend Lord Cardinal Di Pietri Angelo, Prefect.

Monsignor Spolverini Francesco, Under-Prefect.

Guerri Giuseppe, Prefect.

Signor Aloisi-Masella Count Advocate Adriano, Substitute.

Reverend Vitali D. Alfred.

(*) By special provision, according to the special regulations, chapter VI, paragraph 5, they remain in office for the signing of Bulls until Apostolic Protonotaries of the designated number assume this office.

[*Latin ed. p. 133*]

Index of Prefects and Officials in the Roman Curia. Signatures: "Girelli Giuseppe. Pece i Michele. Carini ini Livio. Sterbini Cav. Giuseppe, cashier and distributor. Severati Paolo, writer and reviser of Bulls. Lombardi Carlo, writer of Bulls. Marini Alfredo. Consultors. Reverend Father Bucceroni Gennaro, of the Society of Jesus. Reverend Father Corrado Gioachino M., General Procurator of the Regular Clerics of the Mother of God. Reverend Father Lolli D. Arcangelo, of the Regular Canons of the Lateran Palace. Reverend Father Kaiser Mauro Maria, of the Preachers. REVEREND CHAMBER OF THE APOSTOLIC SEE. Reverend and Right Reverend Cardinal Oreglia di S. Stefano Luigi, Bishop of Ostia and Velletri, Chamberlain of the Holy Church. His Eminence, Reverend Monsignor Passerini Lorenzo, Patriarch Titular of Antioch, Vice-Chamberlain of the Holy Church. Monsignor Sanat ucci Antonio, Archbishop Titular of Antinoe, General Auditor of the Royal Chamber. Treasurer General of the Royal Chamber. Prelates and Clerics of the Chamber. Monsignor Giustiniani Giuseppe, Dean. Talamo Salvatore. Poletto Giacomo. Pierantonelli Pacifico. Zonghi Giovanni Maria. Ungherini Vincenzo Maria. Marini Antonino. Coselli Giuseppe Maria. Officials.

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Signor Ciabatta Avv. Gioachino, Secretary. Canali Lorenzo, custodian. Parelli Scipione, notary and chancellor of the Chamber.

[*Latin ed. p. 134*]

134 Concerning the Apostolic See. - Commentary on the Office.

SECRETARY OF STATE

Most Eminent and Most Reverend Signor Cardinal Merry del Val Raffaele, Secretary of State.

Monsignor Scapine of Lèguigno Raffaele, Secretary for Extraordinary Affairs.

Signor Nicola Canali, Substitute for Ordinary Affairs and Secretary of Ciphers.

Signor Federico Tedeschi, Chancellor of the Apostolic Briefs.

Signor Umberto Benigni, Under-Secretary for Extraordinary Affairs.

SECTION I. - EXTRAORDINARY AFFAIRS.

Officials:

Monsignor Eugenio Pacelli.

Monsignor Francesco Marmaggi.

Reverend Father D. Gennaro of Somma di Colle.

Don Pasquale Cataccchio.

SECTION II. - ORDINARY AFFAIRS.

Officials:

Signor Commendatore Raimondo Campa.

Monsignor Giovanni Pierantozzi.

Signor Emanuele Bidwell.

Reverend Father D. Pacifico Massella.

Don Domenico Spada.

Archive of the I and II Sections.

Monsignor Felice Sarra, archivist.

Signor Cavaliere Giovanni Aspinioni.

Signor Cavaliere Giuseppe Baiuzzi, under-archivist.

Doctor Pio Pagliucchini.

SECTION III. - APOSTOLIC BRIEFS.

Officials:

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Signor Conte Pietro Della Porta-Carrara.
Signor Commendatore Augusto Persichetti.
Monsignor Pietro De Romanis, archivist.
Signor Professor Attilio Profumo, under-archivist.
Signor Commendatore Attilio Ambrosini, accountant.
Signor Cavaliere Luigi Bersani, cashier.

[*Latin ed. p. 135*]

Index of Prefects and Officials in the Roman Curia.

SECRETARIAT OF THE HOLY FATHER:

Mons. Angelini Pietro, Secretary.
Signor Campa Raimondo, assistant in studies.
Rev. Pellegrini Ferdinando, assistant in studies.

SECRETARIAT OF LATIN CORRESPONDENCE:

Mons. Galli Aurelio, Secretary.
Rev. Filonardi Nicola, assistant in studies.

OFFICIAL BULLETIN OF THE HOLY SEE:

Rev. Bruno Giuseppe, Director.
Reverend Father Benedetti Pietro, of the Missionaries of the Sacred Heart, Vice-Director.

[*Latin ed. p. 136*]

Acts of the Apostolic See. – Official Commentary. By order of the Sacred Congregation, NOTICE. Henceforth, the Acts of the Holy See will be published and disseminated to the public through an official commentary on the acts of the Apostolic See; therefore, no separate copy of said acts will be sent directly to the Roman Ordinaries in the future. Rome, from the offices of the Vatican, on the 31st of December, 1908.

[*Latin ed. p. 137*]

Year I. - Volume I. January 15, 1909. COMMENTARY No. 2. OFFICIAL ACTS OF POPE PIUS X. LETTER I. TO HYACINTHUS MARY CORMIER, SUPREME MASTER OF THE ORDER OF PREACHERS. Beloved son, greetings and the Apostolic blessing. We have learned that the house, which has long been begun to be built for the education of the most distinguished students of all nations in your Order, will soon be completed, and indeed, we are very pleased: for there, the wisdom of the Angelic Doctor will be properly presented and widely disseminated, both for the

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cultivation of philosophy and of sacred disciplines, and we have no doubt that it will bear excellent fruit everywhere. This College, which we wish to adorn with the title of Pontifical, will be entirely different from the Pontifical College that exists today in Rome, the College of Saint Thomas Aquinas; however, if it will have a different and broader form, it will be necessary to prescribe its own and particular laws, which will be adapted to its own institution and to these times. The head of these laws will be the Ratio Studiorum, which your Order uses; to this will be added prescriptions derived either from the statutes of the old College of Saint Thomas, or from other approved sources, which are relevant to the matter. We entrust this task to you, beloved son: you will strive to complete it diligently, as is your duty, using in counsel, in addition to your ordinary advisors, men who seem to you, by their doctrine and experience, to be worthy; but it will be our judgment to appoint and ratify those who will constitute yourselves. Furthermore, you must not overlook the opinion of your Definitors, who caution that the new College, besides studies, should also excel in religious observance, so that those who teach and learn there will, when they return to their respective provinces, not only demonstrate that they have been thoroughly cultivated in doctrine, but also that they are an example of religious perfection to others. But, with regard to external matters...

[*Latin ed. p. 138*]

138,,; Acta Apostolicae Sedis, r Official Commentary. Concerning matters of austerity, we entrust this to your prudence, so that you may apply such measures as you judge to be most conducive to the end, considering the circumstances. And that you may undertake and complete all these things successfully, we earnestly pray for the fitting gifts of divine grace for you: of which I, as a witness to the same paternal benevolence of Ours, impart to you, beloved son, and to all who will assist you in any way, the Apostolic Blessing. Given in Rome, at St. Peter's, on the eighth day of November, 1908, in the sixth year of Our Pontificate. PIUS PP. X. TO AMBROSIUM MONTAGNE, PRIEST OF THE DOMINICAN ORDER. Beloved son, greetings and the Apostolic Blessing. — It has not been long since the beloved son, Thomas Coconnier, presented to Us fifteen volumes of the *Commentaria* on the *Summa Theologica*, during the fiftieth year of Our priesthood: and to this devout man, the best and most zealous defender of the truth, as we wished to express our gratitude for this deserved service, we received the sad and unexpected news of his death. We received this news with sorrow, especially because it seemed that the *Commentary* would perish with its author; but happily, the superiors of this Order intervened, and not only did they prevent this from happening, but they also deemed it worthy of being continued: and in this undertaking, beloved son, they have appointed you. You have, indeed, a task in hand

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that is not without difficulties, both because, in order that the teaching of Aquinas may be suitably applied to the many and serious questions that are now being debated, it is necessary to thoroughly understand its principles and their interconnections; and also because many today, too eager for novelty, either find fault with or certainly do not value as highly as is due the ancient wisdom of Thomas, which has been continuously commended by the Apostolic See. But we are confident that you, with your colleagues, will gradually overcome all obstacles through your concord and skill; and that, by propagating the uncorrupted and integral teaching of Aquinas, you will gradually bring those who are alien to Christian philosophy to approach this fount of wisdom, which is most abundant in every field of learning. It is, indeed, a most excellent task: in which you will perform your duties more easily if you combine the zeal that you place in the writings of the Angelic Doctor with the imitation of the virtues that shone forth in him; and especially if you follow his constant prayer, his obedience to the teaching of the Church, his humility, and his modesty of spirit, and...

[*Latin ed. p. 139*]

Acts of Pope Pius X, 139, on leniency and meekness towards even the most hardened adversaries. — That these sentiments may bear fruit, we impart, with fervent prayer, the Apostolic Blessing to you, beloved son, and to all who have, in some way, aided your endeavors. Given in Rome, at St. Peter's, on the twentieth day of November, 1908, in the sixth year of Our Pontificate. PIUS PP. X. III. TO THE MOST REVEREND HENRY, ARCHBISHOP OF HISPALENSEM. Venerable Brother, greetings and the Apostolic Blessing. — The letter which you and the Venerable Brothers who were with you sent to Us greatly pleased Us, not only because it declared your and your people's piety towards Us, and offered congratulations on the solemnities of Our priesthood, but also because it indicated your pastoral zeal. For we understood that you had assembled for the purpose of first, ensuring that the sacred functions were carried out according to Our prescriptions, and secondly, of honoring the gathering of Catholics on social matters, as is customary here, for seven days, with your presence. Indeed, this demanded of you both the dignity of divine worship and the benefit of Christian society; and we rejoice that both are dear to you. Therefore, we bestow praise upon you for your diligent service, and we give thanks for your kindness towards Us. You shall communicate these things to the other Venerable Brothers, and We command that you impart to them the Apostolic Blessing, which, with the hope of divine blessings, We impart to you, Venerable Brother, to your colleagues, and to each member of your flock with the greatest affection. Given in Rome, at St. Peter's, on the eighth day of December, 1908, in the sixth year of Our Pontificate. PIUS PP. X. IV. TO VITAL LEHODEY, ABBOT OF THE ORDER OF CISTERCIAN REFORMED. Beloved son, greetings and the Apostolic Blessing. — Your book,

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"The Ways of Mental Prayer," of which you have given Us a copy, although it deals with a subject familiar to sacred authors, has not been made superfluous by your writing; rather, it is very useful, not only for religious persons, but for all who seek to attain Christian perfection.

[*Latin ed. p. 140*]

Acts of the Apostolic See. - Official Commentary. 140 contend. Certainly, this work should be understood in this way; those whose doctrine and expertise are rightly approved by you. Therefore, we thank you, and we congratulate you; and we hope that those who expect to benefit from your work will follow you abundantly, inspired by your example. As a pledge of divine blessings, and as a witness of Our benevolence, We impart to you, beloved son, Our Apostolic blessing most cordially. Given in Rome, at St. Peter's, on the 13th day of December, 1908, in the sixth year of Our Pontificate. PIUS PP. X.

TO THE MODERATORS AND READERS OF BOTH COMMENTARIES:

"MESSAGER CATHOLIQUE DE LA SAINTE VERSE"

"SODALES"

"CANADIAN MESSENGER OF THE APOSTOLATE OF THE SACRED HEART"

AND TO ALL.

Beloved sons, greetings and Our Apostolic blessing.

Now that We have been informed of all the things which you, piously and reverently, have done for Our cause, as you celebrated the solemnities of Our priesthood, We have indeed taken great pleasure in doing so, as you may well imagine. And it was not only pleasing to Us that so many of you testified to your common love for Us, but also that you wished to express this testimony in a manner so fitting. You have, indeed, according to your institution, offered to God, for Us, spiritual flowers collected with great abundance and variety: and since these flowers have such a nature that they contain not only the hope of heavenly fruits, but are joined with these very fruits, We can infer how much divine assistance you have obtained for Us. Moreover, you, recognizing a certain connection between the sacred solemnities commemorating the beginning of Our priesthood and the fiftieth anniversary of the apparition of the Immaculate Virgin at the town of Lourdes, have, as it were, with a surge of piety, dedicated yourselves

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to honoring the Vicar of Jesus Christ and the great Mother of Christ; and the religious works which you have accomplished, you have taken care to ensure, with the intercession of Mary, that they might be more pleasing to God. We thank you, beloved sons, from the bottom of Our heart; and although We do not doubt that you have deserved the very best gifts from God for your services to Us, and also for the assistance you have rendered Us, We pray that He may grant you all good things. As a pledge of these blessings, and as a witness of Our paternal benevolence, We impart to you Our Apostolic blessing most cordially.

Given in Rome, at St. Peter's, on the 14th day of December, 1908, in the sixth year of Our Pontificate.

PIUS PP. X.

[*Latin ed. p. 141*]

Acts of Pope Pius X, 141 VI. TO BERNARD, Archbishop of Bogota, to the Bishops of the Republic, and to the other Archbishops of Colombia. Venerable Brothers, greetings and the Apostolic Blessing. — Your piety and faith towards the Vicar of Christ are clearly evident in those letters which you sent to Us on the occasion of the solemn gathering held by you, so that, in your name and in the name of the entire Colombian nation, you might congratulate Us on the Jubilee of Our priesthood. Although We have never doubted the sentiments of all of you towards Us, We are very pleased with these letters, which certainly pertain to strengthening the bond between this Church and the Apostolic See. But We are especially pleased that you write that you have convened, as We had hoped, with the Apostolic Delegate presiding, to deliberate on the eternal salvation of the Colombian people. We are certain that the resolutions you have adopted are very opportune; and that they may be fruitful and productive, We entrust them to the gifts of divine grace. As a witness of Our hope and benevolence, and of Our grateful sentiments, We impart to you, Venerable Brothers, and to the clergy and people, to each and every one of you, the Apostolic Blessing with paternal affection. Given at Rome, near St. Peter's, on the nineteenth day of December, in the sixth year of Our pontificate, 1908. PIUS PP. X. VII. TO FRANCIS, Bishop of Tarbes. Venerable Brother, greetings and the Apostolic Blessing. — We have happily learned that the sacred ceremonies which were held in Lourdes in honor of the Immaculate Mary, where fifty years ago the young girl Soubirous was blessed by Her presence and words, have taken place successfully, and that frequent throngs of the faithful from all sides have gathered there, and that the most sacred ceremonies were celebrated with the utmost reverence. It seems that excellent fruits of public piety have resulted from this; not only has the love and devotion to the Mother of God increased in the hearts of many, but also the obedience

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and faith towards the Vicar of Christ; indeed, it pleased Us that these Marian festivities and the Jubilee of Our priesthood should be celebrated with combined significance and purpose. We are not unaware, however, of the effort and care that you have devoted to this entire matter, and if it has been so successful, a considerable part of the credit is due to your diligence and perseverance. Therefore, we congratulate you,

[*Latin ed. p. 142*]

Acts of the Apostolic See. Official Commentary. Then we gladly adorn you with the merits of Lodi: And we pray that God, whom you certainly have deserved through your religious duties to Mary, may fill you with the gifts of His grace. Of these, I bestow, and as a witness of Our benevolence, the Apostolic Blessing upon you, Venerable Brother, and upon your clergy and people. - Given at Rome, near St. Peter, on the twentieth day of December, 1908, in the sixth year of Our Pontificate.

PIO PP. X.

DECEMBER XIII

PIUS PP. X.

VENARD ET

MDCCCCVIII

HABITUS TIFICATIONIS VEN. IOANNE DE ARG, THEOPHANIS

LECTIS DECRETIS BEA- IOANNIS EUDES, FRANCISCI DE CAPILLAS, SOCIORUM.

I am grateful, Venerable Brother, to your generous heart, which desires that I labor in the Lord's field, always under a clear sky, without clouds or storms. However, you and I must adore the dispositions of Divine Providence, which, having established the Church here on earth, allows it to encounter obstacles of every kind and formidable resistances. The reason is evident, because the Church is militant and therefore in a continuous struggle: a struggle that makes of the world a living battlefield and of the Christian a valiant soldier, who fights under the banner of the Cross; a struggle that, inaugurated by the life of Our most holy Redeemer, will not be completed until the end of time, so that every day, like the valiant men of the tribe of Judah returning from slavery, we must with one hand repel the

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enemy and with the other raise the walls of the holy temple, that is, work for our sanctification. And this truth is confirmed to us by the very lives of the heroes for whom the decrees were published: those who arrived at glory not only amidst dark clouds and fleeting storms, but amidst continuous conflicts and harsh trials, even to the point of giving their blood and their lives for the faith. I cannot deny, however, that I am very pleased that, with the glorification of all the Saints, God manifests His mercies in times of such incredulity and religious indifference - that in such weakness of character, examples are presented for imitation of generous souls who, in confirmation of their faith, have given their lives; and that these examples, for the most part, are...

Monsieur Thouchet, Bishop of Orleans;

[*Latin ed. p. 143*]

From the Acts of Pope Pius X, page 143: "I hear, venerable brother, from your country, where the rulers of public affairs have openly unfurled the banner of rebellion, and have sought at all costs to break every bond with the Church. I am pleased, because in an age in which many are ashamed to call themselves Catholics, many others despise God, faith, revelation, worship, and ministers; they speak of everything with mocking impiety, they deny everything, and turn everything to derision and mockery, not even respecting the sanctuary of conscience. It is impossible that, faced with these manifestations of the supernatural, even though they may try to close their eyes to the sun that illuminates them, a divine ray should not penetrate them, and, if nothing else, through the path of remorse, lead them back to faith. I am pleased, because the virtue of these heroes must revive the faint-hearted and the fearful in the practice of Christian doctrine and belief, and make them strong in faith. For courage has no reason for being except insofar as it is founded on conviction. The will is a blind power when it is not illuminated by intelligence; nor can one walk safely in the darkness. But if the present generation has all the uncertainties and doubts of a man groping in the dark, it is evident that it no longer treasures the word of God, which is a lamp that guides our steps, and a light that illuminates our paths: *lucerna pedibus meis verbum tuum et lumen semitis meis*. Courage will come when faith is alive in the heart, when all the precepts that come from faith are practiced, for it is impossible for faith to exist without works, just as it is impossible to imagine a sun that gives no light and warmth. And witnesses to this truth are the martyrs whom we have commemorated, because it is not to be believed that martyrdom is an act of simple enthusiasm, in which one submits the head to the axe in order to go straight to Paradise, but it presupposes the long and arduous exercise of all virtues, *omnimoda et immaculata munditia*. And speaking of her whom you know best of all, the Maid of Orleans, she, both in her humble native land and amidst the license of war, remained pure as an angel, fierce

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as a lion in all the struggles of battle, and merciful towards the poor and the unhappy. Simple as a child in the quiet of the fields and in the tumult of war, she was always absorbed in God, and was all love for the Virgin and for the most holy Eucharist, like a Cherubim. You have said it well, venerable brother. Called by the Lord to defend her country, she responded to the vocation for a task that all, and she herself, believed impossible; but what is impossible for men is always possible with the help of God. Therefore, let us not exaggerate the difficulties in practicing what faith demands of us, in order to fulfill our duties, to exer-"

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis. - Official Commentary. Let us cite the fruitful example of the apostolate, which the Lord expects from each of us: "And he gave to every one of them commandment concerning his neighbour." Difficulties arise from those who create them and exaggerate them, from those who trust in themselves without the help of heaven, from those who yield weakly, fearing the hardships and derision of the world; therefore, it must be concluded that, more than ever in our days, the principal strength of the enemy lies in the cowardice and weakness of the good, and the entire strength of the kingdom of Satan rests in the feebleness of Christians. Oh! If I were permitted, as the prophet Zachary did in spirit, to ask the Divine Redeemer, what are these wounds in the midst of your hands: *quid sunt plagae istae in medio manuum tuarum?* The answer would be in no way doubtful: These have been made to me in the house of those who loved me: *Ipsi estis qui plagatis estis in medio eorum qui diligebant me*; by my friends, who have done nothing to defend me and who, in every encounter, have become accomplices of my adversaries. And to this reproach, given to hypocritical and cowardly Christians of all countries, many Christians of France cannot escape. For, as you, venerable brother, have recalled, following your venerated predecessor, France was called the most noble missionary nation, generous, chivalrous. To his glory, I will add what Pope Gregory IX wrote to King St. Louis: "God, to whom the heavenly legions obey, having established kingdoms different according to the diversity of languages and climates, has conferred on many governments special missions for the accomplishment of his designs. And just as He preferred the tribe of Judah to those of the other sons of Jacob, and bestowed special blessings upon it, so He chose France in preference to all other nations of the earth for the protection of the Catholic faith and for the defense of religious freedom. Therefore, France is the kingdom of God itself; the enemies of France are the enemies of Christ. Therefore, God loves France, because He loves the Church, which traverses the centuries and recruits legions for eternity. God loves France, which no effort has ever been able to completely detach from the cause of God. God loves France, where at no time has the faith lost its vigor; where kings and soldiers have

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never hesitated to face dangers and to give their blood for the preservation of the faith and religious freedom." Thus far, Gregory IX. Therefore, you, venerable brother, upon your return, will say to your countrymen that, if they love France, they must love God, love the faith, love the Church, which, as their fathers, is the most tender mother of them all. You will say that they should treasure the testaments of St. Remigius, of Charlemagne, and of St. Louis, which are summarized in the words so often repeated by their heroine of Orleans: *Vive le Roi, vive la Chrétienté* (Long live the King, long live Christendom). It is on this title alone that France is great among the nations, on this condition.

[*Latin ed. p. 145*]

Acta Pii PP. X. 145 Deus eam proteget, faciens eam liberam et gloriosam; ad hanc conditionem, id quod in libris sancticis de Israele dicitur, ad eam applicari poterit: "Quod non invenitur quisquam qui insultaret populo ipsi, nisi quando recessu a cultu Domini Dei sui." (Deuterium 28:64) Ergo, venerabilis frater, non est somnium vuestro, sed veritas; non solum in me spes est, sed certitudo plenae victoriae. Mortuus est Papa, martyr in Valentia, quando Francia, auctoritatem suam non recognoscens et destruens, religionem proscribens, templa et altaria diruens, sacerdotes exiliantes, persequentem et decimantes, cecidit in illam abominatio detestabilissima. Non transierunt duo anni ab morte eius qui debuit esse ultimus Papa, et Francia, reus talium criminum, et adhuc sanguine multorum innocentium imbuta, pietosa oculos suos vertit ad eum, qui prodigiosamente electus est Papa, longe ab Roma, sed in Roma incoronatus est; et Francia implorat, cum paenitentia, exercitium illius divini potestatis, quam in Papa saepe contestaverat; et Francia salva est. Possibile est Deo quod impossibile videtur hominibus. Et in hac certitudine, me confirmant protectio martyrum qui sanguinem suum pro fide dederunt, et intercessio Ioannae Arcensis, quae, sicut in corde Gallorum vivit, ita in caelo continuo orationem repetit: "O Deus, salva Franciam!"

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION OF THE HOLY OFFICE. I. On Friday, August 1, 1907. The Most Holy Lord, Pope Pius, by divine providence, in his customary audience granted to the Reverend Father, Assistant of the Holy Office, moved by a desire to foster the piety of the faithful and to stir up sentiments of gratitude for the ineffable mystery of the Incarnation of the Divine Word, deigned benignly to grant that, in all and each monasteries of sacred virgins subject to the rule of enclosure, and in other religious institutes, in pious houses and in seminaries for clerics, which have a public or private oratory with the faculty of habitually keeping the sacred Species therein, on the sacred night of the Nativity of Our Lord Jesus Christ, three ritual Masses, or even,

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if circumstances permit, only one, may henceforth be celebrated annually, with all due observance, and that the Holy Communion may be administered to all who devoutly request it. Furthermore, the Most Holy Pontiff expressly commanded that the devout attendance at this Mass or these Masses shall be considered sufficient for the satisfaction of any precept. All contrary provisions notwithstanding. - After this decree was promulgated, the following questions were raised: I. Does the indult imply the faculty of celebrating three Masses, or only one, if circumstances permit, even with the doors of the oratories open? II. Can the indult granted to oratories be extended to churches of religious orders, which are open to the faithful? The Most Holy Pope Pius X, in an audience granted to the Reverend Father, Assistant of the Holy Office, on November 26, 1908, answered: To I. Negatively. To II. Negatively, with the exception of the privilege of religious to celebrate Mass at midnight. Aloysius Castellano, Notary. II. On November 26, 1908. The Most Holy Lord, Pope Pius, by divine providence, in an audience granted to the Reverend Father, Assistant of the Holy Office, benignly granted an indulgence of three hundred days, applicable also to the deceased, to all the Christian faithful, as often as they [do something].

[*Latin ed. p. 147*]

147, to gain [an indulgence], whenever, at least with a contrite heart, the following prayer is recited: "All for you, Most Sacred Heart of Jesus, I devoutly recite." This [indulgence] is granted perpetually and without any brief [period of time], notwithstanding any obstacles. ALOISIUS CAN. GIAMBENE, Substitute for Indulgences. L. - © . S . ● ● III. On the 26th of November, 1908. The Most Holy Lord, Our Lord, Pope Pius X, in an audience granted to the Most Reverend Prelate, Assessor of the Holy Office, granted to all the Christian faithful who, without interruption for twelve Sabbaths preceding the feast of the Immaculate Conception of the Blessed Virgin Mary, have confessed and received Holy Communion, or who have devoted themselves to prayers or pious meditations in honor of the same Blessed Virgin, conceived without original sin, and who have offered devout prayers to God according to the intention of the Supreme Pontiff, a plenary indulgence, applicable also to the deceased, to be gained on each of the aforementioned Sabbaths, benignly granted perpetually and without any brief [period of time], notwithstanding any obstacles. ALOISIUS CAN. GIAMBENE, Substitute for Indulgences. h. % S. IV. On the 10th of December, 1908. The Most Holy Lord, Our Lord, Pope Pius X, in an audience granted to the Most Reverend Prelate, Assessor of the Holy Office, benignly granted an indulgence of three hundred days, applicable also to the deceased, to be gained once a day by Christian faithful who, at least with a contrite heart, devoutly recite the following prayer in honor of Saint Paul the Apostle: "O most glorious Apostle, who with such zeal you labored to destroy in Ephesus those writings which you knew well would pervert the

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minds of the faithful; please, turn your benign gaze upon us also. You see how a disbelieving and unrestrained press seeks to steal from our hearts the precious treasure of faith and purity of morals. Enlighten, we beseech you, O Holy Apostle, the minds of so many perverse writers, so that they may cease once and for all to harm souls with their wicked doctrines and treacherous insinuations; move their hearts to detest the evil they do to the chosen flock of Jesus Christ. And to us, obtain the grace that we may always be docile to the voice of..."

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis. - Official Commentary. "To the Supreme Hierarch, we must never resort to reading perverse books, but rather "we should strive to read, and, as far as it is given to us, to spread "those which, with their salutary instruction, help all to promote "the greater glory of God, the exaltation of His Church, and the salvation of "souls. So be it." Valid forever, without any expiration. Notwithstanding any objections to the contrary. ALOISIUS CAN.. GIAMBENE, Secretary for Indulgences. L. © S. S. CONGREGATIO CONSISTORIALIS. DOUBTS CONCERNING COMPETENCE. I. Most Blessed Father, the Cardinal Prefect of the Holy Congregation of Propaganda Fide, in order to properly, as he ought, to execute the prescriptions of the Apostolic Constitution *Sapienti consilio* and the related Regulations approved and published by Your Holiness on June 29th and September 29th of the current year, 1908, requests a solution to the following questions: I. Whether the Apostolic Vicariates which, as suffragan sees, belong to ecclesiastical provinces detached from the jurisdiction of Propaganda in virtue of the aforementioned Constitution, are still subject to the same Propaganda. (Version) Most Blessed Father, the Cardinal Prefect of the Holy Congregation of Propaganda Fide, so that he may properly, as he ought, execute the prescriptions of the Apostolic Constitution *Sapienti consilio* and the attached Regulations confirmed by Your Holiness, which were published on June 29th and September 29th of the present year, 1908, requests a solution to the following doubts: I. Whether the Apostolic Vicariates, which, as suffragan sees, belong to ecclesiastical provinces detached from the jurisdiction of the Congregation of Propaganda, by virtue of the aforementioned Constitution, are still subject to the same Congregation of Propaganda.

[*Latin ed. p. 149*]

I. The Congregation of the Consistory. 149 II. Whether the Congregation of Propaganda, considering the special circumstances of the Superiors of dioceses and missions in the distant regions of India, Tonkin, China, Japan, Australia, Oceania, and similar places, may continue to grant to Bishops, Apostolic Vicars, Prefects, or Superiors of missions, the customary forms of dispensation, among which many concern marriage. III. Whether the same

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Congregation may still grant the title of Apostolic Missionary *ad honorem*, with the usual formula of dispensation. IV. Since the Holy Congregation of Propaganda is obligated to refer to the Holy Congregation of Rites "whatever pertains to the discipline of the sacred rites," it is asked whether this provision refers to the discipline of the rites as it is determined and defined by the Constitution *Sapienti consilio*, or whether it extends also to those dispensations pertaining to the Mass, the Divine Office, and other matters, which were formerly granted by the Congregation of Rites, as well as by the Congregation of Propaganda. V. Whether the Congregation of Propaganda should also refer to the Congregation of Religious matters concerning missionary congregations of men and women, whose constitutions were approved by the Congregation of Propaganda. VI. Whether the Congregation for Oriental Rites can also...

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis. - Official Commentary. concerning the power to grant dispensations for marriages, "of mixed religion and of disparity of cult."

VII. Whether the acts of the Councils, which should be held in the territory remaining with the Congregation of Propaganda, are to be referred to the Congregation of Councils.

VIII. Whether even those Officials, who were in office before November 4, 1908, are obliged to take the oath prescribed by the general law of June 29, 1908.

IX. Whether the Colleges of America of the North, of Ireland, and of Scotland will continue to depend on the Congregation of Propaganda, and whether their students are to be bound to perform the oath prescribed by Urban VIII, on November 24, 1625.

X. Whether also the students of America of the North, Canadians, Irish, etc., who are established by the right of foundation in the Urban College of Propaganda, are to be bound henceforth to make the aforementioned oath prescribed by Urban VIII, and in the form and terms subsequently established by Alexander VII by a Bull of July 20, 1660, for all the students of the Urban College.

XI. Whether the Cardinal Prefect of the Congregation of Propaganda will still be able to grant letters of dismissal for ordination to the students of the Colleges of America of the North, of Ireland, and of Scotland; and whether and how it ought to be changed the title of mission.

[*Latin ed. p. 151*]

Sacred Congregation Consistorial: 151 X I I. Concerning how the title of "mission" must be changed for those students of the Urban College of Propaganda, who belong to ecclesiastical provinces and dioceses no longer dependent on the Congregation of Propaganda Fide. The Sacred Congre-

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gation Consistorial, regarding the aforementioned questions concerning the provisions of the Apostolic Constitution *Sapienti consilio* and related Regulations, according to the understanding received from the Holy Father, on November 12, 1908, gave the following answers:

To the first question: Affirmatively, as long as they remain such. However, it is advisable that the Sacred Congregation of Propaganda, as soon as possible, erect these Vicariates into dioceses, and therefore bring them under the common law.

To the second question: Affirmatively, after the matter has been discussed and settled with the Sacred Congregation of Sacraments.

To the third question: Affirmatively, with regard to those subject to them.

To the fourth question: Affirmatively to the first part, negatively to the second.

To the fifth question: Also with regard to religious congregations, whose rules or constitutions were approved by Propaganda, the provisions of the Constitution *Sapienti consilio* must be followed.

To the sixth question: Affirmatively, with the exception of the Pauline privilege alone, which pertains to the Sacred Office.

XII. Whether, and in what manner, the title of "mission" must be changed with regard to the students of the Urban College of Propaganda, who belong to ecclesiastical provinces and dioceses separated from the Congregation of Propaganda. The Sacred Congregation Consistorial, having considered the aforementioned doubts concerning the prescriptions of the Apostolic Constitution *Sapienti consilio* and the attached Regulations, according to the understanding declared by the Most Holy Lord, on November 12, 1908, deemed it fitting to respond as follows:

To the first question: Affirmatively, as long as they remain such. However, it is advisable that the Sacred Congregation of Propaganda, as soon as it is possible, erect these aforementioned Vicariates into dioceses, and therefore bring them under the common law.

To the second question: Affirmatively, after the matter has been discussed and settled with the Sacred Congregation of Sacraments.

To the third question: Affirmatively with regard to those subject to them.

To the fourth question: Affirmatively to the first part, negatively to the second.

To the fifth question: Also with regard to religious congregations, whose rules or constitutions have been approved by the Congregation of Propaganda, the prescriptions of the Constitution *Sapienti consilio* must be followed.

To the sixth question: Affirmatively, with the exception of the Pauline

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privilege alone, which pertains to the Congregation of the Holy Office.

[*Latin ed. p. 152*]

Acts of the Apostolic See, - Official Commentary. 152 Al VII. Negatively. At VIII. Negatively, but it will be fitting for all to issue it. At IX. The Colleges of North America, Ireland, and Scotland will henceforth depend on the Sacred Congregation Consistorial. The oath to be taken by the students will be preserved; but it will be made according to a new formula to be established. At X. Affirmatively, with a formula to be modified in agreement with the Most Reverend Cardinal Prefect of Propaganda Fide. At XI. The granting of dismissal letters to the Sacred Orders will belong to this Sacred Congregation, which, when necessary, will change the title of mission to the title of service to the Church. At XII. The Most Reverend Cardinal Prefect of Propaganda will change for the aforementioned students the title of mission to the title of service to the Church.

G. CARD. D BLAI, Secretary.

L. fß S. Scipione Tecchi, Assessor.

The doubtful proposition, concerning to which Sacred Congregation it pertains to dispense from the oath, issued by the ancient College of Urban of Propaganda Fide or other Colleges, of students who are subject to dioceses according to the recently enacted common law, and who request to pass from the diocese to which they are bound by the oath; the Sacred Congregation Consistorial, having carefully considered the matter, responded according to the Constitution Sapienti consilio: that it pertains to the Sacred Congregation of the Council.

Given in Rome, from the offices of the same Sacred Congregation, on the 7th of January, 1909.

L. fß S. Scipio Tecchi, Assessor.

At VII. Negatively.

At VIII. Negatively, but it is fitting that all issue it.

At IX. The Colleges of North America, Ireland, and Scotland will henceforth depend on the Sacred Congregation Consistorial. The oath to be given by the students will be preserved, but it must be reformed according to a new formula to be established.

At X. Affirmatively, but the formula must be reformed with the advice of the Most Reverend Cardinal Prefect of the Congregation of Propaganda.

At XI. The granting of dismissal letters to the Sacred Orders pertains to this Sacred Congregation, which, when necessary, will change the title of mission to the title of service to the Church.

At XII. The Most Reverend Cardinal Prefect of the Congregation of Propaganda will change for the aforementioned students the title of mission

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to the title of service to the Church.

[*Latin ed. p. 153*]

153. Sacred Congregation of Religious. SACRED CONGREGATION OF BISHOPS AND REGULAR CANONS. DECREE: Concerning the collection of alms, a grave question which has been debated not once in past centuries, presents, especially today, due to particular circumstances of affairs and times, greater and more frequent difficulties in practice. To address these, the Sacred Congregation of Bishops and Regular Canons, after careful deliberation, promulgated on March 27, 1896, the decree *Singulari*, by which the ministry of collecting alms was provided with suitable safeguards for the present condition of human society. However, this decree concerned only associations of women. To better provide for religious institutes of men, the same Sacred Congregation, in a plenary session held on May 8, 1908, deemed it necessary to establish certain norms for them as well; which, received from the aforementioned Secretariat of the Sacred Congregation of Bishops and Regular Canons, the Sacred Congregation for Religious Orders, by order of the Most Holy Father, Our Lord Pius, by the divine providence of the Supreme Pontiff, makes public.

I. — REGARDING MENDICANT ORDERS.

1. Regular canons, who are called mendicants, and who, according to the institution of the Apostolic See, are permitted to seek alms within the diocese where their convent is established, with the sole license of their Superiors. The license of the Ordinary is necessarily considered to be granted at the very moment when the convent gave its consent to the foundation.

2. If these same Regular canons wish to seek support outside the diocese where they have their convent, they require the license of the Ordinary of that diocese, obtained in writing through their Superiors.

3. The Ordinary should, especially in such cases, not deny this license unless there are serious and urgent reasons, if any convent cannot possibly subsist by begging solely within the diocese where it is established, as often happens in small dioceses.

4. This license is understood to be habitual, that is, until an express revocation; which revocation, of course, must be made only for legitimate reasons, and only as long as those reasons persist.

ACTA, vol. I, n. 2. — 1-15-1909.

[*Latin ed. p. 154*]

Acts of the Apostolic See. - Official Commentary.

5. In order that the Mendicant Orders may enjoy the aforementioned right, they must collect alms themselves, and not through persons external to the Order.

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6. Regular clerics seeking alms must always have with them authentic letters, by which it is established that they possess the due authority and the office of seeking alms which has been entrusted to them. These letters they are obliged to readily show to the parish priests; as well as to the Ordinaries, whenever they are requested by them.

7. It is not permissible for Superiors to send to this work only those who are mature in age and spirit; never those who are still engaged in studies.

8. Religious clerics who are to collect alms should not go out alone, but in pairs, especially outside the city or the place where they have their convent; in which case, it is fitting that the one seeking alms be publicly known and be entirely recommended by age, virtue, and the esteem of the faithful.

9. Furthermore, those seeking alms outside the place of the convents should go to the parish priests, or to other secular or regular clerics, or, if these are lacking, to some pious benefactor, conspicuous for Christian honesty and virtue.

10. Outside their own house, they should not remain for more than one month, if they are seeking alms in their own diocese; nor for more than two months, if they are seeking alms in another diocese; nor should they be sent out again, unless after having, for one, or respectively for two months, lived in common life according to the rule and constitutions in the convent, as they were obliged to live outside the cloister for one or two months.

11. Those who receive a stipend in the very place where the convent is located, should not, at night, remain outside their own house.

12. Religious clerics seeking alms must always conduct themselves with that which is fitting, with humility, modesty, and cleanliness; they should avoid familiarity with secular people, especially with women of whatever condition; they should entirely avoid places which are in no way suitable for their profession; they should sincerely foster piety, and faithfully fulfill, according to their ability, the spiritual exercises customary in their religion.

13. Regular Superiors, with a grave awareness of their responsibility, should prescribe to their clerics seeking alms the norms of conduct which prudence suggests, as are appropriate.

14. If, however, it should happen, may it be far from us, that regular clerics seeking alms have notoriously committed faults, have given scandal to the faithful, or have even dared to collect alms contrary to a legitimate prohibition, the Ordinary of the place should order them to return to their own house, and should also, as Delegate of the Apostolic See, warn the Superiors, so that they may correct them and punish them according to the gravity of the scandal; if they do not do so, they should, as soon as possible, appeal to the Holy See.

[*Latin ed. p. 155*]

Sacred Congregation of Religious. DECREE – CONCERNING 155 OR-

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DERS OR INSTITUTES OF RELIGIOUS MEN WHO DO NOT BEG.

1. Religious men, or Orders or Congregations under pontifical jurisdiction, who seek the privilege of begging alms, neither by virtue of their own constitutions approved by the Holy See, nor by virtue of an Apostolic concession, must obtain permission from the Apostolic See, so that they may be able to establish collections; furthermore, they are required to obtain permission through their Superiors from the local Ordinary, unless the Holy See has expressly and specifically derogated from the Bishop's jurisdiction in this matter, which cannot be presumed, but must be proven by irrefutable documents.

2. Religious men who are under diocesan jurisdiction may in no way undertake the collection of alms, unless they have obtained permission both from the local Ordinary in which they reside, and also, if they are to go outside their own diocese, from the Ordinary of the place in which they desire to seek alms.

3. The local Ordinaries, if they deem it opportune, may establish limits for the collections for each house of each religious institute within their diocese, whether under pontifical or diocesan jurisdiction, for those who are living there, and take care that these limits are observed, especially where there are religious communities, in name and in deed, who beg; and they shall not grant permission to such religious men who do not beg, unless they are convinced of the true necessity of the house or pious work, to which it cannot be provided for in any other way; and if the needs can be met by establishing a collection in the place or district in which the religious men reside, or within the diocese, they shall in no way grant a wider permission.

4. Furthermore, the Ordinary of the diocese to which these religious men from other dioceses are to go to seek alms, shall in no way permit them to collect, unless first, through himself or through those delegated by him, in addition to the letters of obedience from their own Superior, he has recognized, whether from the Apostolic See if they are under pontifical jurisdiction, or from their own Ordinary if they are under diocesan jurisdiction, the authority, and has found that it is in conformity with the prescriptions of this decree.

5. Moreover, the Ordinary shall diligently ascertain whether those who seek support for foreign missions, in addition to the letters of recommendation from the Vicar or Prefect Apostolic of the respective mission, and the letters of obedience from the General Superior of their own institute, also have a document in authentic form, recently issued by the Sacred Congregation of Propaganda Fide.

6. The Ordinary shall grant permission to collect alms freely and in writing, always noting (either at the end of the letters of obedience, or in a

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separate document) the names of the religious men who are to collect.

[*Latin ed. p. 156*]

Acts of the Apostolic See, – Official Commentary. 156 alms-collectors have been designated, both by the name of the Order or Institute to which they belong, and by place and time for which the license shall be valid. 7.° Ordinary pastors shall in no way grant general licenses for alms-collecting to Religious of this kind, but rather they shall see to it that neither those who are begging, nor those under the pretext of begging, remain outside their own house for more than one month, if they are begging within their own diocese; nor for more than two months, if they are begging in a foreign diocese; nor shall they be sent out again, unless after one, respectively two months, they have resided in their convent, as they have been outside for one or two months.

8.° In order that Religious may be able to use the permission granted by the Ordinary for collecting alms, that is, by themselves, and not through others, they must do so.

9.° Furthermore, they must faithfully observe those things which have been established above for Religious of mendicant Orders, Part I, articles 6, 7, 8, 9, 10, 12, 13.

10.° However, in the case where these Religious, in defiance of legitimate prohibition, collect alms, or, may God prevent it, behave badly and cause scandal to the faithful, the Ordinary of the place, even as Delegate of the Apostolic See, shall restrain them with appropriate remedies for the gravity of the offense and scandal, and shall send them back to their own house to be punished by their Superiors.

Given at Rome, from the Secretariat of the aforementioned Sacred Congregation for the Affairs of Religious, on the feast of the Presentation of the Blessed Virgin Mary, November 21, 1908.

FR. I. C. CARD. VIVES, Prefect.

D. Laurentius Janssens, O. S. B., Secretary.

[*Latin ed. p. 157*]

Sacred Congregation of the Index. 157. SACRED CONGREGATION. DECREE. Given on the second day of the week, January 4, 1909. The Sacred Congregation of Bishops and Roman Cardinals of the Holy Roman Church, by the Most Holy Father Pope Pius X, with the Apostolic See, concerning the condemnation, prohibition, expurgation, and permission of books of bad doctrine throughout the Christian republic, having met in the Apostolic Palace, at the Vatican, on January 4, 1909, condemned and condemns, prohibits and forbids, and orders that the following works be included in the Index of Prohibited Books:

JEHAN DEBONNEFOY, *Les leçons de la défaite, ou la fin d'un catholi-

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cisme*, Paris, Librairie critique, E. Nourry, 1907.

Vers l'unité de croyance. Ibid., 1907.

Le catholicisme de demain. Ibid., 1908.

HENRI LORIAUX, *L'autorité des Évangiles. Question fondamentale*, Paris, Émile Nourry, 1907.

JEAN VRAI, *Éphémérides de la Papauté*, Paris, Fischbacher, 1904.

T. SMYTH-VAUDREY, *C.R., The Christ-founded Order of the Secular Priesthood*, Montreal, Lorell and Son, 1906.

ROMOLO MURRI, *I problemi dell'Italia contemporanea. Vol. I. La politica clericale e la democrazia*, Ascoli Piceno, Gius. Cesari; Rome, Società naz. di Cultura, 1908.

MELCHIOR CANAL, *Éléments de Psychologie concrète et de métaphysique*, Toulouse, Edouard Privat; Paris, Henri Didier, 1907.

Therefore, no one, of whatever rank or condition, shall henceforth dare to publish, or to read or retain, the aforementioned works, wherever they may be, or in whatever language, under the penalties indicated in the Index of Prohibited Books.

EMMANUEL BARBIER, having learned of the decree of the Sacred Congregation, published on May 25, 1908, by which certain books written by him were noted and included in the Index of Prohibited Books, commendably submitted to it.

These matters having been reported to His Most Holy Father Pope Pius X by me, the undersigned Secretary, His Holiness approved the decree and ordered it to be promulgated. In witness whereof, etc.

Given at Rome, on January 5, 1909.

(Signed) F. L.

S. CARD. SEGNA, Prefect.

Thomas Esser, O.P., Secretary.

[*Latin ed. p. 158*]

158. Acts of the Apostolic See. - Official Commentary. SECTION CONGREGATION FOR THE RITUALS I. APOSTOLIC VICARIATE OF HONG-KONG. The Most Reverend Lord Dominic Pozzoni, titular Bishop of Tavia and Apostolic Vicar of the mission of Hong-Kong, humbly requested an authentic solution from the Congregation for the Rituals regarding the following question, slightly reformulated for greater clarity: Whether, when performing a function before the Most Holy Eucharist publicly exposed, while hymns are sung before the hymn "Tantum Ergo," or the antiphon "Regina Coeli" during the Paschal season, or the canticle "Magnificat" throughout the year, the celebrating priest and the ministers ought to stand or remain kneeling. And the Sacred Congregation for the Rituals, after carefully considering the matter, and upon the report of the undersigned Secretary, and

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the opinion of the esteemed liturgical commission, decided to respond as follows: Affirmative to the first part, negative to the second. And thus it responded, on November 6, 1908. S. CARD. CHETONI, Prefect. L. ® S . f D. Panici, Archbishop of Laodicea, Secretary. II. ANDRIA. The Reverend Father Sebastian Giorgio, ceremonial master of the Most Reverend Bishop of the diocese of Andria, with his consent, humbly presented the following questions to the Congregation for the Rituals, for a suitable solution: In the parish church of Saint Sabinus, in the city of Canosa, in the diocese of Andria, an altar has recently been erected which stands entirely on its own, in the form of a papal altar, and whose marble table is supported by four marble columns; furthermore, it is completely hollow underneath, and is not intended, as in the case of decree no. 3741 of Trent, dated December 20, 1890, to receive a wooden area for storing vestments. Hence, the following is asked: I. Whether the aforementioned altar can be consecrated. II. And, if affirmative to I, where should the chrism be applied, as prescribed, on the front of the altar?

[*Latin ed. p. 159*]

159. Congregation of Rites. And the Sacred Congregation of Rites, upon the report of the undersigned Secretary, with the support of the liturgical commission, and after careful consideration, decided to respond in this manner: "To I. Affirmative, according to several decrees. To II. The chrism should be applied in the form of a cross on the forehead, or in the middle of the upper part of the altar. And thus it was written, on November 6, 1908. S. CARD. CHETONI, Prefect. L. S. S. f D. Panici, Archbishop of Laodicea, Secretary. III. ROMA. Recently, it was inquired of the Sacred Congregation of Rites: whether lamps, which must burn before the altar and the tabernacle in which the most holy Sacrament of the Eucharist is reserved, can be fueled with beeswax, at least in the largest part, which is used in the candles prescribed for the celebration of Mass, according to the intention of the decree of the Sacred Congregation of Rites, of December 14, 1904, concerning several dioceses. And the same Sacred Congregation, upon the report of the undersigned Secretary, with the careful opinion of the liturgical commission, after carefully considering the proposed question, decided to respond in this manner: That, in the absence of oil, it can be tolerated, and it is to be left to the prudence of the Bishop, according to decree no. 3121 concerning several dioceses, of July 14, 1864. And thus it was written, on November 27, 1908. S. CARD. CHETONI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. IV. INSTRUCTION FOR PUBLISHERS OF LITURGICAL BOOKS WITH GREGORIAN CHANT. In order that uniformity may be more safely and completely achieved in the sacred liturgy, even with regard to the chant, it has been rightly established that, even in those books pertaining to the Proper of individual churches, the same melody should be regularly adopted for the same Office or Mass,

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and therefore, that before approval by the Sacred Congregation...

[*Latin ed. p. 160*]

Acta Apostolicae Sedis. - Supplementum Officiale. 160. Ad Congregationem Rituum, quae debite petitionem accipit, eaeque res omnes ei subiciuntur, ut ea testari possint non solum de servatis regulis artis Gregorianae, sed etiam de constantia melodiae, quae requiritur unitate. Die 27 Novembris 1908. S. CARD. CRETONI, Praefectus. L. F. S. D. Panici, Archiep. Laodicen., Secretarius.

DECRETUM. Instaurato, ad pristina gerenda officia, tribunali sacrae Rotae Romanae per Constitutionem Apostolicam "Sapienti consilio" die 29 Iunii huius anni praeteriti 1908, et ideo revocatis, juxta decretum seu declarationem sacrae Congregationis Consistorialis diei 27 Novembris nuper elapsi, peculiaribus dispositionibus diei 23 Octobris 1878 et 19 Decembris 1905, quibus demandatum fuerat Romanis Praelatis Auditoribus officium discutiendi ac iudicandi, in comitiis sacrorum Rituum Congregationis ordinariis Rotalibus, causas minoris momenti Servorum Dei, nempe de fama sanctitatis in genere, de non cultu, de validitate ac relevantia processuum aliisque similibus. Sanctissimus Dominus Noster Pius Papa X, referente infrascripto Cardinali sacrae Rituum Congregationi Praefecto, ad easdem Causas pertractandas, Congregationem particularim constituere dignatus est, quam constare voluit ex aliquot Eminentibus et Romanis Patribus sacris tuendis Ritibus praepositis, nempe Praefecto, Ponente aliisque quinque a sacra Rituum Congregatione designandis, nec non ex Romanis Praelatis officialibus ipsius sacrae Congregationis, nempe Protonotario Apostolico, Secretario, Promotore fidei ac Subpromotore. Contrariis non obstantibus quibuscumque, etiam speciali mentione dignis. Die 9 Decembris 1908. S. CARD. CRETONI, Praefectus. L. F. S. D. Panici, Archiep. Laodicen., Secretarius.

[*Latin ed. p. 161*]

In Lyons, on the 16th of July, 1816. DECREE CONCERNING THE BEATIFICATION AND CANONIZATION OF THE PRIEST AND FOUNDER OF THE SOCIETY OF MARY, THE VENERABLE JOHN CLAUDE.

John Claude Colin, a priest and the founder of the Society of Mary, enriches and glorifies the ranks of the Servants of God, of both sexes, from the noble Gallic nation, who, with all their strength, through teaching, virtue, and even the shedding of their blood, have collaborated in defending and propagating the ancient Catholic faith in these latter times.

This Servant of God was born in the town of Saint Bonnet-le-Troney, in the diocese of Lyons, on the 7th of August, 1790, from pious and truly religious parents, James and Mary Gönnet, who, strong in faith and oppressed by misfortunes, both died prematurely within the space of twenty days.

An orphan, still a child of four years, John was nurtured under the care

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of his uncle and a pious servant, and he showed a disposition inclined towards virtue and a solitary life. He zealously cherished and assisted the priests then unjustly persecuted, and, guided by them, he frequently attended Mass in the church, served at the sacred rites, and, after having duly received sacramental confession, was devoutly nourished by the Eucharist.

He particularly devoted himself to the Blessed Virgin Mary, knowing that all good things are derived to us through Mary, the dispenser of the treasures of heaven. Relying on her patronage, and following the instructions and example of his brother, Peter, he shone among his classmates and teachers in the small seminaries of the diocese of Lyons, flourishing in both intelligence and piety.

When the time came for him to be drafted into military service, he declined the benefit of exemption that was offered to him, moved primarily by the reason that such a benefit would seem to impose an ecclesiastical vocation upon him that was still developing. However, encouraged by his superiors, and having cast aside his fear, he gave his name in the book for obtaining the exemption.

Having completed his novitiate, he devoted himself to learning theological disciplines in the major seminary of Lyons, where he had as a classmate and friend the Blessed John Vianney. It is worthy of mention that he was horrified by the Gallican doctrines that were then widely taught in that region, and he firmly adhered to the science and tradition of the Roman Church.

In the year 1816, on the 22nd of July, he was ordained to the priesthood in the chapel of the same seminary, and he began to perform the duties of the sacred ministry with all due diligence. Meanwhile, he and another of his classmates communicated to each other their thoughts and intentions regarding the founding of the Society of Mary.

As a newly ordained priest, he was assigned to the parish commonly called Gerdonmissus, where he served with his brother and pastor for nine years.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis; - Official Commentary. For years, he served as assistant and vicar, and with him, he restored the entire parish in Christ. Lest the labor and fruit of so great a work should vanish in the future, he established Societies of the Most Sacred Heart of Jesus, of the Most Holy Sacrament, and of the Most Holy Rosary, as parochial auxiliaries, and he further aided them with the Institute of Sisters of the Most Holy Name of the Blessed Virgin Mary, in order to foster and promote religion, piety, and charity among the faithful of the parish. Hence, the way was opened for the founding of the Society of Mary. For, observing the towns bordering the parish of Cerdon and their calamitous condition, and with

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the help of several companions, he explored those sacred missions with the greatest zeal for souls. Having become more certain of this, the Bishop of Bellicensis judged John to be very suitable for renewing his Seminary in piety, discipline, and studies. He admirably achieved the goal he had set for himself, with authority, prudence, and a certain gentle severity and direction. The Servant of God, who had been entrusted with and gladly accepted the task of assisting souls in the expiatory prison, reported a successful outcome with their help. Meanwhile, together with his brother, he returned to the original plan of establishing the Society of Mary, and, through subsequent letters, he presented it to Pope Pius VII, of blessed memory, who approved the purpose of the Society and sent its author to the Apostolic Nuncio in Paris, so that preparatory studies might be made concerning the statutes of the Society to be submitted to the Apostolic See. After these things were accomplished, and after overcoming some difficulties that arose, finally, through the Apostolic Letter in the form of a Brief, entitled "Omnium Gentium," on April 29, 1836, Pope Gregory XVI confirmed the Society of Mary, granting the members the power to choose a general superior. Furthermore, he assigned them three tasks to be accomplished: the increase of the glory of God, the spread of devotion to His Mother, and the preservation and propagation of the Catholic religion, especially through the education of children in colleges and of clerics in seminaries, through evangelical preaching, and through missions in foreign lands. In the same year, in September, the Servant of God, who had been appointed as the Superior of the Society for a time by the Apostolic Brief, after spiritual exercises, renounced his position as general superior with the unanimous consent of the members. Soon after, he himself, together with nineteen confreres, dedicated themselves to God with simple and perpetual vows of chastity, poverty, and obedience. Among these first members, and as veritable founders of the Society, are to be remembered Blessed Peter Aloysius Chanel, a missionary in Oceania and the first martyr, and the Venerable Marcellinus Joseph Champagnat, the founder and director of the Little Brothers of Mary. At the end of the year 1836, John, according to the custom handed down by the Roman Pontiff, first sent four, and then other confreres, to Oceania for the purpose of establishing missions; and in France, he founded several houses and colleges.

[*Latin ed. p. 163*]

The Holy Congregation of Religious Orders opened houses here and there, both for the formation of novices and for retreats, with the principal seat of the Society established in Lyons. The Society was also enriched by new additions through the institution of the Third Order of Mary, modeled after other Orders and congregations, which later obtained canonical and Apostolic approval. Weakened by illness in the year 1854, he voluntarily relinquished the office of Superior General, and was

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succeeded by Father Favre, a man endowed with prudence and doctrine. Temporary constitutions, approved by the Apostolic See for a period of six years, having elapsed, the definitive constitutions, which the Servant of God, at the mandate of the Superiors, had prepared with four assistants, and which the General Chapter in Lyons had approved, were revised and slightly amended by the Supreme Pontiff Pius IX and sanctioned by a decree of the Sacred Congregation of Bishops and Regular Canons on February 28, 1873. Thus, with peace and harmony of mind restored, which had been somewhat disturbed within the Society, the joy of all was renewed and strengthened. John, the founder, legislator, and peacemaker, is commended. He constantly demonstrated the affection with which he loved the Society and its members, through words, writings, sermons, and other actions of his life; and especially in his final moments, when he renewed his religious vows, adding the vow of stability, according to the rules promulgated shortly before, he revealed the noble sentiments of his heart. From then on, the Society spread in France and in other regions, notably in England and Ireland, in the United States of America, in Australia, New Zealand, and among the peoples of Western Oceania. A simple and upright man, endowed not with human but with Christian prudence, he was concerned in all his actions to seek the light and help of God, confident in Him who, according to the words of Saint Bernard, makes all things possible for those who hope in Him. Closely united with God, especially through prayer, he frequently poured forth prayers and tears before the august Sacrament of the Eucharist. He was devoted to the Blessed Virgin Mary with filial affection, saying that he wished to live, feel, and think with her. Furthermore, he held the Holy Angels and other celestial patrons in great honor, especially Saint Joseph. He always held the Church, the true teacher of the faith and sound doctrine, and its visible head, the Roman Pontiff, in the highest esteem, and vigorously defended their rights. Finally, the Servant of God, residing in the religious house of La Neylière, began to fall ill in the year 1875, weakened by labors and lacking strength; and with the disease gradually worsening, in the month of November, he was brought to the point of death. Strengthened by all the sacraments of the Church and surrounded by his sons, to whom he left salutary admonitions, examples of virtue, and a paternal blessing, he kissed the image of the Crucified Christ, brought from Rome, and surrendered his most pious soul to God, on the fifteenth day of that month. His body was properly prepared and brought to the church, and on the nineteenth day, a large number of clergy and people gathered for the solemn funeral.

[*Latin ed. p. 164*]

Acts of the Apostolic See. – Official Commentary. 164 lines. In accordance with the express will of the deceased, the same body was buried in

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the designated place, and on August 3, 1879, it was transferred to the tomb which had been constructed in the chapel of the same town of La Neylière; above which is inscribed: "John Colin – Father, pray for your sons." Meanwhile, the fame of sanctity which the Servant of God had acquired in life, after his death, increased more and more, day by day. Therefore, proceedings were instituted concerning him in the ecclesiastical court of Lyons. After these were completed, and sent to Rome to the Congregation for Sacred Rites, in accordance with the established order, a process was initiated for the cause of beatification and canonization. At the instance of the Most Reverend Father Ludovico Coperé, General Postulator of the Society of Mary, and after the revision of the writings of the Servant of God had been completed, and nothing stood in the way of proceeding further, having first obtained an Apostolic dispensation from the lapse of ten years and from the objections and votes of the Consultors, the Most Reverend and Most Illustrious Lord Cardinal Dominic Ferrata, Promoter of the same cause, proposed at the regularly scheduled meetings of the Congregation for Sacred Rites, held at the Vatican on the following day, the following question for discussion: whether a Commission should be appointed to introduce the cause in the case and for the purpose in question. The Most Reverend Fathers, entrusted with the safeguarding of the Sacred Rites, after hearing the report of the aforementioned Promoter, and after hearing the voice and written opinion of the Reverend Father Alexander Verde, Promoter of the Holy Faith, and after carefully considering all matters, judged it fitting to write: "Affirmatively, that is, a Commission should be appointed, if it pleases the Most Holy." On December 1, 1908. Subsequently, a report was made to the Most Holy Lord Pope Pius X by the undersigned Cardinal, Prefect of the Congregation for Sacred Rites, and His Holiness, considering the judgment of the aforementioned Congregation to be ratified, deigned to sign the Commission for the introduction of the cause of the Venerable Servant of God, John Claude Colin, priest, founder of the Society of Mary, on the 9th day of the same month and year.

S. CARD. CRETONÍ, Prefect.

L. F. S. D. Panici, Archbishop of Laodicea, Secretary.

DECREE

OF MECHLINIEN.

CONFERRING THE TITLE OF

SERVANT OF GOD

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UPON THE

VENERABLE
JOHN

WHO FOR A LONG TIME

HAS RENDERED

VENERABLE SERVICE

TO GOD.

CANONICAL REGULAR.

BEATIFIED.

The Venerable John Rusbrochius, so named from the village of Van Reusbroeck near Halle in Brabant, was born in the year 1293. Still a boy, having left his paternal home and homeland, he went to Brussels where...

[*Latin ed. p. 165*]

The Holy Congregation of Rites. A priest, related by blood, devoted himself to teaching letters. He shone forth with singular piety and integrity of life, so that he showed himself completely dedicated to God and divine matters. As his studies and years progressed, he proved himself worthy to be raised to the priesthood. It is a marvelous thing that is related, that on the very day when he first celebrated the Holy Mass, his mother, who had already departed this life, appeared to him, and reported that she had received the liberation from the flames of purgatory through the prayers of her son. This pious and learned priest taught and preached the doctrine of the Church of Christ, both with his voice and in writing, along with evangelical counsel, and zealously defended it against the errors then prevalent, especially the heresy of the Libero Spirituum, which had already been condemned by the Council of Vienne. Meanwhile, he fostered and promoted sacred exercises among the people, so that they might, through good works, make certain of their vocation and election; and in doing so, they would not sin. A great lover of solitude, he withdrew to a hermitage called Vallis Viridis, within the boundaries of the archdiocese of Mechlin. There he had as companions John Hincart and D. Francis of Frigido Monte, canons. Living with them, he built a monastery of poverty and simplicity, and also founded the Windesimense Congregation of Regular Canons of St. Augustine, of which he himself was the first General Prior. In solitude,

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he devoted himself to constant prayer and contemplation, especially near a tree which was seen several times to be ignited and shining with fervor because of his devotion. Therefore, he was rightly called by the Venerable Cardinal Bellarmine a man most devoted to divine contemplation, and by Dionysius the Carthusian, a wonderful and divinely inspired man. His writings wonderfully testify to the religion with which he inspired himself and others to remember the benefits of God, to adore the Sacrament of the Most Holy Eucharist, and to venerate and imitate the Blessed Virgin. Therefore, even Rusbroch himself wrote that he had not known anyone in life more holy, nor anyone in writing more religious. And Blessed Peter Canisius, in his martyrology, included Blessed John Rusbroch among the Saints and Blessed. It is said that John, because of his extraordinary sanctity, was several times visited by visions of God and the Blessed Virgin, and finally, seized by a deadly and incurable illness, full of years and merits, on the second day of December in the year 1381, he ascended to his heavenly homeland, as he himself had foretold. The fame of sanctity which the Servant of God had acquired during his life, after his death and over time, grew so much that in the year 1624, an informative process was initiated in the ecclesiastical court of Mechlin, which was soon followed by an Apostolic investigation in 1626, the documents of which are preserved in the Vatican archives of the Sacred Congregation of Rites. In the year 1786, on May 27th, in an ordinary session of the Sacred Congregation of Rites, in the presence of the chaplains of the collegiate church of St. Michael and St. Gudula in Brussels, a decision was made to celebrate a feast with an Office and Mass in honor of the Venerable Servant of God.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary. "Rüsbíóehii, now called Blessed; it was decided, by the Most Reverend Cardinal Boschi, Major Penitentiary. However, since the aforementioned proceedings were not sufficient to prove the public, ecclesiastical, and constant veneration, accompanied by a reputation for sanctity, of the Venerable Servant of God, or the exception from the decrees of His Holiness Urban VIII, the same Holy Congregation decreed: that the matter be postponed, and that the Promoter of the Holy Faith be heard, granting him the power to propose the question again, along with his observations and the responses of the Advocate. For it could not be celebrated with an Office and Mass, until the aforementioned veneration had been duly recognized. Indeed, due to certain external causes, among which are the recent and violent suppression of the monastery of Vallis Viridis by Emperor Joseph II, and the sacrilegious dispersion of the relics of the Venerable Servant of God by impious military cohorts of the Gallican Republic, the veneration suffered some detriment, and the investigation initiated over a long period of time was silenced; but, hoping for a happy outcome of the matter, the Reverend

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Father Torquato Armellini, of the Society of Jesus, Postulator for the blessed, requested and obtained from the Apostolic See the resumption of the cause in the year 1890, but in the same state and terms in which the cause was in the years 1625-1634, when the decrees of His Holiness Urban VIII were promulgated. Hence, letters of referral and instruction were sent to the Apostolic Process in the ecclesiastical court of Mechlin, to be completed regarding the aforementioned veneration or exception from the decrees of His Holiness Urban VIII, either through the testimonies of witnesses or through suitable authentic documents. After these procedural acts were completed and presented to the Holy Congregation in Rome, and after they were deemed valid, and with the insistence of the current Postulator of the cause, the Reverend Father Camillo Beccari, of the Society of Jesus, and with the votes also of the Most Reverend and Right Reverend Lords Cardinals Desiderati Mercier, Archbishop of Mechlin, and of the Reverend Fathers, the parish priest of Saint Clement, where a particular veneration for the Venerable Rusbroch exists, and of the clergy and people of Brussels; indeed, of the entire archdiocese, the Most Reverend and Right Reverend Lord Cardinal Sebastian Martinelli, Relator of the cause, in the ordinary meeting of the Congregation for the Sacred Rites, convened on the day indicated at the Vatican, proposed the following question for discussion: whether the sentence pronounced by the Reverend Delegate Judge, appointed by the Most Reverend and Right Reverend Cardinal Archbishop of Mechlin, regarding the public and ecclesiastical veneration rendered from time immemorial to the Venerable Servant of God, or regarding the exception from the decrees of His Holiness Urban VIII, should be confirmed in the case and for the purpose in question. And the Most Reverend Fathers, entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Relator, and after hearing the voice and written opinion of the Reverend Father Alexander Verde, Promoter of the Holy Faith, after careful deliberation, decided to respond: that, considering all things, the case is an exception. On December 1, 1908. With all of the above, to Our Most Holy Lord Pope Pius X, through the following...

[*Latin ed. p. 167*]

1. 67. Having written to the Cardinal Prefect of the Congregation of Sacred Rites, His Holiness approved and confirmed the decision of that very Council, on the 9th of the same month and year. S. Card. L. S. Prefect. CHETONI, f D. Panici, Archbishop of Laodicea, Secretary. VIII. ●● OF ORLEANS. ●● DECREE CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVA DEE JOANNA, A VIRGIN FROM ORLEANS. Regarding a doubt: concerning which miracles are established in the case, and to what effect they pertain. The name of the maiden of Orleans is handed down for eternity, to be inscribed among the

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blessed in heaven; for she is a witness to the divine power, which chooses the weak of the world to confound the mighty (1 Corinthians 1:22), and also condemns the negligence of those who, having scorned the love of their country, pursue only their own affairs, to the detriment of the state and religion. Let them remember that to act and suffer as Christians is not only for men: for God has not infrequently stirred up women to liberate their people and acquire eternal renown (1 Maccabees 6:44). Such marvels, as if armed with sanctity, God has wrought in this second Shulamite, in whom, what do you see but choirs of angels? (Song of Songs 6:13). These things amaze the foolish, while others, who possess understanding, cry out: "Come and see the works of God" (Psalm 98:4). The bow of the strong is bent, and the weak are girded with strength (1 Kings 18:4). ●●● The siege of Orleans was already drawing to a precipitous conclusion, threatening both the city and the fortune of Charles VII, King of France. In those extreme straits, in the town of Domremy, which was about three hundred miles from the seat of the conflict, a maiden, unknown to anyone, who was occupied with tending sheep and with the duties of religion and piety, heard the voice of the heavenly prince Michael, as he had once spoken to Judas Maccabeus: "Receive this holy sword, a gift from God, with which you shall overthrow the enemies of the people of Israel" (2 Maccabees 15:16). At first, Joanna hesitated, and only after repeated voices did she finally obey her parents. But when neither she nor others could persuade her that she was to be invited to take up arms and lead the king, God, who gives strength to the weary, and who multiplies the power of those who are not (Isaiah 40:29), endowed the uncultured virgin with the gifts of wisdom, doctrine, military expertise, and knowledge of secret things.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis. - Official Commentary. vii, so that there might be no doubt, that the salvation of the people was divinely bestowed upon her. Wherefore, clothed with the garments of a valiant leader, her faith a shield against mortal weapons, and her sword drawn, she mounted her horse, routed the enemies, hastened to victory, and led King Charles to the city of Rheims to be anointed with royal consecration. After these deeds were accomplished, she received a fitting crown from heaven, to be burned by fire at the hands of those most devoted to the Apostolic See, who bore with great sorrow the fact that they had been conquered by a maiden. Although the life of the Venerable Joan appeared to be a perpetual miracle, and her fame for sanctity and her deeds spread so widely that the praise given to Judith was fitting for her: "In every nation that has heard your name, God of Israel will be praised above all" (Judith 13:31); nevertheless, it pleased Divine Providence that the judgment of the Church regarding the virtues of this same Venerable Maiden should be confirmed by new miracles. Regarding these, a thorough investigation was conducted, and

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the judicial records were examined and approved by the Congregation of Rites. The first miracle, in the order of presentation, occurred in the house of the sisters of the Order of St. Benedict in Orleans; in the year 1900. Sister Theresa of St. Augustine had suffered from an ulcer in her stomach for three years, and was afflicted with a rapidly progressing illness, and with no hope of healing, she was about to receive the sacraments of the dying. But on the last day of the novena of prayers imploring the help of the Venerable Joan, she rose from her bed in the morning, attended Mass, ate freely, returned to her duties, and was immediately and completely healed. The second miracle occurred in the year 1893 in the town of Faverolles. Julia Gauthier, of the Order of St. Norbert and of the congregation of Divine Providence, had suffered for more than ten years from an incurable, fungous ulcer on her left side. Tormented by unbearable pain for fifteen years, and with no hope of salvation, she, accompanied by eight girls, made a difficult journey to the temple to implore the help of the Venerable Joan. She implored, and on that very day, she felt herself completely healed, astonishing the doctors and all who were present. The third miracle occurred in the year 1891, in the town of Fruges, concerning Sister Joan Maria Sagnier of the congregation of the Holy Family. For three months, she had been afflicted with excruciating pain in both legs, with ulcers and abscesses that were increasing daily, and with no improvement despite medical treatment; the doctors judged that she was suffering from chronic tuberculous osteo-periostitis. But she brought unexpected salvation through the invocation of Joan of Arc, on the fifth day after the beginning of the prayers, on that day she suddenly rose from her bed, completely healed. Regarding these three miracles, a threefold action was taken; the first in the preparatory meeting in the house of the Reverend Cardinal Dominic Ferrata, the Relator of the cause, held on the eve of the Ides of November of the previous year; the second in the preparatory session;

[*Latin ed. p. 169*]

Sacred Congregation of Rites. At the 169th meeting held at the Vatican, on the fifth of the Ides of June of the aforementioned year; and finally, at the general session before His Holiness Pope Pius X on the eighth of the Calends of December of the same year, at which the aforementioned Reverend Cardinal Dominic Ferrata proposed the following question: whether and concerning which miracles it can be declared that they occurred in the case and to the effect of which we are speaking. To this question, the Reverend Cardinals and Consultors having responded that it is established, the Most Holy Father, readily accepting the votes of all, postponed his supreme judgment to another day, taking time for himself and others to seek the light of heaven in so grave a matter. Today, however, on the Third Sunday of Advent of Our Lord Jesus Christ, the same Most Holy Father, having devoutly celebrated the Holy Mass in the domestic chapel, went to the noble hall

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of the Vatican and, seated on the pontifical throne, summoned to him the Reverend Cardinals Seraphin Cretoni, Prefect of the Sacred Congregation, and Dominic Ferrata, together with the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, the undersigned secretary, and, with them present, solemnly declared that three miracles are established; namely, the first: the instantaneous and perfect healing of the sister Teresia from a chronic ulcer of the stomach by Saint Augustine; the second: the instantaneous and perfect healing of the sister Julia Gauthier from a fungous ulcer, of an heretical nature, in the left breast, by Saint Norbert; and the third: the instantaneous and perfect healing of the sister Joan Maria Sagnier from a chronic tuberculous osteo-periostitis. This decree was ordered to be published and recorded in the acts of the Sacred Congregation on the Ides of December, in the year 1908. CARD. CRETONI, Prefect. L. [Signature] S. f D. Panici, Archbishop of Laodicea, Secretary. IX. BAIOGEN. DECREE CONCERNING THE BEATIFICATION OF THE VENERABLE SERVANT OF GOD, FOUNDER OF THE MISSIONARY AND APOSTOLIC ORDER OF THE BLESSED MARY, JOHN JESUS AND MARY EUDE, OF THE CHARITY. Concerning the question: whether, with the approval of virtues and three miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servant of God. Where it is known that human nature is entirely foolish and corrupted by sin, as Chrysostom says in Homily 15 on Matthew, the apostles to whom it was said, "You are the salt of the earth," cleansed it of that corruption by sprinkling it with salt and preserved it in that newness which they received from the Lord (ibid.). ACTS, Volume I, No. 2. — 15-1-1909. 12

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis. - Official Commentary. "France, in the 17th century, witnessed many individuals who, despite often being associated with immense vices, were nonetheless esteemed for great virtues, and whose lives, though seemingly filled with impiety, were nonetheless filled with unwavering faith whenever men like Francis Regis and Vincent de Paul emerged. Indeed, the name of John Eudes is now associated with the immortal memory of these men, and today, with the common joy of the faithful, the honors of the blessed are bestowed upon him. And rightly so, for we are speaking of a Venerable Servant of God, whose life was not marked by any deviation from eminent sanctity; his childhood was conducted with the utmost innocence; his youth, in which, having scorned all temptations, he devoted himself entirely to God, learning to arm himself with the armor of faith and doctrine; and finally, his manhood, in which, with a heart overflowing with charity, he was truly the salt of the earth, not only performing good deeds himself, but also causing others to become sources of such deeds (Chrys., Hom. xv in Matth.). He expended great labors, endured many hardships, in order to reform the corrupt morals of

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the French and to promote the education of the clergy! No condition of men existed in those miserable times that he did not strive to serve. He who dedicated his life to the common good (Chrys., ib.), who exposed himself to danger amidst the raging Asian plague, who was intimately associated with Vincent de Paul, for him, no avenue of charity was unexplored, no means of securing salvation remained unknown. Born in the village of Ry, in the diocese of Séez, on December 18th, 1601, he completed his vigorous course of life most holily on September 14th, 1680, leaving behind as his legacy the various congregations he founded, especially those of Jesus and Mary, for whose cult he poured out so much prayer, so sweetly, that he imbued the minds of the faithful with a profound esteem for them, and inflamed their hearts with love; and those who admired his sanctity, not only the French, but almost all the true followers of Christ throughout the world. To this testimony of men, as if supported by God, miracles were added, and these were duly proven, so that the cause was reopened, and a formal investigation was initiated based on three miracles, of which the Most Holy Pope Pius X declared that each one was worthy of belief, as decreed on May 5th of this year. After these events, it remains to be determined, according to the statutes of this Holy Court, whether the honors of the blessed can safely be bestowed upon the Venerable Servant of God, John Eudes. Therefore, in the general assembly of this Holy Congregation, held before the Most Holy Pope Pius X on December 8th of the current year, the Reverend Cardinal Dominic Ferrata, as Relator of the cause, proposed the following question for discussion: whether, given the approval of the virtues and the three miracles, it is safe to proceed with the solemn beatification of the Venerable Servant of God, John Eudes. Although the Reverend Cardinals and the Consultors unanimously responded that it is safe to proceed, nevertheless, the Most Blessed Father reserved the ultimate judgment.

[*Latin ed. p. 171*]

Sacred Congregation of Rites. 171 was postponed to another day, so that it might provide sufficient opportunity for all to implore divine assistance. Finally, on this day, the Third Sunday of Advent of Our Lord, the Most Reverend Cardinals, Seraphinus Cretoni, of the Sacred Roman College, Prefect, and Dominic Ferrata, Relator of the cause, as well as the Reverend Father Alexander Verde, Promoter of the Holy Faith, and I, undersigned, from the secretariat, arrived at the Vatican Basilica, accompanied by others, and, after due deliberation, declared that it was safe to proceed to the solemn beatification of the Venerable Servant of God, John Eudes. This decree was to be made public, recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters were to be issued under the seal, concerning the solemn beatification to be celebrated in the patriarchal Basilica of the Vatican, when it should first be permissible, on the tenth day of December in

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the year 1908.

S. CARD. CRETONI, Prefect.

L. F. D. Panici, Archbishop of Laodicea, Secretary.

FROM CHINA, OR MANILA.

DECREE OF BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF THE VENERABLE SERVANT OF GOD, FRANCIS OF CAPILLAS, PRIEST, OF THE ORDER OF THE PREACHERS.

Regarding the doubt: whether, with the approval of the martyrdom and the signs and miracles of the cause of martyrdom, illuminated and confirmed by God, it is safe to proceed to the solemn beatification of the Venerable Servant of God.

Often, the names of impious men are instilled in our ears, to whom, not true virtue, but a spirit offended by religion, has granted empty triumphs. Nor have they been lacking, for even vices have their own gods and martyrs, who adore the beast... to whom it was given to speak with a great and blasphemous mouth (Revelation 13:4, 5), and who cry out that those same wounds inflicted by the Church must receive inexpiable punishments. Indeed, the memory of these fades in comparison to the countless hundreds of thousands who have been slain for Christ; these have not heard the voices crying out under the throne of God: "Avenge the blood of your saints."

However, leaving aside the vengeance for human iniquities, which was said by Him who said, "Vengeance is mine, and I will repay it" (Hebrews 10:30), it should be a great comfort to all good people that, at the present time, the entire Church is being strengthened, provided with a new example and support, through the decrees concerning the honors of the Blessed in Heaven, the invincible athlete of Christ, the Spanish citizen, Francis of Capillas.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis. - Official Commentary. Among the apostolic men whom the illustrious Dominican Order has produced in great numbers for the advancement of religion and humanity, this one shines with the special title of first martyr in the Sinensis Empire. This glory was not bestowed upon him by chance, but was prepared for him through a life of discipline, first domestic and then religious, so rigorous that he could say of himself: "My chastisement was in the mornings" (Psalm 77:14). Even then, almost a young man, burning with the desire to die for Christ, he contemplated distant and barbarous regions, arduous journeys, and apostolic labors. After fulfilling his vows and arriving in Manila, he first went to the Cagayan province, and then to various regions of the Sinensis Empire, devoting himself entirely to charity, and spreading the benefits of our most holy religion, until, in the Fujian province, which he was then visiting,

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he began to experience ethnic hatred, caused by the Tartars, who were most hostile to the Christian name. Dragged before the court, he faced the tyrant's gaze fearlessly, and refuted the false accusations with a clear voice; then, he endured the most terrible tortures, repeated for many days, with such constancy that the magistrates and executioners, astonished, attributed it to magical arts. The answers he gave in the midst of these torments were truly worthy of the actions of the ancient martyrs, and they confirm those divine promises: "For in that day and hour they shall not speak, lest any man should say to them, Behold, he prophesied" (Matthew 10:19). - Covered in blood from horrible floggings and other torments, and almost completely exhausted, he was finally snatched away from the most unjust hands on the eighteenth of the kalends of February, in the year 1648, in Oslo. And as his head was cut off and thrown away with the rest of his body, as it is written in the sacred Scriptures, they placed the mortal remains of your servants as food for the birds of the heavens, and the flesh of your saints for the beasts of the earth; but his soul, freed from the noose, soared to the place of eternal blessedness. After a period of two months, the relics of the blessed man were collected, and the fame of his martyrdom was not only widely spread, but also illuminated by various signs. Therefore, Pope Pius X, after consulting with the Sacred Congregation of Rites, on the ninth of the nones of August of the aforementioned year, decreed that his martyrdom, its cause, and the signs thereof were to be recognized. One thing remained to be investigated: whether the honors of the Blessed could safely be granted to him. Therefore, in a general meeting, held before His Most Holy Lordship on the eighth of the kalends of December, when the Reverend Cardinal Joseph Calasanctius Vives y Tuto, as Relator of the cause, proposed the question of whether, with the approval of the martyrdom and the cause of the martyrdom, and with the signs and miracles from God illustrated and confirmed, it was safe to proceed to the solemn beatification of this Venerable Servant of God, the Reverend Cardinals and Fathers Consultors presented their individual opinions. But the Most Holy Father, although pleased with their votes, postponed his final judgment to another day. Today, on this day, the Third Sunday of Advent, the same Most Holy Lord, having completed the sacred ceremony in the domestic chapel, entered the noble hall of the Vatican building and, seated on the pontifical throne, ordered the Reverend...

[*Latin ed. p. 173*]

Sacred Congregation of Rites. The Most Reverend Cardinal Seraphinus Cretoni, Prefect of the Sacred Congregation of Rites, and the Most Reverend Joseph Calasanctius Vives y Tuto, Relator of the cause, together with the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, having heard the secret deliberations, and with these present, by a solemn decree, have decreed that it is safe to proceed to the solemn beati-

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fication of the Venerable Servant of God, Francis of Capillas. This decree is to be made public, recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters in the form of a Brief for the beatification are to be issued, on the tenth day of December in the year 1908.

Most Reverend Cardinal Cretoni, Prefect.

L. Eg S. f D. Panici, Archbishop of Laodicea, Secretary.

XI. GOGHINQUINEN. TUNQUINEN. AND CHINA.

DECREE OF BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, STEPHEN THEODORE CUÉNOT, BISHOP OF METELLOPOLIS; JOHN PETER NÉEL; PETER FRANCIS NERÓN; THEOPHANES VÉNARD; APOSTOLIC MISSIONARIES AND COMPANIONS, KILLED BY IDOLATERS IN HATRED OF THE FAITH.

Regarding the doubt: whether, with the approval of the martyrdom, and with the signs and miracles of the cause illuminated and confirmed by God, it is safe to proceed to the solemn beatification of the Venerable Servants of God.

The true faithful of Christ, in this age of prolonged, albeit bloodless, warfare, certainly have reason to be encouraged whenever they recall how God strengthened the martyrs, and how He made them participants in His glory.

The rumor of the slaughter that stained a part of China and neighboring regions in the preceding century still resounds; and with that rumor is joined the voice of Leticia, echoing the Pauline sentiment: "The sufferings of this time are not worthy to be compared with the glory that shall be revealed in us."

Therefore, at an opportune time, the Provident God, through the judgment of the Catholic Church, raises this glorious phalanx of athletes to the honors of the blessed, either so that the less informed may understand that, with Christ cast down, the most grievous servitude, with the power of life and death, will dominate; or so that Catholic people, trembling for the fortunes of the Church, may be raised to the best of hope, considering how it behooved Christ to suffer and thus enter into His glory; thus, for the Church and its children, the path to triumphs lies through the way of Calvary.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis, Official Commentary. In this struggle between innocence and deceit, gentleness and hatred, helplessness and power, judgment is divided, whether it should bring forth more the ferocity of butchers or the invincible patience of martyrs. Hence, every

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kind of torment was prepared, from the most severe exile, which the Venerable Paul of Venice feared more than death itself, to famine, thirst, insults, mockery, and the games of the mob, which were called a funeral spectacle, as if to a fair; furthermore, chains, the Cava di Tirreni, scourges, racks, stakes, and the severing of the head. Against these, however, the singular fortitude of the sufferers shines forth, to such an extent that, out of horror at renouncing the name of Christ and avoiding the cross, they would consider the most terrible torments as delights, as the acts relating to the passion of the Venerable Lawrence of Huong recount, who, heavily laden with shackles, and with many lamenting, said: "This chain is truly my joy, which God has deigned to grant me." With the same spirit, others, of every condition and sex, up to the number of thirty-three, among whom the Venerable Servant of God, Stephen Theodore Cuénot, Metropolitan Bishop, stands out, along with three priests of the Society of Paris, known for their foreign missions, endured the torments of the rack and a savage death; and of all these, the infidels themselves, astonished, had to confess that, once they had adhered to the Christian religion, they had shaken off all fear of punishment and death. Concerning the martyrdom of these champions, which was undertaken out of hatred for the Christian faith, and which is illustrated by numerous signs, after the usual investigations, the Most Holy Pope Pius X decreed, by a decree dated the fourth day before the Ides of June of the present year, that it should be declared. One thing remained to be investigated, according to the statutes of this Sacred Court, whether the honors of the blessed could safely be granted to these valiant defenders of the faith. Therefore, in a general meeting held on the eighth day before the Kalends of December of this year, before the Most Holy Pope, the Reverend Cardinal Dominic Ferrata, Relator of the cause, proposed the following question: whether, given the approval of the martyrdom and the signs and miracles that have been manifested and confirmed by God, it is possible to proceed to the solemn beatification of these Venerable Servants of God. Regarding this question, the Reverend Cardinals and Consultors, with unanimous suffrage, affirmed that it was possible to proceed; the Most Blessed Pope postponed his final judgment to another day. Today, therefore, on the Third Sunday of Advent of our Lord Jesus Christ, after celebrating the Holy Mass in the private chapel, he went to the more noble Vatican hall, and there, seated on the pontifical throne, he ordered the Reverend Cardinals Seraphim Cretoni, Prefect of the Congregation for the Rites, and the same Dominic Ferrata, Relator of the cause, together with the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, from the Secretariat, to be summoned, and he declared that it was possible to proceed to the solemn beatification of

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the Venerable Servants of God.

[*Latin ed. p. 175*]

The Holy Congregation of Rites, concerning the cause of the venerable Stephen Theodorus Cuénot, Metropolitan Bishop of Metellopolis, John Peter Néel, Peter Francis Néron, Theophanus Vénard, of apostolic missionaries and companions, who were killed by idolaters in hatred of the faith. This decree is to be made public law, to be referred to the acts of the Most Holy Religious Congregation, and Apostolic Letters are to be issued in the prescribed form, for the solemn celebration of the beatification in the Basilica of the Vatican, as soon as it is possible, on the Kalends of December in the year 1908.

S. b. S.

CARD. CRETONI, Prefect.

D. Panici, Archbishop of Laodicea, Secretary.

XII. NEW-YORK.

Recently, the Holy Congregation of Rites has been duly and reverently informed of the following matters, for appropriate declaration:

Throughout almost all regions of the United States of America, a choir is designated, consisting solely of a small group of singers, both men and women, who are selected for the office of singing the liturgical texts within solemn Masses. This choir, or group of men and women, or girls, is located in a place solely designated for it, outside the sanctuary, and indeed, often quite far from the altar, and there is no other choir that sings or recites the liturgical texts.

Therefore, the question arises: whether, in light of the decree concerning the singing of women in churches (of Santo Ângelo, January 17, 1908), in which it was granted that Christian men and boys, as far as possible, should contribute their part in celebrating divine praises, without excluding, especially in their absence, women and girls, such a choir, or group of men and women, as described above, located far from the altar, and performing the office of a liturgical choir, may be used henceforth.

And the Holy Congregation of Rites, after careful consideration of the report of the undersigned Secretary, and after the votes of both the liturgical and the musical and sacred music commissions, having thoroughly examined all matters, decided that the proposed question should be answered as follows:

As stated, negatively, and in accordance with the intention of...

December 18, 1908.

S. CARD. CRETONI, Prefect.

L. f. S.

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D. Panici, Archbishop of Laodicea, Secretary.

* The intention is that men should be completely separated from women and girls, avoiding any inconvenience, and with the burden placed upon the conscience of the Ordinary.

L. f. S.

D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 176*]

Acts of the Apostolic See. - Official Commentary. 176. SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS, or Authentic Declaration concerning the condition of children of mixed parentage, regarding the privileges of Latin America, granted by Apostolic Letters *Trans Oceanum* of April 18, 1897. By the Audience of the Most Holy [Pope]. On September 15, 1908. Regarding the doubt, whether the children of mixed marriages, or *mestizos*, enjoy the privileges of Latin America granted by the Most Holy Pope Leo XIII through the Apostolic Letters *Trans Oceanum* of April 18, 1897; His Holiness, after being informed by the undersigned Secretary of the aforementioned Sacred Congregation for Extraordinary Ecclesial Affairs, deemed it fitting to declare the following: The children of mixed marriages are entitled to these privileges, provided that both parents are truly of mixed parentage, that is, that each of them individually possesses an absolute and complete half-blood of indigenous or African origin. And thus, His Holiness commanded that this be made public and observed, to the exclusion of all that is contrary. Given at Rome, from the Secretariat of the aforementioned Sacred Congregation, on the day, month, and year aforesaid. L. © S. R. Scapinelli, Secretary.

[*Latin ed. p. 177*]

Vicariate of the City. 177 DECREE OF THE VICARIATE OF THE CITY. Since we deem a recently published periodical, entitled *Rivista di Cultura* – Direction and Administration: Rome, Piazza S. Eustachio, 83 – Gualdo di Macerata, to be detrimental to the faithful and a cause of scandal; we, by our ordinary authority, prohibit and condemn it, and declare it prohibited and condemned. Therefore, let no one read it, nor associate himself with it, under pain of a grave sin. Furthermore, let those of the clergy, whether secular or regular, who do so, know that they incur, by this very act, suspension from divine offices. Moreover, we remind everyone that the general permission to read prohibited books does not apply against this our decree. Given in Rome, on the 28th of December, 1908. PETRUS RESPIGHI, Cardinal Vicar. L. |$i S. F. Can. Faberi, Secretary.

[*Latin ed. p. 178*]

Acta Apostolicae Sedis. - Official Commentary. 178 DIARY OF THE

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ROMAN CURIA. SACRED CONGREGATION OF THE HOLY OFFICE. * DECLARATION. The Most Reverend and Most Reverend Monsignor G. B. Lugari, Assessor of the Holy Office, communicates: The priest Giuseppe Cichy, of the diocese of Montevideo and currently in Rome, had, in recent times, with some of his publications, caused scandal to the faithful and grave sorrow to the ecclesiastical authorities. Now we are pleased to announce that the aforementioned priest, having been duly admonished, has acknowledged his fault, and, desiring to repair the harm done, has issued the following declaration, which he wishes to be published for the edification of the Catholic people: "I, the undersigned, author of the letter in response to the recent exhortation of the Pope to the Catholic clergy, declare that I wrote this letter, as well as other writings published by me, in moments of exasperation; but I retract all publications made by me without consultation, and I also retract anything in said writings which the Magisterium of the Holy Apostolic Roman Church has judged to be contrary to the faith and discipline of the Catholic Church; I also ask forgiveness for the offensive language used in the writings against the Pope and the ecclesiastical hierarchy, and I am ready to fulfill whatever is ordered to me by the Pope, to whom I profess sincere obedience. - Rome, November 30, 1908. Rev. Giuseppe Cichy." SACRED CONGREGATION CONSISTORY. APPOINTMENT. November 10, 1908. - Monsignor Giuseppe Cecchini, of the Order of Preachers, titular Bishop of Alicarnassus and Ordinary Prelate of Altamura and Acquaviva delle Fonti, has been appointed Apostolic Administrator of Taranto by a consistorial decree. November 11. - Monsignor Agostino Klinke, diocesan Bishop of San Carlo de Ancud in Chile, has been promoted by a papal bull to the titular bishopric of Proconnesus. November 15. - Monsignor Pietro Alfonso Iorio, formerly Archbishop of Taranto and now Vicar of the patriarchal basilica Vaticana, has been appointed to the titular archbishopric of Nicomedia by a papal bull. November 27. - Monsignor Paolo Maria Barone, titular Archbishop of Melitene, has been transferred to the metropolitan see of Siena by a papal bull.

[*Latin ed. p. 179*]

Diarium Romanae Curiae. December 1, 1908. — Monsignor Lodovico Francis Sueur, formerly Archbishop of Avignon, has been appointed to the titular archbishopric of Gerapolis by a papal bull.

December 2. — Monsignor Giuseppe Mora, Bishop of León in Mexico, has been promoted to the metropolitan see of Mexico by a papal bull.

December 5. — Monsignor Alberto Giuseppe Goncalves, diocesan Bishop of Curityba, has been promoted to the cathedral see of Ribeirão Preto in Brazil by a papal bull.

December 24. — Monsignor Dionisio O'Gonnel, titular Bishop of Sebaste and Rector of the Catholic University of Washington, has been appointed

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Auxiliary Bishop to Monsignor Patrick William Riordan, Archbishop of St. Francisco in California, by a conciliar decree.

December 30. — Monsignor Luigi Ermini, supernumerary Apostolic Protonotary, has been promoted to the titular bishopric of Amata, with the designation of Auxiliary Bishop to the Most Reverend and Venerable Signor Cardinal Serafino Vannutelli, Bishop of Porto and St. Rufina, by a papal bull.

January 2, 1909. — The Most Reverend and Venerable Signor Cardinal Paulinus Peter Andrieu, Bishop of Marseille, has been transferred to the metropolitan see of Bordeaux by a papal bull.

January 9. — Monsignor Giuseppe Padula, Bishop of Avellino, has been appointed Apostolic Administrator of Bovino by a conciliar decree.

SACRED CONGREGATION OF THE COUNCIL

DECREE

On December 14, 1908, the Sacred Congregation issued the following decree:

"Since several Bishops have humbly petitioned His Holiness, Pope Pius X, that, during the upcoming solemnity of the Circumcision of Our Lord Jesus Christ, which in the year 1909 falls on the sixth day, a dispensation from the law of abstinence be graciously granted, the Most Holy Father, in an audience held the day before this, having heard the report of the undersigned Secretary and after careful deliberation and prayer, desiring to heed the wishes of these sacred prelates, has deigned to grant the requested dispensation from the law of abstinence, for the entire Church, only for the first day of the coming year 1909, and has ordered that the present decree be issued by this Sacred Congregation, with all contrary provisions expressly set aside."

"Given in the Secretariat of the same Sacred Congregation, on December 14, 1908.

C. CARD. GENNARI, Prefect.

B. Pompili, Secretary."

[*Latin ed. p. 180*]

Acts of the Apostolic See. - Official Commentary. 180. SACRED CONGREGATION OF RITES. Notice of the Congregations of Sacred Rites to be held in the year 1909. — General Congregation concerning the miracles of the Blessed Clement Hofbauer. 26 [of the month]. — Preparatory Congregation concerning the virtues of the Venerable Benigno Joly. 9 February — Particular Congregation. 2 March — Preparatory Congregation concerning the virtues of the Venerable Magdalene of Canossa. 9 [of the month]. — Ordinary Congregation. 30 [of the month]. — Preliminary Congregation

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concerning the miracles of the Venerable Anna Maria Taigi. 20 April — General Congregation. 4 May — Ordinary Congregation. 18 [of the month]. — New Preparatory Congregation concerning the virtues of the Venerable John Nepomucene Tschiderer. 8 June — Preliminary Congregation concerning the virtues of the Venerable Anthony Mary Gianelli. 22 [of the month]. — Ordinary Congregation. 6 July — Preparatory Congregation concerning the virtues of the Venerable Joseph Mary Pignattelli. 20 [of the month]. — Particular Congregation. 27 [of the month]. — Preparatory Congregation concerning the virtues of the Venerable Florida Cevoli. 10 August — Ordinary Congregation. 17 [of the month]. — Preliminary Congregation concerning the miracles of the Venerable Mary Crucifix. 16 November — Preliminary Congregation concerning the virtues of the Venerable Batt. Jossa. 23 [of the month]. — General Congregation. 7 December — Ordinary Congregation. 14 [of the month]. — Particular Congregation. 21 [of the month]. — Preliminary Congregation concerning the virtues of the Venerable Teresa Eustochio Verzeri. 12 January 13 December 1908. — The decrees concerning the miracles of the Venerable Joan of Arc were read before the Most Holy [Father]; and concerning the cause of beatification and canonization of the Venerable Gaetano Errico, the Venerable Francis De Capillas, the first martyr of China, of the Order of Preachers; and of the Venerable Theophane Venard and companions, martyrs of Cochinchina and Tonkin. 22 December. — Before the Most Reverend and Illustrious Signor Cardinal Domenico Ferrata, Promoter of the cause of beatification and canonization of the Venerable Gaetano Errico.

[*Latin ed. p. 181*]

Diarium Romanae Curiae. On the 18th, the founder of the congregation of the Sacred Hearts, a preparatory congregation of sacred rites was held, in which the doubt concerning the heroism of the virtues exercised by the aforementioned Venerable Servant of God was discussed by the Most Reverend Prelates and theological consultants.

SECRETARY OF STATE: By a letter from the Secretary of State, His Holiness deigned to appoint:

November 2, 1908. — Monsignor Giuseppe De Bisogno of the Marquises of Casaluce, as Treasurer and Secretary of the Reverend Fabric of St. Peter's.

December 19, 1908. — His Eminence appointed the Reverend Cardinal Giuseppe Calasanzio Vives y Tuto, as Protector of the Work of St. Francis de Sales, of Paris. — His Eminence appointed the Reverend Cardinal Aristide Rinaldini, as Protector of the confraternity of St. Wivina of Sablou, of Brussels.

December 29. — The Reverend Father Leopoldo Fonck, of the Company of Jesus, Professor of Holy Scripture in the Pontifical Gregorian University, and the Reverend Father Eugenio Pannier, Professor of Holy Scripture in the Catholic University of Lille, were appointed consultants to the Com-

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mission for Biblical Studies.

January 2, 1909. — The Holy Father, with a heart deeply saddened by the immense misfortune that has struck so severely both the lives and the possessions of so many of his beloved children in Calabria and Sicily, in order to show the devastated survivors all of his heartfelt concern, and to be directly informed of the most grievous local conditions, has decided to send, in his august name, a special Commission to Calabria and Sicily, composed of Monsignor Giovanni Bonzano, his Domestic Prelate and Rector of the Urban College of Propaganda Fide, the Honorable Camillo Serafini, custodian of the pontifical numismatic cabinet and Honorary Chamberlain of His Holiness, and the Honorable Doctor Enrico Arrigo.

The aforementioned Commission is charged, in addition to demonstrating the intense and heartfelt concern that the Holy Father takes in this lamentable disaster, also to coordinate with the local ecclesiastical authorities regarding the means to provide, as far as possible, for the most pressing needs.

HONORS: The Holiness of His Holiness, Pope Pius X, has graciously deigned to bestow the following honors upon the heads and officials of the various extraordinary diplomatic missions sent for the sacerdotal jubilee of the same Holiness:

November 18, 1908. — To His August Highness, the Prince Charles Schwarzenberg, the Grand Cross of the Order of Pius; to the Count Adalberto Schönborn, who had already been awarded the Grand Cross of the Order of St. Gregory the Great, a large gold medal; to the Count Alessandro Khuen-Hodervary, the Cross of Knight of the Order of Pius.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis. - Official Commentary. November 18, 1908: — To His Excellency, the Baron Clemente de Schorlemer, the Grand Cross of the Order of Saint Pius; to Mr. Oscar von Oheims, who had previously been awarded the Commander's Cross of the Order of Saint Pius, the Plaque of the same Order; to the Count Adelmann von Adelmannsfelden, the Cross of Knighthood of the Order of Saint Pius. — To His Excellency, the Most Reverend Father Francesco d'Assisi, Duke of the Conquest, the Grand Cross of the Order of Saint Pius; to Mr. Emilio Palacios, the Commander's Cross of the Order of Saint Pius; to Mr. Leopoldo Boado Montes, the Grand Cross of the Order of Saint Sylvester. — To His Excellency, the Most Reverend Monsignor Antonio Ayrès de Gouvéa Osorio, titular Archbishop of Calcedonia, Extraordinary Ambassador of His Most Faithful Majesty, King Manuel II of Portugal, His Holiness bestowed a beautiful and richly jeweled pectoral cross. — To His Excellency, Mr. Guglielmo Federico Jonkeer von de Poli, the Grand Cross of the Order of Saint Gregory the Great (military class); to the Count Giuseppe Enrico Felice du Monceau, the Commander's

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Cross of the Order of Saint Gregory the Great (military class). — To His Excellency, the Prince Giovanni de Hohenlohe-Bartenstein-et-Jagstberg, the Grand Cross of the Order of Saint Pius; to the Count Giuseppe de Arco Zinneberg, the Commander's Cross of the Order of Saint Pius; to Mr. Francesco de Stokhamer, the Cross of Knighthood of the Order of Saint Pius. — To His Excellency, the Count Gioachino de Schönburg-Glauchan, the Grand Cross of the Order of Saint Gregory the Great; to the Baron Giuseppe Schönberg-Roth-Schönberg, the Cross of Knighthood of the Order of Saint Pius. — To His Excellency, the Count Paolo de Smeet de Naeyer, formerly President of the Council of Ministers in Belgium, the Grand Cross of the Order of Saint Pius; to the Baron Maurizio de Snoy, the Commander's Cross of the Order of Saint Pius; to the Baron Albero d'Hiiart, the Commander's Cross of the Order of Saint Sylvester; to Mr. Enrico Davignon, the Cross of Knighthood of the Order of Saint Pius. January 5, 1909. — To His Excellency, Mr. Ulpiano A. de Venezuela, Extraordinary Envoy and Minister Plenipotentiary of Colombia, the Grand Cross of the Order of Saint Gregory the Great. December 23, 1908. — His Holiness, Pope Pius X, desiring to give, on the happy occasion of His own sacerdotal Jubilee, a testimony of particular benevolence and of sovereign consideration to the survivors of the dissolved Papal army, for the proofs of fidelity and attachment given by them to the Holy See, has graciously deigned to confer the following honors upon some of the higher officers of the same army: The Order of the Militia, or of the Golden Spur, to the following: Count Bernardo Bfumenstihl, formerly Colonel of artillery, representing the survivors of the dissolved Papal army, and President of the association "La Fedeltà"; Baron Atanasio de Charette, formerly Lieutenant Colonel of the Papal Zouaves and Brigadier General in France; Count Odoardo Ubaldini, formerly Captain in the Hunters.

[*Latin ed. p. 183*]

The Roman Curia Diary. 183. The Order of the Golden Militia, or of the Golden Spur, was, by the authority of the reigning Supreme Pontiff, Pope Pius X, detached from the Order of St. Sylvester and restored to its original rank, indeed adorned with new splendor, having been placed under the celestial patronage of the Immaculate Virgin. Only those most distinguished individuals are admitted to this Order who, either with arms, or with writings, or with notable works, have benefited the Catholic faith, and who, either with valor, have defended the Church, or with knowledge, have illuminated it. The Order of the Golden Militia has only one class of Knights and is conferred by the express will of the Supreme Pontiff. These Knights must not, throughout the world, exceed the number of one hundred, so that the smaller the number of the chosen, the greater may be their dignity. These noble soldiers also have the honor of being the first to be invested with this highest honor, according to the pontifical decree, after

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it has been restored by the aforementioned Brief of His Holiness. The Commanderies of the Order are conferred upon the following gentlemen: Count Cav. Giulio Daudier, formerly Captain of Artillery, Vice-President of the association "La Fedeltà"; Cav. Costantino Fiorelli, formerly Captain of Artillery, Secretary of the aforementioned association; Cav. Augusto Fabiani, formerly Captain in the Dragoons, Counselor of the same. The Knighthood of the Order is conferred upon the following gentlemen: Achille Ballardini, formerly Captain in the Dragoons; Count Gustavo di Carpegna, formerly Lieutenant in the Dragoons; Salvatore Salvaggi, formerly Lieutenant in the Gendarmerie; all three members of the administrative council of the association "La Fedeltà."

1. MAJORDOMO OF HIS HOLINESS. APPOINTMENT OF EXTRAORDINARY SECRET CHAMBERLAINS. November 3, 1908.

* Msgr. Francesco Cesar, rector of the cathedral of Cordova.

* Msgr. Bernardino Maciel, rector of the seminary of Cordova.

November 5.

* Msgr. Luigi Rosendo Leal, of the diocese of Cordova.

* Msgr. Antonio Brychta, professor of theology, and canon of the cathedral in Königgrätz.

* Msgr. Albino Seidl, parish priest of Praüsnitz (Königgrätz).

* Msgr. Giuseppe Simek, parish priest in Polnà (Königgrätz).

* Msgr. Giovanni Barták, canon of the cathedral of Königgrätz.

November 7.

* Msgr. Giacobbe Brumai, professor of theology, of the diocese of Gorizia.

November 9.

* Msgr. B. Giuseppe Klayatt, General Vicar of the archdiocese of Siraj, in Mossul.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis. - Official Commentary. November 9th. — Monsignor Anthony Wilczkiewicz, parish priest in Olesno, diocese of Tarnovia; — Monsignor Matthew Maryniarczyk, parish priest in Jazowsko, diocese of Tarnovia; — Monsignor Stanislaus Dutkiewicz, professor in the diocesan seminary, diocese of Tarnovia. November 15th. — Monsignor Francis Vanecek, canon of the cathedral of Vysekraden (Prague); — Monsignor Edmund Scholz, parish priest of Grafenort (Prague); — Monsignor Celestine Hnizdell, parish priest in Kapodorf (Breslau). November 24th. — Monsignor Charles Goetz, secretary to the Bishop of Passau; — Monsignor Bartholomew Piceda, canon in Buenos Aires; — Monsignor Lawrence Macdonelli, parish priest in Buenos Aires; — Monsignor James Usshex, chaplain, Prefect of the ecclesiastical notaries of the Archbishop of Buenos Aires; — Monsignor Albert Costa, vicar general

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of the diocese of Borgo S. Donnino; — Monsignor Gaetano Gbizzoni, archpriest and rural dean of Pieve Otto ville (diocese of Borgo S. Donnino); — Monsignor John Preti, provost and rural dean of Monticelli d'Ongina (Borgo S. Donnino); — Monsignor Alexis Usenicnik, professor of dogmatic theology (diocese of Ljubljana). December 3rd, 1908. — Monsignor Hector Migliaccio, canon of the cathedral of Gerace; — Monsignor Joseph Walzer, parish priest in Stein, diocese of St. Ippolito; — Monsignor Frederick Schmidt, rector of the seminary in St. Ippolito; — Monsignor James Skala, diocese of Lusatia (Saxony); — Monsignor Ferdinand Fischer, parish priest of the cathedral of Dresden. Honorary Knights of the Order of the Holy Sepulchre. November 4th, 1908. — Mr. John George Kenyon. November 7th. — Mr. William Humprey Page, diocese of Bruges. November 12th. — Mr. Henry Wakefield, Captain in the British Army. November 24th. — Mr. Emiliano Count Avogadro di Collobiano and of the Motta, diocese of Vercelli; — Mr. Frederick of the Counts Arborio Mella, diocese of Vercelli. December 3rd, 1908. — Mr. Giulio Ostrowski, diocese of Vladislavia; — Mr. Maurice Count de Louvencourt, diocese of Nice; — Mr. Francis d'Aquino of the Princes of Caramanico, diocese of Naples; — Mr. Sbigneo Horodfinski de Korzak, diocese of Premislia; December 4th. — Mr. Eugene O'Keeffe, Archdiocese of Toronto (Canada).

[*Latin ed. p. 185*]

Diarium Romanae Curiae. Honorary Chamberlains in the year 185, wearing the peacock blue habit. November 4, 1908. — Monsignor Paolo Cabrera, of the diocese of Cordova; — Monsignor Innocenzo Davila, of the diocese of Cordova. November 5. — Monsignor Emiliano Pohorechi, of the diocese of Premislia. November 10. — Monsignor Vincenzo, Doctor Marchini, secretary to the Bishop of Imola. December 3, 1908. — Monsignor Giuseppe, Doctor De Donno, of the diocese of Otranto; — Monsignor Michele Casablanca, of the diocese of the Assumption in Paraguay, in the United States. December 14. — Monsignor Ottavio Donnini, of the diocese of Livorno; — Monsignor Carlo Maria Kaufmann, of the diocese of Gerace. Honorary Chamberlains, supernumerary, wearing the sword and mantle. November 4, 1908. — Signor Giorgio Bertrand, residing in Neuilly; — Signor Edoardo Rousselle, lawyer, Paris. Honorary Chaplains, outside of Rome. November 24, 1908. — Monsignor Giovanni Villar, canon of the cathedral of Almeria; — Monsignor Francesco Alonso, parish priest, diocese of Almeria. December 3, 1908. — Monsignor Andrea Matas, choral vicar, assistant pastor, and master of ceremonies of the Chapter, diocese of Spalato. Honorary Chamberlains, outside of Rome. December 3, 1908. — Monsignor Francesco Maselevic, of the diocese of Banjaluka; — Monsignor Paolo Pajic, of the diocese of Banjaluka. Honorary Secret Chaplains. December 24, 1908. — Monsignor Emidio Michetti. Sub-wardrobe and dean of the chaplains. November 17, 1908. — Monsignor

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Francesco Campoli. Numbered cross-bearer. November 17, 1908. — Signor Franchi Guglielmo. ACTA, volume I, number 2. — January 15, 1909.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis. - Official Commentary. THE PAPAL ANTECHAMBER. SCHEDULE OF REGULAR AUDIENCES. YEAR 1909. JANUARY. Saturday, the 1st — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for Studies. — — At 5:30 PM — The Most Reverend Vicar of His Holiness. Sunday, the 3rd — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for the Sacraments. Monday, the 4th — At 5:30 PM — The Reverend Monsignor, President of the Academy of the Most Noble Fathers. — — At 5:30 PM — The Reverend Monsignor, Promoter of the Faith. Tuesday, the 5th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for Religious. — — At 5:30 PM — The Reverend Monsignor, Secretary of the Sacred Congregation for Propaganda. — — At 5:30 PM — The Reverend Father, Master of the Sacred Palace Apostolate. Thursday, the 7th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for Propaganda. — — At 5:30 PM — The Reverend Monsignor, Assessor of the Holy Office. Friday, the 8th — At 5:30 PM — The Most Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 9th — At 10:15 AM — The Most Reverend Chancellor of the Holy Roman Church. — — At 5:30 PM — The Most Reverend Prefect of the Vatican Archives. — — At 5:30 PM — The Most Reverend Vicar of His Holiness. Monday, the 11th — At 10:15 AM — The Most Reverend Datary, with the Reverend Monsignor, Under-Datary. — — At 5:30 PM — The Reverend Monsignor, Secret Almoner. — — At 5:30 PM — The Reverend Monsignor, Secretary of Briefs to Princes. — — At 5:30 PM — The Reverend Monsignor, Secretary of Latin Letters. Tuesday, the 12th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for the Council. — — At 5:30 PM — The Reverend Monsignor, Secretary of the Sacred Congregation for Propaganda concerning Eastern Rites. Wednesday, the 13th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for Rites. — — At 5:30 PM — The Reverend Secretaries of the Biblical Commission. Thursday, the 14th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for the Index. — — At 5:30 PM — The Reverend Monsignor, Assessor of the Holy Office. Friday, the 15th — At 10:15 AM — The Most Reverend Penitentiary Major. — — At 5:30 PM — The Most Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 16th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for Studies. — — At 5:30 PM — The Most Reverend Vicar of His Holiness. Sunday, the 17th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for the Sacraments. Tuesday, the 19th — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for

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Religious. — — At 5:30 PM — The Reverend Monsignor, Secretary of the Sacred Congregation for Propaganda. — — At 5:30 PM — The Reverend Father, Master of the Sacred Palace Apostolate. Thursday, the 21st — At 10:15 AM — The Most Reverend Prefect of the Sacred Congregation for Propaganda. — — At 5:30 PM — The Reverend Monsignor, Assessor of the Holy Office.

[*Latin ed. p. 187*]

Diary of the Roman Curia. Friday, the 22nd; Saturday, the 23rd; Monday, the 25th, at 5:30 PM; 5:30 PM; 10:15 AM; 5:30 PM. Tuesday, the 26th, at 10:15 AM; 5:30 PM. Wednesday, the 27th. Thursday, the 28th. Friday, the 29th. Saturday, the 30th. Sunday, the 31st, at 10:15 AM; 5:30 PM. 10:15 AM; 5:30 PM. 5:30 PM; 5:30 PM. 10:15 AM; 6:00 PM.

Most Reverend Secretary of the Sacred Congregation. Most Reverend Vicar of His Holiness. Most Reverend Datary, with Monsignor Under-Datary. Monsignor, Secret Almoner. Monsignor, Secretary for Briefs to Princes. Monsignor, Secretary for Latin Letters. Most Reverend Prefect of the Sacred Congregation of the Council. Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith, for Eastern Rites. Most Reverend Prefect of the Sacred Congregation of Rites. Reverend Secretaries of the Biblical Commission. Most Reverend Prefect of the Sacred Congregation of the Index. Monsignor, Assessor of the Holy Office. Most Reverend Secretary of the Sacred Congregation. Most Reverend Vicar of His Holiness. Most Reverend Prefect of the Sacred Congregation of Sacraments. FEBRUARY. Monday, the 1st. Thursday, the 4th. Friday, the 5th. Saturday, the 6th. Sunday, the 7th. Monday, the 8th. Tuesday, the 9th. Wednesday, the 10th. Thursday, the 11th. Friday, the 12th. Saturday, the 13th. Tuesday, the 16th, at 5:30 PM. Monsignor, President of the Academy of the Most Noble Fathers. 10:15 AM. Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith. 5:30 PM. Monsignor, Assessor of the Holy Office. 10:15 AM. Reverend Major Penitentiary. 5:30 PM. Most Reverend Secretary of the Sacred Congregation. 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Studies. 5:30 PM. Most Reverend Vicar of His Holiness. 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Sacraments. 10:15 AM. Most Reverend Datary, with Monsignor Under-Datary. 5:30 PM. Monsignor, Secret Almoner. 6:00 PM. Monsignor, Secretary for Briefs to Princes. 6:00 PM. Monsignor, Secretary for Latin Letters. 10:15 AM. Most Reverend Prefect of the Sacred Congregation of the Council. 6:00 PM. Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith, for Eastern Rites. 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Rites. 6:00 PM. Reverend Secretaries of the Biblical Commission. 10:15 AM. Most Reverend Prefect of the Sacred Congregation of the Index. 6:00 PM. Monsignor, Assessor of the Holy Office. 6:00 PM. Most Reverend Secretary

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of the Sacred Congregation. 10:15 AM. Most Reverend Chancellor of the Holy Roman Church. 6:00 PM. Reverend Prefect of the Vatican Archives. 6:00 PM. Most Reverend Vicar of His Holiness. 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Religious.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis. - Official Commentary. Tuesday, the 16th, at 6:00 PM, Most Reverend Secretary of the Sacred Congregation for the Propagation of the Faith. – – – Reverend Father, Master of the Sacred Palace. Thursday, the 18th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith. – – – At 6:00 PM, Reverend Prelate, Assessor of the Holy Office. Friday, the 19th, at 10:15 AM, Most Reverend Penitentiary Major. – – – At 6:00 PM, Reverend Secretary of the Sacred Congregation Consistorial. Saturday, the 20th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of Studies. – – – At 6:00 PM, Most Reverend Delegate of His Holiness. Thursday, the 25th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of the Index. – – – At 6:00 PM, Reverend Prelate, Assessor of the Holy Office. Friday, the 26th, at 11:00 AM, Homily. – – – At 6:00 PM, Reverend Secretary of the Sacred Congregation Consistorial. Saturday, the 27th, at 6:00 PM, Most Reverend Delegate of His Holiness. MARCH. Monday, the 1st, at 6:15 PM, Reverend President of the Academy of the Most Holy Fathers. – – – Reverend Promoter of the Faith. Tuesday, the 2nd, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation for Religious Orders. – – – At 6:15 PM, Reverend Prelate, Secretary of the Sacred Congregation for the Propagation of the Faith. – – – Reverend Father, Master of the Sacred Palace. Thursday, the 4th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith. – – – At 6:15 PM, Reverend Prelate, Assessor of the Holy Office. Friday, the 5th, at 10:15 AM, Most Reverend Penitentiary Major. – – – At 11:00 AM, Homily. – – – At 6:15 PM, Reverend Secretary of the Sacred Congregation Consistorial. Saturday, the 6th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of Studies. – – – At 6:15 PM, Most Reverend Delegate of His Holiness. Sunday, the 7th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of the Sacraments. Monday, the 8th, at 10:15 AM, Most Reverend Datary with Reverend Under-Datary. – – – At 6:30 PM, Reverend Secret Almoner. – – – Reverend Secretary of Briefs to Princes. – – – Reverend Secretary of Latin Letters. Tuesday, the 9th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of the Council. – – – At 6:30 PM, Reverend Secretary of the Sacred Congregation for the Propagation of the Faith concerning Eastern Rites. Wednesday, the 10th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of Rites. – – – At 6:30 PM, Reverend Secretaries of the Biblical Commission. Thursday, the 11th, at 10:15 AM, Most Reverend Prefect of the Sacred Congregation of the Index. – – – At 6:30 PM, Reverend

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Prelate, Assessor of the Holy Office. Friday, the 12th, at 10:30 AM, Homily. – – – At 6:30 PM, Reverend Secretary of the Sacred Congregation Consistorial. Saturday, the 13th, at 10:15 AM, Most Reverend Chancellor of the Holy Roman Church. – – – Most Reverend Prefect of the Vatican Archives.

[*Latin ed. p. 189*]

Diary of the Roman Curia. Saturday, March 13; Tuesday, March 16; Thursday, March 18; Friday, March 19; Saturday, March 20; Sunday, March 21; Monday, March 22; Tuesday, March 23; Wednesday, March 24; Thursday, March 25; Friday, March 26; Saturday, March 27. Times: 6:30 PM; 10:15 AM; 6:30 PM; 10:15 AM; 6:30 PM; 10:15 AM; 11:00 AM; 6:30 PM; 10:15 AM; 6:30 PM; 10:15 AM; 10:15 AM; 7:45 PM; 10:15 AM; 7:45 PM; 10:15 AM; 7:45 PM; 10:15 AM; 7:45 PM; 11:00 AM; 6:45 PM; 6:45 PM.

Most Reverend Vicar, appointed by His Holiness.

Most Reverend Prefect of the Congregation for Religious.

Monsignor, Secretary of the Congregation for the Propagation of the Faith.

Most Reverend Prefect of the Congregation for the Propagation of the Faith.

Monsignor, Assessor of the Holy Office.

Most Reverend Penitentiary Major.

Sermon.

Most Reverend Secretary of the Sacred Consistorial Congregation.

Most Reverend Prefect of the Congregation for Studies.

Most Reverend Vicar of His Holiness.

Most Reverend Prefect of the Congregation for the Sacraments.

Monsignor, Datary, with Monsignor, Under-Datary.

Monsignor, Secret Almoner.

Monsignor, Secretary for Briefs to Princes.

Monsignor, Secretary for Latin Letters.

Most Reverend Prefect of the Congregation for the Council.

Monsignor, Secretary of the Congregation for the Propagation of the Faith, for Oriental Affairs.

Most Reverend Prefect of the Congregation for Rites.

Reverend Secretaries of the Biblical Commission.

Most Reverend Prefect of the Congregation for the Index.

Monsignor, Assessor of the Holy Office.

Sermon.

Most Reverend Secretary of the Sacred Consistorial Congregation.

Most Reverend Vicar of His Holiness.

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APRIL.

Thursday, April 1 – 10:15 AM – Most Reverend Prefect of the Congregation for the Propagation of the Faith.

– 6:45 PM – Monsignor, Assessor of the Holy Office.

Friday, April 2 – 10:15 AM – Most Reverend Penitentiary Major.

– 11:00 AM – Sermon.

Saturday, April 3 – 10:15 AM – Most Reverend Prefect of the Congregation for Studies.

– 6:45 PM – Most Reverend Vicar of His Holiness.

Sunday, April 4 – 10:15 AM – Most Reverend Prefect of the Congregation for the Sacraments.

Monday, April 5 – 6:45 PM – Monsignor, President of the Academy of the Most Noble Fathers.

Wednesday, April 14 – 10:15 AM – Most Reverend Prefect of the Congregation for Rites.

– 6:45 PM – Reverend Secretaries of the Biblical Commission.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis. - Official Commentary. Thursday, the 15th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith.

19. Monsignor, Assessor of the Holy Office.

Friday, the 16th, at 10:15 AM. Most Reverend Penitentiary Major.

19. Most Reverend Secretary of the Sacred Congregation Consistorial.

Saturday, the 17th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Studies.

19. Most Reverend Vicar of His Holiness.

Sunday, the 18th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Sacraments.

Tuesday, the 20th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation for Religious.

19. Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith.

19. Reverend Father, Master of the Sacred Palace Apostolical.

Thursday, the 22nd, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of the Index.

19. Monsignor, Assessor of the Holy Office.

Friday, the 23rd, at 19:00. Most Reverend Secretary of the Sacred Congregation Consistorial.

Saturday, the 24th, at 19:00. Most Reverend Vicar of His Holiness.

Monday, the 26th, at 10:15 AM. Most Reverend Datary, with Monsignor,

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Under-Datary.

19. Monsignor, Secret Almoner.

19. Monsignor, Secretary of Briefs to Princes.

19. Monsignor, Secretary of Latin Letters.

Tuesday, the 27th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of the Council.

19. Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith, concerning Eastern Rites.

Wednesday, the 28th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Rites.

19. Reverend Secretaries of the Biblical Commission.

Thursday, the 29th, at 19:00. Monsignor, Assessor of the Holy Office.

Friday, the 30th, at 19:00. Most Reverend Secretary of the Sacred Congregation Consistorial.

MAY.

Saturday, the 1st, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Studies.

19. Most Reverend Vicar of His Holiness.

Sunday, the 2nd, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation of Sacraments.

Monday, the 3rd, at 19:00. Monsignor, President of the Academy of the Most Reverend Fathers.

19. Monsignor, Promoter of the Faith.

Tuesday, the 4th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation for Religious.

19. Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith.

19. Reverend Father, Master of the Sacred Palace Apostolical.

Thursday, the 6th, at 10:15 AM. Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith.

19. Monsignor, Assessor of the Holy Office.

Friday, the 7th, at 10:15 AM. Most Reverend Penitentiary Major.

19. Most Reverend Secretary of the Sacred Congregation Consistorial.

Saturday, the 8th, at 10:15 AM. Most Reverend Chancellor of the Holy Roman Church.

19. Most Reverend Prefect of the Vatican Archives.

19. Most Reverend Vicar of His Holiness.

Monday, the 10th, at 10:15 AM. Most Reverend Datary, with Monsignor,

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Under-Datary.

[*Latin ed. p. 191*]

Diarium Romanae Curiae. 191 Monday, the 10th — At 7:00 PM — Monsignor, Secret Almoner. » — » » — Monsignor, Secretary for Briefs to Princes. » — » » — Monsignor, Secretary for Latin Letters. Tuesday, the 11th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of the Council. » — » At 7:00 PM — Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith, concerning Eastern Rites. Wednesday, the 12th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of Rites. » — » At 7:00 PM — Reverend Secretaries of the Biblical Commission. Thursday, the 13th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of the Index. » — » At 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 14th — » At 7:00 PM — Most Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 15th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of Studies. » — » At 7:00 PM — Most Reverend Vicar of His Holiness. Sunday, the 16th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of Sacraments. Tuesday, the 18th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of Religious. » — » At 7:00 PM — Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith. » — » » — Reverend Father, Master of the Sacred Palace. Friday, the 21st — » At 10:15 AM — Most Reverend Penitentiary Major. » — » At 7:00 PM — Most Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 22nd — » At 7:00 PM — Most Reverend Vicar of His Holiness. Monday, the 24th — » At 10:15 AM — Most Reverend Datary, with Monsignor, Under-Datary. » — » At 7:00 PM — Monsignor, Secret Almoner. » — » » — Monsignor, Secretary for Briefs to Princes. » —- » » — Monsignor, Secretary for Latin Letters. Tuesday, the 25th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of the Council. » — » At 7:00 PM — Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith, concerning Eastern Rites. Thursday, the 27th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of the Index. » — » At 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 28th — » At 7:00 PM — Most Reverend Secretary of the Sacred Consistorial Congregation. JUNE. Thursday, the 3rd — At 10:15 AM — Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith. » — » At 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 4th — » At 10:15 AM — Most Reverend Penitentiary Major. » — » At 7:00 PM — Most Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 5th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of Studies. » — » At 7:00 PM — Most Reverend Vicar of His Holiness. Sunday, the 6th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of

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Sacraments. Monday, the 7th — » At 7:00 PM — Monsignor, President of the Academy of the Most Noble Fathers. » — » » — Monsignor, Promoter of the Faith. Tuesday, the 8th — » At 10:15 AM — Most Reverend Prefect of the Sacred Congregation of the Council.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis. - Official Commentary. - Monsignor, Secretary of the Holy Congregation for Eastern Affairs. Wednesday, the 9th - at 10:15 AM - Reverend Prefect of the Holy Congregation for Rites. - at 19:00 PM - Reverend Secretaries of the Biblical Commission. Friday, the 11th - at 19:00 PM - Reverend Secretary of the Holy Consistorial Congregation. Saturday, the 12th - at 10:15 AM - Reverend Chancellor of the Holy Roman Church. - at 19:00 PM - Reverend Prefect of the Vatican Archives. Monday, the 14th - at 10:15 AM - Reverend Datary, with Monsignor, Under-Datary. - at 19:00 PM - Monsignor, Secret Almoner. - Monsignor, Secretary of the Briefs to Princes. - Monsignor, Secretary of the Latin Letters. Tuesday, the 15th - at 10:15 AM - Reverend Prefect of the Holy Congregation for Religious Orders. - Monsignor, Secretary of the Holy Congregation for Propaganda. - at 19:00 PM - Reverend Father, Master of the Sacred Palace. Thursday, the 17th - at 10:15 AM - Reverend Prefect of the Holy Congregation for Propaganda. - Monsignor, Assessor of the Holy Office. - at 19:00 PM - Reverend Major Penitentiary. Friday, the 18th - at 10:15 AM - Reverend Secretary of the Holy Consistorial Congregation. - at 19:00 PM - Reverend Prefect of the Holy Congregation for Studies. Saturday, the 19th - at 10:15 AM - Reverend Vicar of His Holiness. - at 19:00 PM - Reverend Prefect of the Holy Congregation for the Sacraments. Sunday, the 20th - at 10:15 AM - Reverend Prefect of the Holy Congregation for the Council. Tuesday, the 22nd - at 10:15 AM - Monsignor, Secretary of the Holy Congregation for Eastern Affairs. - Reverend Prefect of the Holy Congregation for Rites. Wednesday, the 23rd - at 10:15 AM - Reverend Secretaries of the Biblical Commission. - at 19:00 PM - Reverend Secretary of the Holy Consistorial Congregation. Friday, the 25th - at 19:00 PM - Reverend Vicar of His Holiness. Saturday, the 26th - at 19:00 PM - Reverend Datary, with Monsignor, Under-Datary. Monday, the 28th - at 10:15 AM - Monsignor, Secret Almoner. - at 19:00 PM - Monsignor, Secretary of the Briefs to Princes. - Monsignor, Secretary of the Latin Letters. Tuesday, the 8th, at 7:00 PM. Thursday, the 1st - at 10:15 AM - Reverend Prefect of the Holy Congregation for Propaganda. - at 19:00 PM - Monsignor, Assessor of the Holy Office. Friday, the 2nd - at 10:15 AM - Reverend Major Penitentiary. - at 19:00 PM - Reverend Secretary of the Holy Consistorial Congregation. Saturday, the 3rd - at 10:15 AM - Reverend Prefect of the Holy Congregation for Studies. - at 19:00 PM - Reverend Vicar of His Holiness. Sunday, the 4th - at 10:15 AM - Reverend Prefect of the Holy Congregation for the Sacraments. Monday, the 5th - at 19:00 PM - Monsignor, President of the Academy of the Most

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Noble.

[*Latin ed. p. 193*]

Diarium Romanae Curiae. 193 Monday, the 5th — at 7:00 PM — Monsignor, Promoter of the Faith. Tuesday, the 6th — at 10:15 AM — Reverend Prefect of the Congregation for Religious. — at 7:00 PM — Monsignor, Secretary of the Sacred Congregation of Propaganda. — at 7:00 PM — Reverend Father, Master of the Sacred Palace. Thursday, the 8th — at 10:15 AM — Reverend Prefect of the Sacred Congregation of the Index. — at 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 9th — at 7:00 PM — Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 10th — at 10:15 AM — Reverend Chancellor of the Holy Roman Church. — at 7:00 PM — Reverend Prefect of the Vatican Archives. — at 7:00 PM — Reverend Vicar of His Holiness. Monday, the 12th — at 10:15 AM — Reverend Datary with Monsignor, Under-Datary. — at 7:00 PM — Monsignor, Secret Almoner. — at 7:00 PM — Monsignor, Secretary of the Breviaries to Princes. — at 7:00 PM — Monsignor, Secretary of Latin Letters. Tuesday, the 13th — at 10:15 AM — Reverend Prefect of the Sacred Congregation of the Council. — at 7:00 PM — Monsignor, Secretary of the Sacred Congregation for Eastern Rites. Wednesday, the 14th — at 10:15 AM — Reverend Prefect of the Sacred Congregation for Rites. — at 7:00 PM — Reverend Secretaries of the Biblical Commission. Thursday, the 15th — at 10:15 AM — Reverend Prefect of the Sacred Congregation of Propaganda. — at 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 16th — at 10:15 AM — Reverend Major Penitentiary. — at 7:00 PM — Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 17th — at 10:15 AM — Reverend Prefect of the Sacred Congregation of Studies. — at 7:00 PM — Reverend Vicar of His Holiness. Sunday, the 18th — at 10:15 AM — Reverend Prefect of the Sacred Congregation of the Sacraments. Thursday, the 22nd — at 10:15 AM — Reverend Prefect of the Sacred Congregation of the Index. — at 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 23rd — at 7:00 PM — Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the 24th — at 7:00 PM — Reverend Vicar of His Holiness. Monday, the 26th — at 10:15 AM — Reverend Datary with Monsignor, Under-Datary. — at 7:00 PM — Monsignor, Secret Almoner. — at 7:00 PM — Monsignor, Secretary of the Breviaries to Princes. — at 7:00 PM — Monsignor, Secretary of Latin Letters. Tuesday, the 27th — at 10:15 AM — Reverend Prefect of the Sacred Congregation of the Council. — at 7:00 PM — Monsignor, Secretary of the Sacred Congregation for Eastern Rites. Wednesday, the 28th — at 10:15 AM — Reverend Prefect of the Sacred Congregation for Rites. — at 7:00 PM — Reverend Secretaries of the Biblical Commission. Thursday, the 29th — at 7:00 PM — Monsignor, Assessor of the Holy Office. Friday, the 30th — at 7:00 PM — Reverend Secretary of the Sacred Consistorial Congregation. Saturday, the

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31st — at 7:00 PM — Reverend Vicar of His Holiness.

[*Latin ed. p. 194*]

Acta Apostolicae Sedis. - Official Commentary. AUGUST 194. Sunday 1, Monday 2, Tuesday 3, Thursday 5, Friday 6, Saturday 7, Tuesday 10, Wednesday 11, Thursday 12, Friday 13, Tuesday 17, Thursday 19, Friday 20, Saturday 21, Monday 23, Tuesday 24, Wednesday 25, Thursday 26, Friday 27.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of the Sacraments.

— The Most Reverend President of the Academy of the Noble Religious.

At 7:00 PM:

— The Most Reverend Promoter of the Faith.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of Religious.

— The Most Reverend Secretary of the Sacred Congregation for the Propagation of the Faith.

At 7:00 PM:

— The Reverend Father Superior of the Sacred Pontifical Academy.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith.

At 7:00 PM:

— The Most Reverend Assessor of the Holy Office.

At 10:15 AM:

— The Most Reverend Penitentiary Major.

At 7:00 PM:

— The Most Reverend Secretary of the Sacred Consistorial Congregation.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of Studies.

At 7:00 PM:

— The Most Reverend Delegate of His Holiness.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of the Council.

At 7:00 PM:

— The Most Reverend Secretary of the Sacred Congregation for the Propagation of the Faith, concerning Eastern Rites.

At 10:15 AM:

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— The Most Reverend Prefect of the Sacred Congregation of Rites.

At 7:00 PM:

— The Reverend Secretaries of the Biblical Commission.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of the Index.

At 7:00 PM:

— The Most Reverend Assessor of the Holy Office.

At 7:00 PM:

— The Most Reverend Secretary of the Sacred Consistorial Congregation.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of Religious.

At 7:00 PM:

— The Most Reverend Secretary of the Sacred Congregation for the Propagation of the Faith.

At 7:00 PM:

— The Reverend Father Superior of the Sacred Pontifical Academy.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith.

At 7:00 PM:

— The Most Reverend Assessor of the Holy Office.

At 10:15 AM:

— The Most Reverend Penitentiary Major.

At 7:00 PM:

— The Most Reverend Secretary of the Sacred Consistorial Congregation.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of Studies.

At 7:00 PM:

— The Most Reverend Delegate of His Holiness.

At 10:15 AM:

— The Most Reverend Datary, with the Most Reverend Under-Datary.

At 7:00 PM:

— The Most Reverend Secret Almoner.

— The Most Reverend Secretary of the Breves ad Principes.

— The Most Reverend Secretary of the Latin Letters.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of the Council.

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At 7:00 PM:

— The Most Reverend Secretary of the Sacred Congregation for the Propagation of the Faith, concerning Eastern Rites.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of Rites.

At 7:00 PM:

— The Reverend Secretaries of the Biblical Commission.

At 10:15 AM:

— The Most Reverend Prefect of the Sacred Congregation of the Index.

At 7:00 PM:

— The Most Reverend Assessor of the Holy Office.

At 7:00 PM:

— The Most Reverend Secretary of the Sacred Consistorial Congregation.

[*Latin ed. p. 195*]

Diary of the Roman Curia. Saturday, 28th — at 7:00 PM. Sunday, 29th — at 10:15 AM. Audience with His Holiness. Most Reverend Prefect of the Sacred Congregation for the Sacraments. On Thursday, the 2nd; on Friday, the 3rd; on Saturday, the 4th. Most Reverend Prefect of the Sacred Congregation for the Propagation of the Faith. Monsignor, Assessor of the Holy Office. Most Reverend Penitentiary Major. Most Reverend Secretary of the Sacred Consistorial Congregation. Most Reverend Prefect of the Sacred Congregation of Studies. Most Reverend Vicar of His Holiness. Most Reverend Prefect of the Sacred Congregation for the Sacraments. Monsignor, President of the Academy of the Most Noble Fathers. Monsignor, Promoter of the Faith. Most Reverend Prefect of the Sacred Congregation for Religious Orders. Monsignor, Secretary of the Sacred Congregation for the Propagation of the Faith. Reverend Father, Master of the Sacred Palace. Most Reverend Prefect of the Sacred Congregation of the Index. Monsignor, Assessor of the Holy Office. September 19th. On Sunday, the 5th; on Monday, the 6th; on Tuesday, the 7th; on Thursday, the 9th. At 10:15 AM; at 7:00 PM. On Friday, the 10th; at 10:15 AM; at 7:00 PM. On Saturday, the 11th; at 10:15 AM; at 7:00 PM. On Monday, the 13th; at 10:15 AM; at 7:00 PM. On Tuesday, the 14th; at 10:15 AM; at 7:00 PM. On Wednesday, the 15th; at 10:15 AM; at 7:00 PM. On Friday, the 17th; at 10:15 AM; at 7:00 PM. By order of His Holiness, the Prelates mentioned below are not granted a regular audience; they must request one when it is necessary for them. NOTICE. The following Monsignors are: Assessor of the Sacred Consistorial Congregation; Secretary of the Sacred Congregation for the Sacraments; Secretary of the Sacred Congregation of the Council; Secretary of the Sacred Congregation for Religious Orders; Reverend Father, Secretary of the Sacred Congregation of the Index; Secretary of the Sacred Congregation

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for Rites; Secretary of the Sacred Congregation of Studies; Dean of the Sacred Rota; Secretary of the Apostolic Signature; President of the Pontifical Commission for the Primary Schools of Rome; Economus of the Reverend Fabric of St. Peter's. Note: Furthermore, there are no audiences on days of Papal Mass, of secret and public Consistory, and, in the morning hours, on days of Congregation *coram Sanctissimo* (before the Holy Father). Vatican, October 30th, 1908. The Chamberlain of His Holiness, GAETANO BISLETI. AUDIENCES His Holiness has deigned to grant special audiences to: January 2nd, 1909. — Monsignor Luigi Ermini, titular Bishop elected of Amata, Auxiliary of Porto and St. Rufina; — Monsignor Francesco Do Rego Maja, titular Archbishop of Nieopoli.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis. - Official Commentary. January 2, 1909. — His Excellency, Mr. Ulpiano A. de Valenzuela, Extraordinary Envoy from Colombia, to present to the Holy Father, on behalf of the President of the Republic of Colombia, congratulations and felicitations for the sacerdotal Jubilee. January 3. — His Eminence, the Most Reverend Cardinal Domenico Ferrata, Prefect of the Holy Congregation of Sacraments; — The Reverend Father Rector of the Seminary of Catanzaro. January 4. — The Reverend Father Serafino of Udine, General Definitor of the Capuchins, with Father Verdone, Vicar of the Capuchins of Reggio Calabria. January 5. — His Eminence, the Most Reverend Cardinal Giuseppe Calasanzio Vives y Tuto, Prefect of the Holy Congregation for Religious; — Monsignor Enea Chisholm, Bishop of Aberdeen. January 6. — Monsignor Rocco Migliardi; — Monsignor Giacomo Poletto. January 7. — His Eminence, the Most Reverend Cardinal Girolamo Maria Gotti, Prefect of the Holy Congregation of Propaganda; — Monsignor Giovanni De Montel, Dean Emeritus of the Holy Rota, with Monsignor Mourey and Monsignor Befani, Auditors Emeritus of the same tribunal; — Monsignor Alessandro Mac Donald, Bishop of Victoria (British Columbia). January 8. — His Eminence, the Most Reverend Cardinal Gaetano De Lai, Secretary of the Holy Consistorial Congregation; — The Reverend Father Abbot General of the Camaldolese Order with the general curia; — Monsignor Giovanni Carli, Bishop of Luni, Sarzana, and Brugnato; — The Reverend Father Luigi Rossi, General of the Order of the Minims; — Reverend Father Walter, Rector of the College of S. Maria in Rome; — Major Commander Tankervelle Cliamberlayne; — His Highness, Prince Aldobrandini with his family. January 9. — His Eminence, the Most Reverend Cardinal Antonio Agliardi, Chancellor of the Holy Roman Church; — Monsignor Giovanni Farrelly; — Monsignor Giovanni Ireland, Archbishop of St. Paul of Minnesota (United States of America); — The Reverend Father Cazenave with Father Kaiser; — His Excellency, Mr. Ulpiano de Valenzuela, Extraordinary Envoy from Colombia. January 10. — The Reverend Father Leopoldo Fonck, of the Society of Jesus; — Monsignor

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Pasquale Pernissi, Domestic Prelate of His Holiness; — The Reverend Superior, the religious sisters, and the students of the boarding school of the Dorotee in Rome (S. Onofrio).

[*Latin ed. p. 197*]

Year I. - Vol. I. February 1, 1909. No. 3 OFFICIAL COMMENTARY OF THE APOSTOLIC ACTS. ACTS OF POPE PIUS X. APOSTOLIC LETTER. I. REGIA PRIMITIVA ARCHISODALITY OF MATRITENSIS, DEDICATED TO THE BLESSED VIRGIN MARY, MOTHER OF GOD, WHOSE PROTECTION IS SOUGHT. PIUS PP. X. For the perpetual memory of this event. — Associations of the faithful, which, either through outstanding works of piety and religion, or through the number and importance of their members, deserve the highest praise for the good they do for the Church, We, according to established custom and the practice of the Roman Pontiffs, enrich with honors and privileges with the greatest willingness. Now, our beloved son, Saturninus Calderón, the present president of the Royal Primitiva Archisodality of the Most Holy Virgin, who is located in the canonically erected monastery of the Blessed Virgin Mary of Mount Carmel in Matriti, together with the leading members of that society, and with the vote and support of our Apostolic Nuncio and the Venerable Brother Bishop of Matriti in Complutensis, humbly petitioned us to deign to bestow a pontifical title upon that association; We have favorably considered this request and have decided to grant it. And We do so all the more gladly, because this sodality, founded since the year 1557, and which, above all, aims to increase the devotion and religion of the Most Holy Virgin, includes outstanding men of Spain, whether by birth, by ecclesiastical dignity, or even by their character, learning, and authority, and for these merits, it has been honored by Our Predecessor, the Most Reverend Leo XIII, with rights and privileges in the name of the archisodality. Therefore, We declare that all and each of those to whom these Our letters are favorable, and from whom, if they have incurred any excommunications, interdicts, or other ecclesiastical sentences, censures, and penalties, are absolved and shall be considered absolved, for this very reason. ACTA, vol. I, no. 3. — 1 - 2 - 1909. 14.

[*Latin ed. p. 198*]

Acts of the Apostolic See. - Official Commentary. By Our Apostolic authority, by these presents, We grant and concede, that the association, as mentioned above, may forever hereafter be called the Pontifical and Royal Archconfraternity of the Blessed Virgin Mary, commonly known as "de las Maravillas," and that it may enjoy the right to erect Our own and that of the Roman Pontiff, for the time being, a coat of arms, and to use and enjoy all other privileges, prerogatives, honors, and indulgences, which other associations, bearing this title, use, enjoy, or may use and enjoy. Notwith-

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standing any constitutions and ordinances Apostolic, and other, special licenses and individual mentions and derogations worthy of consideration, to the contrary, whatever they may be. We declare these present letters to be firm, valid, and efficacious, and to have and to obtain their full and complete effect, and that those to whom they pertain, and may pertain, shall fully and completely observe them in all things and through all things, and that, accordingly, these matters shall be judged and determined by any ordinary and delegated judges, and that they shall be declared void and null if, by anyone, knowingly or unknowingly, any attempt is made to alter them in any way. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of September, in the year 1908, in the sixth year of Our pontificate. L. £p S. R. CARD. MERRY DEL VAL II. The Neo-Westminster Diocese is erected into an Archdiocese, to be called the Vancouver Archdiocese. * For the future memory of this event. — From the sublime chair of the Prince of the Apostles, We, though not deserving of this divine placement, turn the eyes of Our mind with diligent study to all parts of the Catholic world, and We strive, with Apostolic authority and willing purpose, to accomplish those things that may better promote the administration of sacred affairs, and that may lead to the good, prosperity, and eternal salvation of the Catholic name. Indeed, since the Neo-Westminster diocese in British Columbia, of the dominion of Canada, in the ecclesiastical province of Victoria on the island of Vancouver, has happily grown with new increases, and since, with the number of Catholics, the ease of transportation, and other aspects, it surpasses the territories of other dioceses in the same ecclesiastical province, it has seemed opportune to, in the present vacancy of the metropolitan see of Victoria, arrange this ecclesiastical province in a new order; We, having carefully considered all the circumstances with Our Venerable Brothers, Our Most Reverend Cardinals, prefects of the Congregation for the Propagation of the Faith, and with the advice of these Brothers, have decided upon the following:

[*Latin ed. p. 199*]

The Acts of Pope Pius X, number 199, we have deemed it necessary to decree. Namely, all and each of those to whom these letters are addressed, from any excommunications and interdicts, and from all other ecclesiastical sentences, censures, and penalties, if any they may have incurred, shall be absolved, and shall be considered absolved, solely for this purpose; and by our own authority and with full knowledge and mature deliberation, and by the fullness of the Apostolic power, by the force of the present document, we elevate the aforementioned diocese of Neo-Westminster to the dignity of a metropolitan see, and we decree the transfer of its seat from the city of Neo-Westminster to the city of Vancouver, from which it shall henceforth be called the Archdiocese of Vancouver. Furthermore, by the same authority, and by these presents, we likewise will and command

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that the existing Archdiocese of Victoria, on the island of Vancouver, which is now vacant, shall henceforth be considered as a suffragan diocese of the aforementioned metropolitan see of Vancouver, thus established by us, together with the Apostolic Prefecture of Yukon, with each retaining its current territorial extent. We declare these presents to be firm, valid, and effective, and to have and obtain their full and complete effect, and that those to whom they apply and may apply shall fully support them in all things; and that, accordingly, the foregoing shall be judged and determined by any ordinary or delegated judge; and that it shall be void and null, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene it. Notwithstanding our and the Apostolic Chancery's rule regarding the law not to be repealed, and other Apostolic Constitutions and ordinances, and other matters worthy of special and individual mention and derogation, to the contrary. Given at Rome, at St. Peter's, under the Fisherman's ring, on the nineteenth day of September, in the year 1908, in the sixth year of our pontificate. L. ££i S. R. CARD. MERRY DEL VAL III. A NEW APOSTOLIC VICARIATE IS ESTABLISHED, TO BE CALLED "OF TEMISKAMINGUE." PIUS PP. X. For the sake of posterity. Following in the footsteps of our predecessors, the Roman Pontiffs, we, by our Apostolic authority, divide dioceses that are too extensive, since weighty reasons seem to suggest it, so that, with an increased number of pastors, the safety and well-being of the flock may be fostered, and with greater diligence and care. Indeed, since the diocese of Pembroke, in the ecclesiastical province of Octavia in Canada, extends over a very large territory, so that, especially in the northern part, new parishes must be established...

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis. - Official Commentary. These are supports for the Catholic faith, by which the needs of recent immigrant colonies are provided for; After having received counsel from Our Venerable Brothers, the Cardinals of the Most Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, We have judged it fitting to erect a new Apostolic vicariate in the northern region of the aforementioned Pembroke diocese, separated from it. Therefore, We declare that all and each of those to whom these Letters are addressed, and from whom any excommunication and interdict, and other ecclesiastical sentences, censures, and penalties, if any they may have incurred, are hereby remitted and absolved, for this very purpose alone, and by Our own authority and with full knowledge and mature deliberation, We separate from the aforementioned Pembroke diocese the territory defined by the following limits: To the north, by the sea called Hudson Bay, from the eastern limit of the Keewatin district to the Henriette Promontory, and then by a line that, drawn from said promontory and passing through James Bay, extends to the shore of the river called Great Whale; then along this very river to the extreme eastern

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shore of Lake Apiokumish. To the east, by the meridian arc of 72°, which descends from said point to the Height of Lands, from which the northern part of the Quebecensis province is limited. To the south, the territory to be separated from the Pembroke diocese shall be defined by this very Height of Lands, which extends westward to the western limit of the county of Ghicoutimi, and then declining southward; afterwards, by this western limit of the county of Ghicoutimi, and then by the western limit of the county of Quebec, until the circle of latitude is reached, which, trending westward, passes through the northern extremity of the county of Ottawa; then, along this circle of latitude to said extremity, and then by the line that separates the county of Ottawa from the county of Pontive, to the circle of latitude 47°; then, along the same circle of latitude westward, to the limits that separate the Pembroke diocese from the diocese of Saint Mary of Orme; then, northward, along the same line of division between the two aforementioned dioceses to the Height of Lands, which separates the courses of water flowing into James Bay from the waters flowing into the great lakes situated between the province of Ontario and the United States; then, westward, along the same Height of Lands to the northern shore of Lake Nipigon, and then by a circle parallel to this latitude to the eastern limit of the Keewatin district. To the west, the territory itself is defined by the meridian arc that limits the Keewatin district to the east, to Hudson Bay. This territory, which, with these limits, We separate from the Pembroke diocese, We erect by the same authority into a new and distinct Apostolic vicariate.

[*Latin ed. p. 201*]

The acts of Pope Pius X, concerning the designation of Temiskamingue, and its assignment to the ecclesiastical province of Octavia. We decree that these present letters shall be firm, valid, and efficacious, and shall have their full and complete effect, and shall fully suffice for those to whom they pertain, and may pertain, in all things and through all things, and that in the aforementioned matters, any judge, ordinary or delegate, shall judge and decide, and that they shall be declared void and null if, by anyone, knowingly or unknowingly, through any authority, anything should happen contrary to these. Notwithstanding Our regulations and those of the Apostolic Chancery concerning matters of law, and other Apostolic Constitutions and ordinances, and other matters worthy of special and individual mention and derogation, to the contrary. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of September, in the year 1908, in the sixth year of Our pontificate. L. S. R. CARD. MERRY DEL VAL iv.

THE DIOCESE OF ROCKFORD IN THE UNITED STATES OF AMERICA IS FOUNDED.

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PIUS PP. X.

For the sake of posterity.

That those things which are better for the administration of sacred affairs, and for the promotion of the Catholic name, and for the care of the eternal salvation of the faithful, may occur well, prosperously, and happily, We are reminded by the supreme office of the Apostleship, which We hold on earth, although undeservedly, by divine appointment.

Indeed, the Most Reverend Brother James E. Quigley, Archbishop of Chicago in the United States of America, has earnestly urged Us to erect a new diocese in the ecclesiastical province of Chicago, for the increase of religion and for the greater spiritual good of the Christian people, through the division of his excessively extensive archdiocese, and the Most Reverend Provincial Brothers have unanimously agreed to this petition; We, having considered this proposed division and the erection of this new diocese with Our Most Reverend Brothers, the Most Holy Cardinal Prefects of the Congregation for the Propagation of the Faith, having considered all circumstances, and also having attended to the vote of the Most Reverend Brother Diomedes Falconio, Apostolic Delegate in the aforementioned region, We have considered it pleasing to grant these requests.

Therefore, We absolve all and each of those to whom these letters are favorable, from any excommunications and interdicts, and from all other ecclesiastical sentences, censures, and penalties, if they have incurred any, for this very reason, by Our own motion and with full knowledge and deliberation.

[*Latin ed. p. 202*]

Acts of the Apostolic See. — Official Commentary. With deliberation concerning the fullness of Apostolic power, by the present decree, we separate from the archdiocese of Chicago the following twelve counties, namely: McHenry, Kane, Kendall, Boone, De Kalb, Lee, Whiteside, Ogle, Carroll, Winnebago, Jo Daviess, and Stephenson, and from these we erect a new diocese with an episcopal residence in the city called Rockford, from which it will take its name, Rockfordiensis, and with a cathedral for its episcopal seat, to be determined at the discretion of the Bishop. We decree that these present letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and shall fully suffice and be sufficient for those to whom they pertain, and may pertain, in all things and through all things. And so, in the premises, they ought to be judged and defined by any ordinary and delegated judges, and shall be void and null if, by anyone, knowingly or unknowingly, through any authority, anything should happen contrary to these things. Notwithstanding Our own and the regulations of the Apostolic Chancery concerning matters of law, and other Apostolic Constitutions and ordinances, and other matters worthy

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of special and individual mention and derogation, to the contrary. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-seventh day of September, in the year 1908, in the sixth year of Our pontificate. L. j$(S. R. CARD. MERRY DEL VAL V. PIA CONGREGATIO MATRITENSIS NOSTRAE DOMINAE "DE LA PALOMA" – A PLENARY INDULGENCE IS GRANTED, TO BE OBTAINED AS OFTEN AS DESIRED. PIUS PP. X. For the perpetual memory of this matter. — It is well known that the pious congregation called "Nuestra Señora de la Paloma," canonically erected in Madrid, excels in size and nobility, no less than in the merit of its works, and in the dignity and piety of its members, compared to others. The patrons of this congregation are our most beloved son, King Alphonsus XIII of Spain, and our most beloved daughter, Queen Maria Victoria, and Queen Mother, as well as our most beloved sons, the Prince of Astorga and the Infant of Spain, and it is presided over by the Infant Maria Theresa. Therefore, graciously receiving the petitions presented to Us by our beloved daughter, the Countess of Sancto Raphael, and by the president of the congregation itself, and with the attentive support of the Most Reverend Apostolic Nuncio in Madrid, we desire that this illustrious congregation be honored with a special sign of the will of the Holy See, with heavenly treasures which the Most High, although undeservedly, has granted to Us.

[*Latin ed. p. 203*]

Acta Pii PP. X. 203: We have benevolently decided to grant a dispensation, and so it is. Therefore, trusting in the mercy of Almighty God and the authority of the Blessed Apostles Peter and Paul, we grant to the Princes of the royal house of Spain, who are, indeed, patrons of the aforementioned congregation, that on a designated day of each year, after having confessed their sins and being refreshed with heavenly food, they may visit the church of Our Lady of Paloma and receive a plenary indulgence from the first vespers until sunset on that same day, to be obtained as many times as they offer prayers before that same temple. Furthermore, we grant that all and each members, both present and future, of the aforementioned association, observing the conditions to be observed as stated above, may, in the church of their own association, on the first day of their entry into the said congregation, and each year on the feast of the Virgin Mary's Assumption into Heaven, namely on the fifteenth day of August, and on the day when the memory of the Sorrowful Virgin is celebrated in the Church, namely on the third Sunday of September, enjoy a similar plenary indulgence. Finally, we grant that the patrons and members of the aforementioned congregation may, in the usual form of the Church, if they so wish, expiate the temporal punishments of their sins through these plenary indulgences. In contradiction to nothing whatsoever. Valid for all times, present, future, and to come. Given in Rome, near St. Peter, under the Fisherman's ring, on the sixteenth day of October, in the sixth year

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of Our pontificate. L. f$ S. R. CARD. MERRY DEL VAL VI. A PLENARY INDULGENCE IS GRANTED TO THOSE WHO RECITE THE PRAYER TO REPEL THE INSURGENTIONS OF HERETICS. PIUS PP. X. For the perpetual memory of this matter. – The Archbishop of Prague reported to Us that the faithful, chosen for a pious association, which is called the "Crusade of Prayers to Repel the Insurgencies of Heretics" (Gebets Kreuzzug), are accustomed to recite a pious prayer, so that our Savior and Redeemer, the living God, Jesus Christ, may confirm Catholics in the faith, defend them from the dangers of perversion, protect those who are walking on the path of perdition, and finally, render the machinations of the impious ineffective and prevent them. We, for whom there is nothing older than upholding the unchanged religion and the heritage of ancestral faith of the Christian people, when the same Cardinal Archbishop earnestly urged Us to grant, with Apostolic benevolence, a plenary indulgence to those who recite the aforementioned pious prayer, observing the conditions to be observed according to law, we have agreed to these requests and will grant heavenly...

[*Latin ed. p. 204*]

The acts of the Apostolic See, – Official Commentary. We have judged it most fitting and with good will to grant, for the benefit of the churches, to whom the Most High has entrusted this dispensation, the power to grant indulgences. Therefore, confident in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, we decree that all and each of the faithful, now and in the future, who devoutly recite the aforementioned prayer within the territory of the Holy Cross, and who, truly penitent and having confessed their sins, receive Holy Communion, may, in Latin or German, or in any other language, provided the translation be faithful, recite the prayer according to the model prepared in Latin and German, which begins in Latin with the words "O Jesus, Savior and Redeemer of mine," and in German with the words "O Jesus, mein Heiland und Erlöser;" and which concludes in Latin with the words "in unity of the Holy Spirit, for all ages of ages – Amen," and in German with the words "of the Holy Spirit, from eternity to eternity – Amen;" and that this model be preserved in the archives of Our Secretariat of Briefs, and that on any day of the year, publicly or privately, they may recite this prayer devoutly, and that in any public church they may offer devout prayers to God, also for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, and that on that day, observing the laws that must be observed, they may receive, and we mercifully grant and bestow, the plenary remission and forgiveness of all their sins, which they may also apply for the benefit of the souls of the Christian faithful who, united with God in charity, have departed from this life. Notwithstanding any contrary provisions. These

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present decrees are valid for all times, present, future, and to come. We decree that an authentic copy of these present letters be transmitted to the Secretariat of Indulgences, otherwise these present decrees are null; and that, likewise, the same faith be given to copies of these present letters, even if printed, as to the present letters themselves, if they were exhibited or shown, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 31st day of October, in the year 1908, in the sixth year of Our pontificate. L.)JjS. R. CARD. MERRY DEL VAL

« O Jesus, mein Heiland und Erlöser, Sohn des lebendigen Gottes, « sieh, wir liegen vor Dir auf unseren Knieen und bitten Dir ab und wollen « genugtun für alle Lästerungen Deines heiligen Namens, alle Unbilden, « welche Dir im heiligsten Sakramente zugefügt werden; für alle Veruneh« rungen Deiner unbefleckten jungfräulichen Mutter; für alle Verleumdungen « und Schmähungen Deiner Braut,der heiligen,römisch-katholischen Kirche.

[*Latin ed. p. 205*]

Acts of Pope Pius X, 205: "O Jesus, who said: 'Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.' (John 14:13), we ask and beseech for our brothers who are in danger of sin; preserve them from the temptations to fall away from the true faith; save those who are already standing on the edge of the abyss; give to all light and knowledge of the truth, courage and strength to fight against evil, perseverance in faith, and active love! For these things we ask, O most merciful Jesus, in Your name, before God the Father, with whom You live and reign in unity of the Holy Spirit, forever and ever. Amen."

LETTERS I. TO AMBROSIUM, ARCHBISHOP TITULAR OF PALMIRE, APOSTOLIC LEGATE AMONG THE BISHOPS OF THE PHILIPPINE ISLANDS. Venerable Brother, greetings and the Apostolic blessing.

We have received with great pleasure the acts and decrees of the first council of Manila, which, under your presidency, along with the Archbishop of this see, the suffragan bishops, and the clergy, were happily concluded last year, beginning with the sacred rites celebrated by the Virgin, who from the beginning has been ignorant of all evil. While these matters are being properly examined by learned judges, we did not wish to delay the expression of our grateful sentiments to you and the Venerable Brothers, the Bishops of the Philippine Islands, for the singular zeal with which you undertook to defend the cause of religion, and for the vigilant care with which you...

(Version) "O Jesus, Savior and Redeemer of mine, Son of the living God, behold, we are prostrate before You, and we implore forgiveness for all the offenses against Your holy Name, for all the injuries done to You in the Most

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Holy Sacrament, and also for all the blasphemies against the Immaculate Virgin, Your Mother, and for all the calumnies and offenses against Your Bride, the holy Catholic Church of Rome. O Jesus, who said: 'Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.' (John 14:13), we humbly ask for our brothers who are in danger of sin; protect them against the treacherous accusations of apostates; save those who are already walking on the path of perdition. Illuminate all that they may know the truth, give them courage and strength to resist evil, perseverance in faith, and effective charity. We ask for all these things, most merciful Jesus, in Your name, before God the Father, with whom You live and reign in unity of the Holy Spirit, forever and ever. Amen."

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis. - Official Commentary. You have considered both the common and the specific needs of this Church. For what do not the benefits signify, which, under your guidance and leadership, have been proposed in the synod concerning the principal errors of this age, concerning corrupt readings, concerning impious sects, concerning the preservation of youth surrounded by so many dangers, concerning the training of the clergy, concerning the people being kept in Christian discipline through the ministry of the priesthood? These and other matters discussed in your deliberations are such that they inspire great confidence, that from so much industry and labor, Catholic life in this place will be strengthened with a certain new vigor, and that the Manila Synod will be the beginning of a notable triumph in the Philippine Islands. We earnestly pray to the most benign God that He may continue to protect and grant happy fruits to this vine, to which such suitable hands have been attached. And to confirm and increase your zeal, may the Apostolic blessing be given to you, venerable Brother, and to all your associates in fruitful labor, the Archbishop, the Bishops, and the clergy of this Church of Manila, in the Lord. Given in Rome, at St. Peter's, on the fourth day of the month of November, in the year 1908, in the sixth year of Our Pontificate. PIUS PP. X TO THE DEVOUT MAN, DOCTOR ALBERT KUHN, OF THE ORDER OF ST. BENEDICT. Beloved son, devout man, greetings and the Apostolic blessing. — That the Divine religion of Christ is the soul of the liberal arts, and that the Church itself is the cradle of these arts, having arisen from the very cradles, that is, from the catacombs of the martyrs, although it is evident from so many sacred vestiges, statues, paintings, reliefs, and other treasures of Christian antiquity; nevertheless, it does not seem superfluous to set forth these monuments more fully and to bring them to light at this time, when a certain unthinking wisdom separates the Catholic Church from all kinds of humanity and worship as if it were alien. Therefore, it is beneficial, beloved son, that your plan has been to adorn a work in which

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the history of all the Christian arts is exhibited, embellished with brilliant illustrations, and composed with such care, that those who read those learned pages, setting aside old commentaries, rejecting preconceived opinions, may think rightly and deeply about religion. It is pleasing to Us to learn that the volumes are being prepared, of which the first specimens have already been approved by wise men, by Our Predecessor, Leo XIII, and that the author of the work comes from that family, into which, as into a most noble fortress, the best arts have retreated. Therefore, we wish you well in your undertaking, and we foresee that it will have great fortune, both because of the importance and usefulness of the subject itself, and because of your ingenuity and study.

[*Latin ed. p. 207*]

207 The Acts of Pope Pius X fully attest to this. In the meantime, as a sign of divine favor and a testament to Our paternal benevolence, We impart to you, beloved son, and to the astute publishers, Our Apostolic blessing. Given in Rome, at St. Peter's, on the twentieth day of the month of December, in the sixth year of Our pontificate. PIUS PP. X.

TO THE VENERABLE CELESTINUS MUFF, OF THE ORDER OF ST. BENEDICT.

Beloved son, venerable man, greetings and Our Apostolic blessing.

Those who contribute their talents and learning to the promotion and fostering of piety in the Christian people through excellent writings reap the fruits of the priestly ministry. For, as the Apostle says, "piety is profitable to all things," and surely no other manifestation of human cultivation claims greater praise for itself. Therefore, We have gladly received the books collected by you, the fruits of your long labor and study, of which the very abundance of copies, widely distributed over a period of twelve years, is a testament to their excellence. Continue, beloved son, in this work of merit, and oppose the wisdom drawn from divine sources to the corrupting mire of licentious reading. You will also find greater strength for this endeavor, knowing that, having exercised yourself in such a field, you will always receive great favor from Us. May the light of divine grace accompany your endeavors, and may Our Apostolic blessing, a pledge of heavenly favor and a sign of Our paternal benevolence, be imparted to you, beloved son, in the Lord. Given in Rome, at St. Peter's, on the twenty-first day of the month of December, in the sixth year of Our pontificate. PIUS PP. X.

TO CONRAD, BISHOP OF SPIRES.

Venerable Brother, greetings and Our Apostolic blessing.

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The letters sent by you on the seventeenth day of the past month of December greatly pleased Us, as they demonstrated worthy sentiments of devotion, and a steadfast zeal for Us and for this Apostolic See. And concerning what you mentioned about the pernicious error of modernism, We certainly hope that such blemishes will be completely eradicated. Having observed your obedience and the diligent care with which you have thus far received Our exhortations, especially the most recent one addressed to the entire Catholic clergy, they give Us hope.

[*Latin ed. p. 208*]

Acts of the Apostolic See. - Official Commentary. May those doctrines, so beneficial, find no obstacle among you, and may your faith and constancy serve as an example, exciting those brothers who have strayed to return to the path of righteousness. That this may come to pass, do not cease, Venerable Brother, to pour forth fervent prayers to the Father, under the protection of the Queen of Heaven, Augsburg, who alone has extinguished all heresies throughout the world. And if this new year, which we desire to be propitious to you, should bring forth even this one fruit, it will certainly be counted among the fortunate and blessed. In the meantime, I anticipate graces and other benefits, and as a pledge of Our paternal benevolence, We impart to you, Venerable Brother, the Apostolic blessing, to be bestowed with heartfelt affection in the Lord upon your clergy and faithful people. Given in Rome, at St. Peter's, on the second day of January, in the year 1909, in the sixth year of Our Pontificate. PIUS PP. X.

JOSEPH, PRESBYTER OF THE HOLY ROMAN CHURCH, CARDINAL FRANOIGA-NAVA, ARCHBISHOP OF GATANEA.

Beloved Son, greetings and the Apostolic blessing.

Since you, on the occasion of the Nativity of Our Lord Jesus Christ, expressed to Us in your most affectionate letters all your good wishes, you certainly do not suspect that such a calamity threatens these regions, perhaps as never before. But it has pleased the most holy Arbiter of all things, God; whose judgments are mysteries to be adored in silence: although there is no judgment of His that is not tempered by a wonderful counsel of mercy. We, deeply saddened, as you can easily understand, write again to you, not so much to thank you for the service you have rendered, which we have greatly appreciated, as to pay tribute to your virtues, which are due to you. Know that We greatly approve of your efforts on behalf of the multitude of the poor; for whom you strive with all the industry of charity to alleviate their distress and extreme poverty. We encourage you, for the sake of so many poor children, to continue this very work; and We anticipate divine benefits, which We pray for and promise will be abundant, and with a paternal heart We impart to you, beloved Son, and to your clergy and people, the Apostolic blessing. Given in Rome, at St. Peter's, on the

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tenth day of January, 1909, in the sixth year of Our Pontificate. PIUS PP. X.

[*Latin ed. p. 209*]

Acts of Pope Pius X. TO HENRY OSTER, DIRECTOR of the Pious Society of the Holy Infant Jesus in Aix-la-Chapelle. Beloved son, health and the Apostolic blessing. — We have gladly received the annals of the Pious Society of the Holy Infant Jesus which you presented to Us, and from your letters We learned with joy that this excellent work of Christian charity is increasing daily among the people. How much this kind of piety has been pleasing to Our predecessors and to Ourselves, it is scarcely necessary to say. For it is a work not only most fitting for human nature, but also most pleasing to Him who said: "Suffer the little children to come unto Me." Therefore, because it is for the sake of innocent children, and because it repels the calamity that threatens them, it restrains the tears of the Church, which often laments her children sought by new Herods, either for the present or for eternal ruin. May the most benign God grant that this valiant band, which derives its name and strength from the infancy of our Savior Christ, may increase in number and virtue, and may also move the hearts of many to give their names to this salutary association; while We, as a witness of the grace and of Our paternal benevolence, impart to you, beloved son, and to all your collaborators, the Apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the eighteenth day of the month of January, in the sixth year of Our pontificate. PIUS PP. X. TO F. GALON, PRESIDENT of the Association of St. Vincent de Paul in Paris. Beloved son, health and the Apostolic blessing. — The Association of St. Vincent de Paul, which, having its roots in Christ, manifests itself not in word or tongue but in deed and truth, always presents a splendid example, and thus always draws Our admiration and attention. From this, you will easily understand how much We were comforted by the letters in which you recounted the latest developments of that same society, so numerous and so great that there is no doubt that the most merciful God has aided your endeavors with a special grace. It is certainly a great sign of divine mercy that this institution is expanding, not only among other peoples, but also in that region,

[*Latin ed. p. 210*]

Acts of the Apostolic See. - Official Commentary. From which such a scandalous eruption against the name of Christian has arisen. Continue to exert all your efforts in the lessening of numbers, and may the salvation of souls be your aim, along with the preservation of this present life. In the abundant fruits which you receive through pious labor, there is already a sufficient reward established; and your industry scarcely needs the encouragement of Our exhortation. Nevertheless, if anything can add to Our commendation, you have it in abundance. Meanwhile, receiving with grateful hearts the demonstrations of love and devotion with which

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you have celebrated the fiftieth anniversary of Our priesthood, we eagerly welcome your arrival in this City, all the more so as you embody a greater likeness to the charity of Christ. Finally, imploring the abundance of divine graces for you, we desire that this Apostolic blessing may be bestowed upon you, which We impart to you, beloved son, to the distinguished men who are your counselors in the management of the Vincentian Association, and to all your companions, earnestly in the Lord. Given in Rome, at St. Peter's, on the nineteenth day of the month of January, in the year 1909, in the sixth year of Our Pontificate. PIUS PP. X. On January 14, 1909. Our Most Holy Lord, Pope Pius X, by divine providence, granted, after having heard the Reverend Father, Assistant of the Holy Office, that the faithful of both sexes, who, for the sake of pursuing perfection, or for the sake of an institution or education, or even for reasons of health, live in common in houses belonging to the Church or in public chapels, and all those who reside there to minister to them, may, whenever a visit to a church in general, that is to say, not specifically designated, or to an unspecified public oratory, is prescribed for obtaining indulgences, visit their own house chapel, in which they can fulfill the obligation of hearing the Holy Office, provided that they duly perform all the other prescribed works. This applies permanently, notwithstanding anything to the contrary. L. © S. Aloisius Can. Giarnbene, Substitute for Indulgences.

[*Latin ed. p. 211*]

Sacred Congregational Congregation. SACRED CONGREGATIONAL CONGREGATION I. LETTERS TO ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS. Most Reverend Lords, It frequently happens that Ordinaries have something to present to or to discuss with the Holy See, which, either by reason of office, or by the force of some ecclesiastical law, or for reasons of prudence, must be kept secret. When such matters arise, it is incumbent upon the Ordinaries to commit them to writing with due diligence, even if they wish to transmit them or have them transmitted by their agents or procurators. Although there is no reason to doubt the fidelity and prudence of that person in whom the Bishop places his trust, and who has been approved by the Holy See, nevertheless, that law must be observed which prohibits more than the necessary number of people from being made privy to secrets. Furthermore, it is strongly recommended to the Ordinaries that they take into account the character of those who have hitherto acted honorably and with benefit to their clients in this type of office when selecting procurators or agents, and, unless something serious prevents it, they should prefer such individuals to others. For it is just, and in accordance with the wishes of the Apostolic See, that granted freedoms should not yield to the detriment of deserving men who have hitherto devoted their efforts to the service of the Church. Having communicated these matters to you, I earnestly pray the Lord to

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grant you all good things. Rome, on the 25th of November, 1908. C. Card. DE LAI, Secretary. S. Scipio Tecchi, Assistant. II. ROMAN CONCERNING THE REMISSION OF CAUSES FROM THE SACRED CONGREGATIONS TO THE HOLY ROMAN ROTA. On the 28th of January, 1909. Several questions or causes, which the parties requested to be defined according to judicial procedure, were remitted to the Holy Rota by one of the Sacred Congregations, and which nevertheless lacked...

SYNPOSIS OF THE DISCUSSION. —

[*Latin ed. p. 212*]

212. Regarding cases of the first degree, and also concerning the canonical process itself, at least for some of them, the Dean of the Sacred Roman Rota requested from this Holy Congregation whether it was permissible for him to receive these cases and to render a judgment on them, even in the first degree, without a commission. The reason for the doubt was that, since the Sacred Roman Rota is a court of appeal, it cannot validly judge in the first instance unless the Supreme Pontiff himself assigns it that authority. Therefore, in the proper law of the Sacred Roman Rota, in canon 14, § 1, it is stated: "The Sacred Roman Rota judges in the first instance cases which, either of its own motion or at the request of the parties, the Roman Pontiff has referred to its tribunal and entrusted to the Sacred Roman Rota; and it also judges these cases, if necessary, and unless otherwise stipulated, with the rescript of the commission, also in the second and third instances, through the subsequent terms." Therefore, the Dean of the Sacred Roman Rota was requesting that these cases not simply be transferred to the Sacred Roman Rota, but with a rescript from the commission issued by the Supreme Pontiff: "For it seems that the rescript of the commission, even if it comes through the competent Congregations, must be furnished with the good pleasure and express approval of the Supreme Pontiff." Regarding this doubt, after hearing those who had an interest, before the matter was to be resolved before the Eminent Fathers, the opinion of Father Oietti, S.J., a man expert in canon law, was requested. After considering several premises, and considering that the Sacred Congregations not only can, but indeed must refer cases to the Sacred Roman Rota that are to be handled in a judicial manner, and those cases which the Constitution *Sapienti consilio*, with its wise counsel and attached norms, assigns to this tribunal, he observed that this must be understood regarding cases that have already been processed and have reached a formal judgment. And with this understanding, he observed: "There are cases which can and should be referred to the Sacred Roman Rota by the Sacred Congregations in such a way that no approval of the Roman Pontiff is necessary, nor a rescript from the commission. And there are cases for which it is necessary to have a rescript from the commission issued by the Roman Pontiff himself, or in

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his name, and a simple rescript issued by a Congregation is not sufficient." And finally, he concluded: "Furthermore, in the special norms, chapter 1, number 3, there are statements which, if I am not mistaken, establish the most general rule regarding the referral of cases from the Sacred Congregations to the Sacred Roman Rota. It is stated: 'In expostulations to the Holy See, if a petition has been presented to the Sacred Roman Rota, the Dean, with two Primatial Auditors, will, if the matter concerns the nature of the question, determine whether it is to be handled through administrative and disciplinary means, or through the exercise of supreme jurisdiction. In the first case, the judgment of the question is reserved to the Congregation to which it pertains, according to the norm of the Constitution *Sapienti consilio*. In the second case:';"

[*Latin ed. p. 213*]

The Sacred Consistorial Congregation. "Let it be decreed that the matter be referred to the proper judges and their tribunals, in accordance with the norms of 'common law,' always with the proper procedure of the Apostolic Signature."

"From this provision of the law, it is clearly evident what the Sacred Congregations must do, if at any time a particular case is judged by a congregation to require judicial proceedings. Namely, it must define the matter and refer it to the proper judges and their tribunals.

"But who are these judges, and what are these tribunals, whether according to the most recent laws or according to the older law still in force? Furthermore, according to the current law, the judge of first instance is the Ordinary of the place, the second instance is the Metropolitan, and the third instance is the Roman Rota. To these judges, to these tribunals, the case must be referred by the Sacred Congregation. When, however, the tribunal for the second instance for cases that have been judged in the tribunal of the Eminence, the Vicar of the Urban Prefecture, is the Sacred Rota, then those cases must be referred to it. Indeed, when the Sacred Rota must judge cases in which an appeal has been made to the Holy See, in whatever instance they are found, the Congregation shall refer all of these equally to the Sacred Rota.

"However, the Sacred Rota is not a competent tribunal in the first instance, unless for those cases which, either on its own initiative or at the request of the parties, the Roman Pontiff has called to its tribunal and entrusted to the Sacred Rota; the Sacred Congregation must not refer to the Sacred Rota cases which the parties wish to be judged by the Holy See itself in the first instance, unless it has been done with the explicit word of the Holy See, and a decree of commission will be issued by its special authority.

"If, however, any case, which is still pending, were to be referred to the Sacred Congregation, without an explicit petition being added that, bypassing the lower tribunals, it should be immediately considered in the Roman

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Curia; it seems to me, with prudent judgment, that it is up to the discretion of the Sacred Congregation to determine whether, from the circumstances and from the very presentation of the case to the Sacred Congregation, an implicit petition of this kind should be considered to be present, even if it is not explicitly stated; in which case, with the authority granted to it by the Holy See, the Sacred Congregation may refer it to the Sacred Rota."

"After considering these and other matters, the Eminences, in the general congregation on January 28, 1909, regarding the question of whether cases, which lack a formal judgment of at least the first degree and are presented to the Sacred Congregations, can be referred by their own right from the Sacred Congregations to the Sacred Rota, or rather, whether this is permitted only by a decree of commission from the Holy See; they judged that: 'Except for cases of dispensation concerning a valid marriage, which the Sacred Congregation for the Sacraments can, by its own right, refer to the Sacred Rota, in order to examine the matter of consummation, the answer is negative to the first part; affirmed to the second part.'"

[*Latin ed. p. 214*]

Acts of the Apostolic See. - Official Commentary. Concerning the second point, it is to be noted that, as stated in the commission's decree, the norms by which the process is to be conducted are established. Regarding this matter, a report was presented to His Holiness on the 29th of the same month by the Cardinal Secretary of the Sacred Congregation of the Consistory; His Holiness approved and ratified the resolution of the Fathers. L. J. S. Charles Perosi, Substitute.

SACRED CONGREGATION FOR THE SACRAMENTS VENETIAN AND OTHERS. The following question was proposed to the Sacred Congregation for the Discipline of the Sacraments: Whether, according to the wording of the formulas of the Sacred Congregation for the Discipline of the Sacraments, in granting dispensations from matrimonial impediments for dishonorable reasons, the Ordinary should tacitly be granted the faculty of declaring the offspring legitimate before the execution of the dispensation and the celebration of the marriage.

The same Sacred Congregation, after mature deliberation, judged it fitting to respond: Negatively, but it is required that the legitimization of the offspring be requested from the Ordinary and that it be granted in a decree.

Given at Rome, from the offices of the same Sacred Congregation, on the 29th of January, 1909.

D. CARD. FERRATA, Prefect.

L. © S. Ph. Giustini, Secretary.

[*Latin ed. p. 215*]

S- Congregation of the Council. 215 S. CONGREGATION OF THE COUNCIL L CLAVAREN. PENSION. On December 12, 1908. STATEMENT

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OF FACTS. - By a papal rescript dated September 25, 1906, the Bishop of Clavarensi was granted the faculty to accept the resignation of the priest Frederick Sanguinet from the parish of St. Bartholomew in the locality of Gassego, with the reservation of a pension of 300 livres. Consequently, the aforementioned Sanguinet relinquished the parish, which was then obtained by the priest Stephen of Parma, who, before entering into possession of the benefice, acknowledged the burden of the imposed pension. However, the aforementioned Parma, having scarcely received any income from the benefice, began to complain about the imposed and accepted pension, alleging that the benefice was insufficient to sustain such a burden, and requesting that he be relieved from the same pension. Upon this matter being brought to light, a heated dispute arose, and various arguments were presented on both sides, particularly concerning the greater or lesser amount of the income from the benefice. The Bishop was also requested to attempt to bring the parties to a reconciliation; but, this effort proving fruitless, the aforementioned Prelate maintained his position, seeking that the canon be declared extinguished, either due to a newly discovered defect or due to prescription, or at least that it be reduced in proportion. Considering these circumstances, and the question of whether and in what amount the pension should be sustained in favor of the priest Frederick Sanguinet on the parochial benefice of the locality of Cassego; the Most Holy Fathers of the Congregation of the Council, in a general meeting on December 12, 1908, decided to respond as follows: It is pleasing that an agreement be reached, so that the entire pension be reduced to 150 livres. S. Julius Grazioli, Under-Secretary. IL PAPIEN. VIGLEVANEN. REDUCTION OF THE BURDEN. On December 12, 1908. STATEMENT OF FACTS. - The Bishop of Papiensis, in order to provide for the endowment of a college of musicians in his cathedral church, in the year 1580, attached to it a simple clerical benefice, commonly known as the chiericato of St. Martin, and in the par-

[*Latin ed. p. 216*]

216 Acts of the Apostolic See / Official Commentary. In the place called Ottobiano, in the territory of Lomellina, a benefice was established, but with the condition that a certain portion of the revenues of said benefice be deducted and given to the chaplain as a stipend for celebrating Mass each day on the feast days in the parish church of the aforementioned town. Initially, this stipend or payment was established at 120 Milanese coins, but over time, it was sometimes increased, and sometimes even completely abolished, as it is said occurred at the end of the 18th century and the beginning of the 19th century, when, due to very heavy taxes that were then imposed, all the revenues of the clergy of St. Martin ceased to exist for the benefit of the musicians of Pavia. In more recent times, from the year 1858, the chaplain of the town of Ottobiano received 250 Milanese coins

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for the stipend for the Masses, which, until the confiscation of ecclesiastical property in the year 1866 by the subversive laws, were paid from the aforementioned properties, which constituted the patrimony of the clergy of St. Martin; afterwards, the procurator of the college of musicians paid them from the revenues received from the government on movable property that was assigned to the aforementioned chaplaincy by the State. It should be known that in the confiscation of the properties belonging to the clergy of St. Martin, said properties were in a certain way separated, and a portion of them was assigned to the chaplaincy's endowment, while the remainder was assigned to the college of musicians. Therefore, until the most recent law, by which, two years ago, the revenues paid by the state were further reduced and reduced to one-tenth, the chaplain of the town of Ottobiano suffered no detriment, since the musicians of Pavia paid the taxes with which the same payment, as well as all other revenues from movable property, was burdened. However, with the promulgation of the aforementioned law, the syndic or procurator of the college of musicians refused to provide the chaplain with the same sum as before, but only 187.50 Milanese coins until the year 1912, and then 175, which is the amount that is currently received from the properties that, on the occasion of the confiscation of ecclesiastical property, were constituted as part of the chaplaincy's endowment. However, when the parish priest of Ottobiano and the Prelate of Vigevano, within whose diocese the aforementioned town is located, objected, the Archbishop of Pavia submitted the matter for judgment to His Grace. After hearing those with an interest, it was proposed at a general meeting on December 12, 1908, to resolve the following question: whether the recent reduction in public revenues should be tolerated by the chaplain of the chaplaincy of the town of Ottobiano; and the Most Reverend Fathers of the Congregation of the Council responded: It is pleasing to us that there be agreement, so that the loss resulting from the reduction in public revenues be borne equally by both parties. Julius Grazioli, Under-Secretary. L. ^ S. 3 75

[*Latin ed. p. 217*]

Sacred Congregation of Rites.

The Superiors General of the Congregation of Camaldolese Hermits of Monte Corona humbly present to the Sacred Congregation of Rites the following matters for appropriate declaration, namely: In the decree of the Congregation of Camaldolese Hermits of Monte Corona, dated February 1, 1907, the following question was proposed: "Is it permissible for a cleric who is a thurifer to kneel when presenting the thurible to the celebrant, at least when the celebrant is a Prelate, and especially a General Superior?" And the Sacred Congregation of Rites responded: "Affirmatively, if it concerns only Provincial and General Prelates who celebrate in churches subject to them, and who are exempt from the jurisdiction of the local Or-

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dinary; unless the Mass or Office or function is celebrated before the Most Holy." Now, since the Camaldolese Hermits of the Congregation of Monte Corona do not have properly called Provincials, but only Priors, adorned with similar rights and privileges, the question arises as to whether such Priors are included under the name of Provincial Prelates in the aforementioned decree. Furthermore, the Sacred Congregation of Rites, after hearing the opinion of the Liturgical Commission, and after careful consideration of all matters, decided that the proposed question should be answered: "Affirmatively." And thus it was written, on January 22, 1909.

S. L. CARD. CRETONI, Prefect.

D. Panici, Archbishop of Laodicea, Secretary.

II. OF THE HOLY ORDER OF SAINT BENEDICT.

The nuns of the Order of Saint Benedict at Princethorpe, in the diocese of Birmingham in England, by virtue of a privilege formerly granted to them, are accustomed to recite the Office of the Blessed Virgin Mary, as in the Common of Saints, on all Sundays, unless otherwise prevented, under the rite of a semi-double. However, at certain times, namely:

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis. - Official Commentary. From the beginning of Advent until the Nativity of the Lord, from the Nativity of the Lord until the Purification, and from Easter until Pentecost, the Gospel reading of the Office does not at all agree with the Gospel reading of the Mass of the Blessed Virgin Mary assigned for those same times. In fact, the Office, from the beginning of Advent until the Nativity of the Lord, and from the Nativity of the Lord until the Purification, has not yet been recited up to this point, and more frequently occurs during the Paschal season. Therefore, in order that the Office of the Mass may agree during this Paschal season, the aforementioned nuns read the Gospel along with the Homily of St. Augustine, as is done on the feast of the Seven Sorrows of the Blessed Virgin (on the sixth feria after the Sunday of the Passion) and the Responsorials of the Common of the Blessed Virgin. Having some doubt about this manner of proceeding, these nuns humbly requested that the Sacred Congregation of Rites deign to resolve the following questions: I. Whether, in the weekly recitation of the Office of the Blessed Virgin, the Gospel reading should always be read along with the Homily of the Common. II. If not, what Gospels, Homilies, and Responsorials should be read at those various times, namely: a) from the beginning of Advent until the Nativity of the Lord; b) from the Nativity of the Lord until the Purification; c) from Easter until Pentecost. Furthermore, the Sacred Congregation of Rites, after careful consideration of the report of the undersigned Secretary, and with the fervent desire of the Liturgical Commission, decided that the following

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should be answered: "To I. It will be provided. To II. The Responsorials should always be as in the feasts of the Blessed Virgin Mary throughout the year, along with the Gospels and Homilies: a) from the fourth feria of the Four Seasons of Advent; b) from the day after the Octave of the Nativity of the Lord, 'Behold, the shepherds' (December 30th); and c) from the first feast of the Seven Sorrows of the Blessed Virgin." And thus it was written, on January 22, 1909. S. CARD. CRETONI, Prefect. - D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 219*]

Secretariat of State. 219. SECRETARIAT OF STATE – LETTERS. I. TO MR. JOSEPH TONIOLO, PRESIDENT OF THE "POPULAR UNION" IN ITALIA.

Most Illustrious Sir,

It has been my agreeable duty to transmit to the Holy Father the statutes of the Union of Catholic Women of ITALIA, compiled by Your Excellency and sent to me by you for submission to His Sovereign Approval. I am pleased to inform you that the August Pope has taken note of them with pleasure, and has noted with paternal satisfaction the high principles of religion and Christian civilization that constitute its soul and life: a soul and life wisely translated by Your Excellency into the individual articles of the well-elaborated statutes, which, with harmonious energy, as a part contributing to the whole, unites with the vast program of the "Popular Union"; which, while with this new organism it opens new horizons to extend its action, also associates itself with a powerful coefficient of social and Christian regeneration.

His Holiness trusts that, through the diligent cooperation of the individual local groups with their respective committees, and of these with the central committee, accompanied by a docile and constant dependence of all on ecclesiastical authority, and aided by the help of divine grace, it will be possible to maintain religious principles among Catholic women, and to awaken within families and society an enduring apostolate, as much in conformity with the providential "mission of woman," as it is lively and fruitful.

Finally, the Holy Father, while commending this new institution to the zealous efforts of the Bishops, to whom He entrusts its vigilant protection, and who will easily understand its importance and necessity, is grateful to Your Excellency, who so laudably wished to cooperate in bringing it to life by outlining a set of enlightened and practical norms, and He heartily blesses it, and together with it, He heartily blesses all those who, with their adherence and their effective cooperation, will wish to promote its rapid spread and ever-increasing growth, from which the August Pope expects abundant fruits, for the glory of God and for the Christian education of women, to which the need to provide is felt today more than ever.

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I take this opportunity to reaffirm my sentiments of distinct esteem.

Rome, 27 December 1908.

Sincerely, for your service,

Your Excellency's Servant,

Tilma R. CARD. MERRY DEL VAL.

[*Latin ed. p. 220*]

Acta Apostolicae. Sexta dies, -, Commentarium Officiale. : y ; II. : Ad Reverendissimum Dominum Ioannem B. Martin et P. Ludovicum Petit, Continuatores Collectionis Conciliorum Omnium Catholicae Ecclesiae.

Domini mei, cum animo laeto et libenti, complero officium, plenum honoris, quod Beatissimus Pater Pius PP. X mihi dedit, scilicet gratias quam maximas vobis persolvendi pro tribus volumina nitidisque, ad eandem Sanctitatem Suam missis, quibus novam collectionem adgressi estis, quae "Collectio Amplissima Conciliorum Omnium Catholicae Ecclesiae" inscribitur, quamque praeclarissimi viri Huberti Welter editoris parisiensis sumptu eo consilio vulgastis, ut excellentissimum illud opus quod Dominicus Mansi instituerat, morte autem eius interruptum fuerat, ad exitum adduceretis.

Id etiam libenter vobis significo Augustum Pontificem, volumina illa valde admiratum, eumdemque laudibus ornavisse, tum maximam, qua edita sunt, elegantiam, tum copiam uberrimam et paene dixi sylvam rerum, omni cum diligentia a vobis collectam, non sine multo labore atque sudore, quippe cum innumerabiles investigationes in bibliothecis ac tabulariis ad huiusmodi opera conficienda necessariae omnino videantur.

Quibus rebus omnibus Beatissimus Pater in eam spem perlucidam adactus est, ut tantum opus tantoque iudicio peractum, non solum eruditissimo cuique, sed etiam, immo vero praecipue, universo clero maximopere profuturum sit: idque eo magis quod latinorum textuum ubertati multa documenta Orientis addidistis, quorum summa utilitas facile percipi potest, non solum quod ad scientias, verum etiam quod ad Ecclesiae veterem atque usitatam disciplinam attinet.

Sanctitas igitur sua hisce bene meritis laudibus ut animi sui grati benevolentisque pignus et testimonium adiungere posset, singularem vobis atque editori benedictionem, coelestium munerum auspicem, eamdemque conficiendi tanti operis auxilium, impertita est.

Quod dum vobis liberalissime renuntio, meas ipsius grates quam maximas vobis persolvo pro tribus aliis exemplaribus eiusdem operis, quae ad me perhumaniter misistis, quorum et editionis elegantiam et rerum copiam atque gravitatem, summopere admiratus, omnes vobis laudes tribuo; ac praeterea sensus grati erga vos animi mei libenter exprimo et maximam, qua vos prosequor, existimationem, dum confirmo, sum et permaneo vobis Romae, die 11 Ianuarii 1909.

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Addictissimus R. CARD. MERRY DEL VAL.

[*Latin ed. p. 221*]

Diary of the Roman Curia. 221 DIARY OF THE ROMAN CURIA, SACRED CONGREGATION.

In the name of God.

January 13, 1909. — Monsignor Adamo Borghini, Archpriest Canon and General Vicar of Ferrara, by a papal bull, has been appointed titular Bishop of Carpasia and Auxiliary to His Eminence Cardinal Boschi, Archbishop of Ferrara and Apostolic Administrator of Comacchio.

January 16. — Monsignor Carlo Mola, Bishop emeritus of Foggia, by a conciliar decree, has been appointed provisional Apostolic Administrator of the same diocese. — Monsignor Pietro Lafontaine, Bishop of Cassano, by a conciliar decree, has been appointed provisional Apostolic Administrator of St. Mark and Bisignano.

January 22. — Monsignor Bartolomeo Clemente Combes, Archbishop of Carthage, by a papal bull, has also been appointed Archbishop of Algiers.

January 29. — Monsignor Agostino Dontenwill, Bishop of New Westminster, and now Superior General of the Oblates of the Immaculate Mary, by a papal bull, has been appointed titular Archbishop of Tolemaide of Syria.

SACRED CONGREGATION FOR RELIGIOUS ORDERS.

DECLARATION.

The Sacred Congregation for Religious Orders communicates: "Various inquiries have been addressed to the Holy See regarding an institution existing in Paris under the name of 'Maison Sociale,' which is said to have been founded and directed by a certain Sister Mercedes. "It is formally declared that the Holy See has never had any part in this institution, and much less has it approved it. "From the Secretariat of the aforementioned Sacred Congregation for Religious Orders, January 30, 1909.

[Signature]

FR. G. C. CARD. VIVES, Prefect.

[Signature]

D. L. Janssens, O. S. B., Secretary.

[*Latin ed. p. 222*]

Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION OF RITES, January 12, 1909. — In the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the general congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants who compose it, discussed the matter concerning the solemn beatification of the Venera-

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ble Joan of Arc, called the Maid of Orleans. Then, they discussed the matter concerning two miracles, which are asserted to have been wrought by God through the interness of the Blessed Clement Maria Hofbauer, a professed priest of the Congregation of the Most Holy Redeemer, and which miracles are proposed for the canonization of the same Blessed Confessor. January 24. — In the Sala del Concistoro, in the presence of His Holiness, the decree concerning the miracles in the cause of canonization of the Blessed Clement Maria Hofbauer, of the Congregation of the Most Holy Redeemer, and the decree concerning the matter in the cause of beatification of the Venerable Joan of Arc, were read. Then, His Holiness pronounced the following discourse: "No pleasure can be compared to that which I feel each time that, with the help of the Lord, I can decree the honors of the altar to those of our brothers who, having left the fragrance of their virtues on earth, manifest their power in heaven through the miracles which the Lord is pleased to work through their intercession. And I feel this pleasure on this day with the publication of the decrees which include the Blessed Clement Hofbauer, a priest of the Congregation of the Most Holy Redeemer, among the Saints, and the Maid of Orleans, the Venerable Joan of Arc, among the Blessed, because I have the sweet confidence that both, as pilgrims in the world, worked and fought for the triumph of the faith, so that their prayers may obtain the conversion of society, which, recognizing its grave sins, may repair the manifest unbelief and the public insults offered to God Himself. "The Gospel of this Sunday proposes to our meditation the double miracle wrought by the Divine Redeemer, who, as He descended from the mountain, met a poor leper, who, prostrate on the ground, made this prayer to Him: 'Domine, si vis, potes me mundare.' And Jesus, stretching forth His hand, touched him, and said to him: 'I will; be thou made clean,' and immediately the leprosy departed from him." "And it happened that when Jesus had entered into Capharnaum, a centurion came to Him, commending his case to Him, and saying: 'Lord, my servant lies at home paralyzed, and is tormented with pain.' And Jesus said to him: 'I will come and heal him.' But the centurion, being filled with awe, said: 'Lord, I am not worthy that you should enter under my roof, but only say a word, and my servant shall be healed.' Then Jesus said to the centurion: 'Go your way; as you have believed, so it shall be done to you.' And immediately his servant was healed." "We truly need the powerful intercession of the Saints, because the..."

[*Latin ed. p. 223*]

Diarium Romanae Curiae. May this diseased and paralytic society recognize the evil it commits and turn to God, so that it may be saved from ruin. "Ungrateful for the benefits abundantly bestowed upon it, deaf to the loving invitations of those who would lead it on the path of good, it has reached such a point as to deny God, not only in the graces with

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which He blesses it, but also in the chastisements with which He scourges it: chastisements which are regarded as inevitable phenomena of nature. And so, God is no longer present in assemblies and parliaments, because it is shameful to mention Him; God is no longer present in schools, except to be mocked or blasphemed; God is no longer present in secularized families; God, in short, is no longer present in society, which, having come of age, no longer needs a tutor. And so, youth is educated in the so-called freedom of thought and conscience to atheism; the licentious press leads to massacres and ruin; even the fine arts have become instruments of corruption. Thus, those who faithfully observe the divine laws are mocked, now regarded as remnants of superstition and ignorance; the ministers of God are ridiculed and even hindered in their works of humanity and charity; and finally, the dominant sectarian power persecutes religion even in the nurseries, which were the last places where it remained, in the churches. "Oh, blessed Clement, oh, venerable Joan, pray to God that this miserable leper that is the present society, covered from head to foot with foul and cancerous sores, this paralytic, which in continuous tremors and spasms cannot take a single step on the path of good, may recognize its faults, and may turn to God, who alone can heal it! "May God enter the minds, and illuminate them; may He enter the hearts, and purify them; may He enter the families, the schools, the workshops, and sanctify them. May He enter society, which is rightfully His, and may He enter triumphantly, called by faith and love, recognized and blessed by the vanquished. The vanquished by God are not like slaves, dragged behind the triumphal chariot of earthly conquerors, but are those who are regenerated to freedom, to true freedom of thought in divine faith; to the freedom of conscience in the holy love of God; to the true freedom, which is found only where the Spirit of the Lord is: *ubi Spiritus Domini, ibi libertas*. "Clement, Joan, pray for us."

SECRETARY OF STATE, BY ORDER.

With a letter from the Secretary of State, His Holiness has deigned to appoint:

January 12, 1909.

Consultors of the Holy Congregation of the Index: Mons. Giuseppe Weber, titular Archbishop of Darai; the Reverend Father Giacomo Bund, General Procurator of the Society of the Most Holy Hearts (Picpus); the Reverend Father Giuseppe of Monterotondo, of the Order of the Capuchins; the Reverend Father Serafino Cimini, of the Order of the Friars Minor.

His Eminence, the Most Reverend Cardinal Domenico Ferrata, Protector of the Carmelite Nuns of Marienthal (Alsace).

[*Latin ed. p. 224*]

Acta Apostolicae Sedis. - Official Commentary. January 16th. — His

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Eminence, the Most Reverend Cardinal Vincenzo Vannutelli, Bishop of Palestrina, Protector of the Catholic Circles of Workers in France. January 21st. — The Reverend Monsignor Luigi Maglione, Official of the First Section of the Secretariat of State. January 28th. — His Eminence, the Most Reverend Cardinal Francesco Satolli, Bishop of Frascati, Protector of the Sisters of Saint Joseph of Carondolet in the United States of America. By Apostolic Brief, the Holy Father deigned to appoint Domestic Prelates: January 2nd, 1909. — Monsignor Michele Huber, General Vicar of Ratisbon; — Monsignor Francesco Saverio Haberi, of Ratisbon; — Monsignor Agostino Kuczka, Rector of the Seminary of Bucharest. January 9th. — Monsignor Cesare Cerretti, General Vicar of Frascati. January 11th. — Monsignor Enrico Odelin, General Vicar of Paris; — The Reverend Monsignor Enrico Debout, parish priest of the Sacred Heart in Calais. January 14th. — The Reverend Monsignor Bernardo Sandmeier, parish priest of New-Ulm, diocese of Saint Paul. January 15th. — The Reverend Monsignor Francesco Castellis, Honorary Canon of the metropolitan church of Gorizia; — The Reverend Monsignor Giovanni Filipic, Honorary Canon of the metropolitan church of Gorizia; — The Reverend Monsignor Giuseppe Pauletic, Canon of the metropolitan church of Gorizia; — The Reverend Monsignor Giovanni Lukezic, Canon of the metropolitan church of Gorizia. January 16th. — The Reverend Monsignor Fortunato Dario Morosi, Canon of the metropolitan church of Florence. January 20th. — Monsignor Ladislao Zatuskowski, of the diocese of Warsaw. January 25th. — Monsignor Antonio Villardi, Archpriest and General Vicar of Vicenza; — The Reverend Monsignor Germano Breton, Rector of the University of Toulouse. HONORS The Holiness of Our Holy Father Pius X deigned graciously to bestow the following honors: January 17th, 1909. — The title and insignia of Knight of the Order of Saint Sylvester upon Mr. Gioachino Farina. January 21st. — The Commander's Cross of the Order of Saint Gregory the Great upon Mr. Cavaliere Giovanni Battista Di Pietro, Major of the Honorary Palatine Guard.

[*Latin ed. p. 225*]

Diary of the Roman Curia.

MAGGIOREDOMATO OF HIS HOLINESS

By name: Extraordinary Secret Chamberlains.

January 19, 1909. — Reverend Father Cornelius Charles Prinsen, parish priest of the city of Bois-le-Duc; — Reverend Father Andrew Swisterski, Canon of the metropolitan church of Lviv.

January 25. — Reverend Father Ferdinand Bazzani, Rector of the seminary of Fermo.

Chamberlains of honor in purple vestments.

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January 19, 1909. — Reverend Father Albert John Aukes, Dean of the parish of Le u\\ arden.

January 25. — Reverend Father Richard Lacarra, Archpriest and vicarious of the foreign parish of St. Prancrazio (archdiocese of Brindisi).

Chamberlain of honor outside the city.

January 11, 1909. — Reverend Father Joseph Palomo, a native priest of the Marian Islands.

Chamberlain of honor of the Sword and Mantle, extraordinary.

January 19, 1909. — Mr. John Craigen, of the diocese of Aberdeen.

PONTIFICAL WAITING ROOM

AUDIENCES

The Holy Father received in private audience:

January 11, 1909. — His Eminence, the Most Reverend Cardinal Angelo Di Pietro, Datary of His Holiness, with Monsignor Spolverini, Under-Datary; — Monsignor Prospero Scaccia, Bishop of Tivoli; — Brother James Mayaud, General Procurator of the Carthusians.

January 13. — His Eminence, the Most Reverend Cardinal Serafino Cretoni, Prefect of the Holy Congregation of Rites; — Monsignor Joseph Maria Ignatius Montes de Oca y Obregon, Bishop of San Luis Potosí; — Father Antoninus Luddi, O.P., with two Religious of the same Order and some Visitation nuns.

January 14. — His Eminence, the Most Reverend Cardinal Francesco Segna, Prefect of the Holy Congregation of the Index.

[*Latin ed. p. 226*]

January 14th. — The Most Reverend Monsignor Raffaele Maria Arboleda, Archbishop of Popayan; — The Most Reverend Monsignor Michele Lega, Dean of the Sacred Roman Rota; — The Most Reverend Monsignor Giovanni Costa, Apostolic Protonotary of the first class; — The Reverend Father Gaetano Zocchi, of the Society of Jesus; — His Excellency, the Lord Prince Giustiniani-Bandini, with his family; — The Honorable Count Gritti Morlacchi, commander of the train-hospital of the Most Noble Order of Malta of Milan, recently returned from Bagnara (Calabria), with all the medical personnel, Milanese ladies, nuns, and nurses.

January 15th. — His Eminence, the Most Reverend Cardinal Gaetano de Lai, Secretary of the Sacred Congregation Consistorial; — The Most Reverend Monsignor Giuseppe Weber, titular Archbishop of Dami; — The Most Reverend Monsignor Domenico Mannajoli, Bishop of Montefiascone; — The Reverend Father Leonardo Nenkirchen, O.F.M., General Commissary; — The Reverend Father Augusto Ausini, S.I., Rector of the Pio Latin-American College. — His Excellency, Count Maurizio Wetter, former Pres-

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ident of the Austrian Chamber of Deputies, with His Excellency, Count Ham. Wilczek, and Doctor Charas.

January 16th. — His Eminence, the Most Reverend Cardinal Francesco Satolli, Prefect of the Sacred Congregation of Studies; — The Most Reverend Monsignor Antonio Maria Grasselli, Archbishop and Bishop of Viterbo and Toscanella; — His Excellency, Count de Leiningen.

January 17th. — His Eminence, the Most Reverend Cardinal Domenico Ferrata, Prefect of the Sacred Congregation of the Sacraments; — The Most Reverend Monsignor Lorenzo Chieppa, Bishop of Cariati and Apostolic Administrator of Crotone; — The Most Reverend Monsignor Alessandro Verde, Promoter of the Faith, with Monsignor Di Fava.

January 18th. — The Most Reverend Monsignor Rinaldo Camillo Rousset, Bishop of Bagnorea; — The Most Reverend Monsignor Domenico Jaquet, titular Archbishop of Salamina; — The Most Reverend Monsignor Giacomo Sinibaldi, Rector of the Portuguese College.

January 19th. — His Eminence, the Most Reverend Cardinal Giuseppe Calasanzio Vives y Tuto, Prefect of the Sacred Congregation of Religious Orders; — The Most Reverend Monsignor Mauro Nardi, titular Bishop of Thebes; — The Most Reverend Monsignor Luigi Veccia, Secretary of the Sacred Congregation of Propaganda; — The Reverend Father Pacifico da Seggiano, Minister General of the Capuchin Minor Order; — The governing committee of the Pontifical Academy of the Lynxes, which presented to His Holiness the scientific reports and publications of the Academy for the year just concluded. The volume is dedicated to the same Holiness as a tribute on the occasion of the sacerdotal Jubilee. The members of the aforementioned committee are: Reverend Father Giuseppe Lais, president; Commendatore Giuseppe Olivieri, treasurer; Reverend Father Filippo Bonetti, counselor; Reverend Father Ignazio Galli, counselor; Cavaliere Domenico Colapietro, librarian; Professor Pietro De Sanctis, secretary; Engineer Pietro Alibrandi, vice-secretary.

[*Latin ed. p. 227*]

Diary – of the Roman Curia. January 20th. – Monsignor Giovanni Ronzano, Rector of the College of Propaganda, together with the Knight Camillo Serafini and Mr. Errico Arrigo, members of the pontifical commission sent to the regions affected by the earthquake; – The Reverend Father Ermelindo Costa, S.J., Rector of the Pontifical Leonian College of Anagni; – The Reverend Father Domenico Reuter, Minister General of the Minor Conventuals; – The Reverend Father Luca of the Most Holy Mary, General Procurator of the Discalced Carmelites. January 21st. – His Eminence, the Most Reverend Cardinal Girolamo Maria Gotti, Prefect of the Holy Congregation for the Propagation of the Faith; – Monsignor Giuseppe Michele Federico Bonnet, Bishop of Viviers; – The English College and the Beda College. January 22nd. – His Eminence, the Most

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Reverend Cardinal Vincenzo Vannutelli, Prefect of the Papal Signature of Justice; – His Eminence, the Most Reverend Cardinal Gaetano De Lai, Secretary of the Holy Consistorial Congregation; – Monsignor Roberto Menini, titular Archbishop of Gangra and Apostolic Vicar of Sofia and Philippopolis; – The Reverend Father Ciro Pontecorvi, of the Missionaries of the Precious Blood; – Colonel Count Blumenstihl, with other officers of the dissolved pontifical army, to express gratitude for the chivalric distinctions received. January 23rd. – His Eminence, the Most Reverend Cardinal Pietro Respighi, Vicar of His Holiness; – Monsignor Edoardo Patrizio Alien, Bishop of Mobile (North America); – Monsignor Giuseppe Wilpert, Apostolic Protonotary. January 25th. – His Eminence, Cardinal Angelo di Pietro, Datary of His Holiness; – The Reverend Father Aurelio Palmieri, of the Augustinians; – The Reverend Father Fruttuoso, of the Preachers; – A group of young girls who made their First Communion in the parish of Saint Charles at the Catinari; – Mr. Pio Folchi, President of the Interdiocesan Directorate of Lazio, with Mr. Topini, the secretary for propaganda, the lawyer Luigi Capalti, the legal consultant, and the Reverend Ettore Moresi, the ecclesiastical assistant. Also present at the audience were the Vice-Presidents, Mr. Cav. Croci, Professor Bandiera, Reale, and Milani, along with representatives of the dioceses of Frascati, Albano, Velletri, and Palestrina. Mr. Folchi, when presenting the statutes of the Interdiocesan Directorate to the Holy Father, spoke words of circumstance, to which His Holiness deigned to respond, praising the work and intentions of the Directorate itself.

[*Latin ed. p. 228*]

Acta Apostolicae Sedis. - Official Commentary. VICARIATE OF ROME: SPIRITUAL EXERCISES FOR THE CLERGY OF ROME AND ITS DISTRICT. "●●" "DISPOSITIONS. 1. All secular clergy of Rome shall, at least every three years, make the Holy Spiritual Exercises in one of the three houses mentioned in the letter of the Holy Father dated January 15, 1905, or in others that may subsequently be designated for this purpose. 2. Those who, for special reasons, wish to make them elsewhere, shall obtain permission from this Vicariate and subsequently present a certificate of having completed them. 3. Neither the faculty to celebrate the sacraments nor the faculty to hear sacramental confessions shall be renewed for those priests who have not fulfilled the obligation imposed upon them by the Holy Father during the three-year period. 4. Each priest, in order to be admitted to participate in a group of Spiritual Exercises, shall give his name in due time to the Secretariat of the Vicariate, indicating the place and days he prefers, according to the table that will be published each year. 5. The fee is set at L. 16. Efforts will be made to assist, with some provision, those who find themselves in a recognized inability to pay said fee. TABLE OF GROUPS IN THE FOLLOWING HOUSES: VILLA

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CECCHINI, DELLA MISSIONE, AND THE S.S. GIOVANNI E PAOLO, DURING THE YEAR 1909. January. — 1. From the evening of Sunday, January 17, to the morning of Saturday, January 23. February. — 2. From the evening of Sunday, February 14, to the morning of Saturday, February 20. April. — 3. From the evening of Sunday, April 18, to the morning of Saturday, April 24. May. — 4. From the evening of Sunday, May 9, to the morning of Saturday, May 15. June. — 5. From the evening of Sunday, June 13, to the morning of Saturday, June 19. July. — 6. From the evening of Sunday, July 11, to the morning of Saturday, July 17. August. — 7. From the evening of Sunday, August 15, to the morning of Saturday, August 21. September. — 8. From the evening of Sunday, September 19, to the morning of Saturday, September 25. October. — 9. From the evening of Sunday, October 3, to the morning of Saturday, October 9. November. — 10. From the evening of Sunday, November 7, to the morning of Saturday, November 13. December. — 11. From the evening of Sunday, November 28, to the morning of Saturday, December 4. The Reverend Rectors of the churches shall display the present document in the sacristies throughout the year. From the Secretariat of the Vicariate, January 2, 1909. L.S. - Francesco Can. Faberi, Secretary.

[*Latin ed. p. 229*]

Year I. - Volume I. February 15, 1909. No. 4. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE PIUS X. LETTERS BY WHICH THE CHURCH OF SAINT LAWRENCE IN LUCINA, IN THE CITY, IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA.

PIUS PP. X. For the perpetual memory of this matter.

It is well known that the church of Saint Lawrence in Lucina, distinguished by its antiquity, its structure, and its works of art, rightly and deservedly merits being raised among the most important churches of this venerable City. For this temple is the first titular church after the patriarchal basilicas, and is situated in a noble part of the City, flourishing exceedingly in the frequency of the people and the splendor of divine worship.

Indeed, since, according to the tenor of the apostolic letters, the beginning of which was accepted, which we published on the ninth day before the Kalends of November in the year 1906, the Chapter of Saint Angel in the fish market is to be transferred to it, and it will assume the title of the Chapter of Saint Michael the Archangel at Saint Lawrence in Lucina; and since the canons of that Chapter, with fervent prayers, have implored us that we would deign to adorn this church, so conspicuous with so many and such names, with a special title of honor; having considered these wishes, we have judged it fitting to assent to them, and with a willing heart.

Wherefore, by our own motion, and from certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the force of the present document, we elevate the church of Saint Lawrence in Lucina in

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the City to the dignity of a minor basilica, and we confer upon it all the honors and privileges which, by right, belong to the minor basilicas of this venerable City of ours.

We decree that these present letters shall be firm, valid, and efficacious, and shall have their full and complete effect and obtain their intended purpose, and that they shall fully suffice for those to whom they pertain, both now and in the future, in all things and through all things; and that, accordingly, these matters should be judged and determined by any ordinary or delegated judge. And they shall be declared void and null if anyone, by any authority, knowingly or unknowingly, should attempt to alter them in any way.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis. - Official Commentary. By Our authority and the regulations of the Apostolic Chancery regarding matters of law, without invalidating them, and by other apostolic constitutions and ordinances, and other matters worthy of special and individual mention and derogation, to the contrary of whatever may be. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-seventh day of November, 1907, in the sixth year of Our pontificate. L. E. S. R. CARD. MERRY DEL VAL, Secretary of State. LETTER TO THE COUNT OF AEMILIUS KELLER, OF PARIS. Beloved son, greetings and the apostolic blessing. — Indeed, the expression of gratitude, which you, in the name of both Counties over which you preside, offer to Us, has pleased Us, since the matter concerning the granting of honors to Joan of Arc, the blessed, had been properly examined, with the support of Our authority. We are especially pleased because We understand that in this very matter, Our love for France has been evident to you. For if the patronage and example of the generous virgin are offered to your people by Us today, you know what We intend; namely, that she, as an author and guide, may encourage all the good to defend the religion: and therefore, may they strive to confirm among themselves the concord which alone contains the hope of common salvation. You know that this is most dear to Us: and because We desire that this may come to pass, We pray to God that He may grant you the joyful fruits of your labors. And We do not believe that We can better express Our gratitude to you for the pious prayers which you offered to Us. We impart to you, beloved son, and to your associates, the apostolic blessing, as a pledge of divine favors and a witness of Our paternal benevolence. Given in Rome, at St. Peter's, on the twenty-first day of January, 1909, in the sixth year of Our pontificate. PIUS PP. X.

[*Latin ed. p. 231*]

SACRED CONGREGATION OF THE CONSISTORY. 231. SACRED CONGREGATION OF THE CONSISTORY. DECREE BY WHICH BISH-

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OPS ARE SUMMONED TO ATTEND THE CONSISTORY BEFORE THE FEAST OF THE ASCENSION OF OUR LORD JESUS CHRIST. Before the solemn canonization of the Blessed Confessors Joseph Oriol, of the clergy of Barcelona, and Clement Maria Hofbauer, of the Congregation of the Most Holy Redeemer, the Most Holy Pope Pius X, after having fulfilled all that is required according to canonical regulations, also decreed that the opinion of the Bishops should be sought in this matter of such importance. Wherefore, by the present decree of the Sacred Congregation of the Consistory, it is commanded that all and each Bishops who are within one hundred leagues of the City [Rome] should, unless some grave impediment prevents, come to Rome ten days before the Feast of the Ascension of Our Lord Jesus Christ, so that they may be able to attend the customary Consistories. Other Archbishops and Bishops of Italy and neighboring regions are earnestly invited to undertake the journey to Rome for the same purpose. Those who are more distant are informed of this most joyous and extraordinary solemnity. In order that the Bishops may not be unduly burdened by frequent journeys to the City, His Holiness benignly grants that those who shall have come to Rome on this occasion and attended the aforementioned solemnities shall be exempt from the obligation of visiting the Sacred Thresholds on the very next occasion. Given at Rome, from the halls of the Secretariat of the same Sacred Congregation, on the 27th day of January, 1909. C. CARD. DELAI, Secretary. L. £B S. Scipio Tecchi, Assistant. NOTICE TO THE MOST REVEREND ARCHBISHOPS AND BISHOPS who, according to the decree of convocation of the Sacred Congregation of the Consistory, are attending the sacred solemnities of canonization in Rome, it is necessary that they, as soon as possible, inform the Apostolic Prefect for Ceremonies (Via del Quirinale 45, scala 3, palazzo Rospigliosi) by letter of the approximate date of their arrival, so that the number of Prelates may be ascertained, and so that they themselves may receive the lists, notifications, and also the documents for the canonizations for the Consistories, in due time. In order that the Apostolic messengers may not be delayed in the distribution of the lists concerning the residences of the Bishops, it is necessary that the Most Reverend Archbishops and Bishops inform the aforementioned Prefect for Ceremonies in writing of their respective residences.

[*Latin ed. p. 232*]

Acts of the Apostolic See. - Official Commentary. 232 The aforementioned prelates shall carry with them their woolen, violet-colored vestments of prelacy, along with a woolen mantle of the same violet color, a biretta, a rochet, a simple pluvial of silver lamé, or, if less ornate, of white damask silk, an amice, a mitre of white linen, and a violet woolen cape adorned with ermine, for Consistories. The prelates bearing the dignity of Cardinal shall, in addition to their cardinalatial vestments and

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capes of both red and violet colors, adorned with ermine, for the solemn day of canonization, have red shoes, an amice, a planet of white fabric distinguished with golden Phrygian work, a damask silk mitre with a lappet, and a superpallium for the mitred abbot, who shall wear a violet silk vestment with a violet woolen cappa. By order of His Holiness the Pope. In Rome, on the 14th of February, 1909, the Sunday of Sexagesima. Franciscus Riggi, Protonotary Apostolic, Prefect of Ceremonies. L. >$f S. S. CONGREGATION FOR RELIGIOUS ORDERS OF THE MINOR FRATERNITY CONCERNING THE SOLEMN DECLARATION OF THE INTENTIONS OF INDIVIDUAL NUNS BEFORE THEIR VOWS. Most Blessed Father, Brother Bonaventura Marrani, the General Procurator of the Order of the Minor Friars, prostrates himself before Your Holiness and, in order to resolve the doubts of many provincial ministers and nuns of his Order, explains the following: The Holy Council of Trent (session XXV, chapter 17, concerning religious vows), with regard to the clothing of nuns and their profession, decreed: "Considering the freedom of virgins who dedicate themselves to God through profession, the Holy Council has decided and decreed that a girl who wishes to adopt the religious habit... shall not adopt it before, nor shall she or another make a profession afterwards, unless the Bishop, or, in his absence or impediment, his Vicar, or someone deputed by them, has diligently ascertained the will of the virgin, whether she is acting freely, or is being coerced, or is being deceived." Furthermore, the Supreme Pontiff Leo XIII, through a decree of the Sacred Congregation of Bishops, and...

[*Latin ed. p. 233*]

"The Most Holy Congregation of Religious Orders, on the 23rd of May, 1902, issued a decree stating that, just as in the religious orders of men, so too in the monasteries of religious women, in which solemn vows are professed, a period of at least three years of simple vows must precede the solemn vows; hence, the following doubt arose, for which no suitable solution could be found in the aforementioned decree: whether the monastic vocation, which, according to the prescriptions of the Holy Council of Trent, must be legitimately ascertained before the profession of simple vows, and before the habit and the profession of simple vows, must be re-examined before the taking of the solemn vows. Concerning which, the most humble petitioner respectfully requests a fitting declaration. And God, etc. From an audience granted by His Holiness, received by the undersigned Cardinal, Prefect of the Most Holy Congregation of Religious Orders, on the 19th of January, 1909; His Holiness, having maturely considered the matter, ordered that the following be answered concerning the aforementioned doubt: Considering the solemnity of the vows, the examination of the will of the individual religious women must be repeated before the profession of the solemn vows. Given at Rome, from the Secretariat of the aforemen-

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tioned Most Holy Congregation, responsible for the affairs of religious congregations, on the day, month, and year as above. F. R. I. C. CARD. VIVES, Prefect. L. Eg S. D. Laurentius Janssens, O. S. B., Secretary. THE DECREE BY WHICH THE CONSTITUTION OF THE CONGREGATION OF MISSIONARIES "DE LA SALETTE" IS APPROVED FOR A PERIOD OF TEN YEARS. The Reverend Father Joseph Perrin, Superior General of the Congregation of Missionaries commonly known as "de la Salette," together with his General Assistants, having also received the votes of all the members of his congregation, after having already received decrees of praise and approval for the Institute, humbly requested our Most Holy Father Pope Pius X, with fervent prayers, that, considering the diffusion of the aforementioned Institute in various parts of the world in recent times, he would deign to grant the approval of the constitution of the same congregation, also for the purpose that all members may be more closely bound to each other and to the Institute itself. Whereas the Eminent and Reverend Fathers, responsible for the affairs of religious congregations, were assembled in a general meeting, signed on the aforementioned day, at the Vatican, to hear the report of the Eminent Lord Cardinal Francis Cassetta, concerning the matter..."

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis. - Official Commentary. After having carefully examined the matter, it was judged necessary to respond that, as the aforementioned constitutions, as they were presented in the authentic copy to the Sacred Congregation of Religious, should be perpetually approved for a period of ten years, with the modifications duly made therein. All contrary opinions notwithstanding. January 29, 1909. Concerning all of the above, these matters were reported to His Most Holy Lord Pope Pius X through the undersigned Secretary of the Sacred Congregation of Religious. His Holiness deigned to benignly approve and confirm the judgment of the Sacred Council itself, on February 1st of the same year. Fr. I. C. CARD. VIVES, Prefect. L. ¡$(S. D. Lawrence Janssens, O. S. B., Secretary. SACRED CONGREGATION OF RITES. AURELIANENSIS. DECREE FOR THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, IOANNA DE ARC, A VIRGIN, KNOWN AS THE MAID OF AURELIANENSIS. Regarding the doubt: whether, with the approval of virtues and three miracles, it is safe to proceed to the solemn beatification of the same Venerable Servant of God. For men who excel in military valor, even if they hold a high opinion and dignity among men, it rarely happens that their triumphs are not obscured, either due to an unjustly undertaken cause, or due to the abuse of victory, or finally, due to the very great and plainly grievous cost at which they were obtained. The most beautiful triumph of all is that of those who have first learned to wage war against their own desires and passions; and then, if it is necessary to wield even

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earthly weapons, they draw all their strength and courage from religion, singing with the prophet: "Though an army should encamp against me, my heart shall not fear" (Psalm 26:3). Therefore, the banner of the admirable virgin of Arcensis shines with the purest light, in which it is not so much possible to inscribe the deeds of God performed by the Franks, but rather, "Assur shall fall by the sword, not by the hand of man" (Isaiah 31:8). For the faithful people, the Lord has chosen new battles (Judges 5:8), and from heaven, the daughter of the people was sent into the ranks against the enemies of the Gallic name (ibid., 5:20). Those who recount the deeds of the courageous and most pious maiden of AURELIANENSIS, are moved by the very instinct of divine virtue, and only by human means.

[*Latin ed. p. 235*]

The Holy Congregation of Rites. Those who dismiss these accounts clearly do not understand either the sanctity of this woman, nor the unheard-of deeds she accomplished; for both aspects confirm each other. The Venerable Handmaid of God, Joan, both within the domestic walls and in the care of the flock, and also in the tumult of the camp, greatly feared God, and there was not a word spoken against her (Judith, VIII, 8). And in her innocence and modesty, along with the virtues of the other women, she invoked the Lord, who, not according to the power of arms, but as it pleases Him, grants victory to those worthy (2 Maccabees, xv, 21). Nor did any harm befall her virtue amidst the military license, for the heavenly guardian protected her, as in Judith, xiii, 20: "For my angel guarded me, and because of him I went forth and returned, and because of him I am here." And if the individual details are considered, concerning the tasks she accomplished, whether through military prudence, sagacity, counsel, or a wide knowledge of things, especially divine matters, or through foresight into hidden things, or finally through other heavenly gifts, according to Isaiah, XLV, 3: "I will give you treasures hidden and the secrets of wisdom," it will certainly be evident that all these things were divinely accomplished, and that, for the confusion of human pride, the Lord said of this humble maiden: "I will make a wonder for this people, a great and marvelous wonder" (Isaiah, XXIX, 14). This remarkable virgin lived in the mouths of men until the secular honors were recently bestowed upon her. Now, however, she will be added to the blessed in heaven, and will be far more useful to us, obtaining for her country, for which she so richly deserved it, strength for the ancient faith; and for the Catholic Church, of which she was so devoted a member, she will be a singular example among so many erring children. Meanwhile, with God confirming her fame of such sanctity through new miracles, after the decree concerning the approval of her virtues at the highest level, the cause has been raised again, and a special question is being considered concerning three miracles, wrought by God through the Venerable Handmaid of God,

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Joan of Arc, about which the Most Holy Pope Pius X, by a decree issued on the Kalends of December of the previous year, declared that they are to be considered. One thing must be inquired into, according to the statutes of this sacred court: whether the honors of the blessed in heaven can safely be conferred upon the Venerable Handmaid of God, Joan of Arc. Therefore, in a general meeting of the Most Holy Fathers of the Congregation, held before the Most Holy Pope Pius X, on the eve of the Ides of January of the following year, the Reverend Cardinal Dominic Ferrata, the relator of the cause, proposed the following question for discussion: whether, with the approval of her virtues and of three miracles, it is safe to proceed to the solemn beatification of the Venerable Handmaid of God, Joan of Arc. The Reverend Cardinals and Fathers, Consultors, each gave their vote. The Most Holy Father, refraining from expressing his own opinion, postponed the final judgment to another day, advising those present to implore heavenly light in this matter so important. Finally, on this most joyous day, during the solemnities of the Holy Family of Jesus,

[*Latin ed. p. 236*]

236 • Acta Apostolicae Sedis. - Official Commentary. Mary, Joseph, the same Most Holy Father, having most reverently celebrated the sacred Host in the domestic chapel, entered the noble Vatican hall and, seated on the pontifical throne, summoned to him the Most Reverend Cardinals Seraphinus Cretoni, Prefect of the Sacred Congregation, and Dominic Ferrata, promoter of the cause, together with the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, the undersigned secretary, and, in their presence, solemnly declared that the cause of the venerable Servant of God, Joan of Arc, could proceed to beatification. He ordered that this decree be made public, that it be recorded in the acts of the Sacred Congregation of Rites, and that apostolic letters be issued under the seal, concerning the solemn beatification in the patriarchal basilica of the Vatican, when it shall be possible, on the ninth day before the Kalends of February, in the year one thousand nine hundred and ninety. S. L. ^ S. CARD. CRETONI, Prefect. f D. Panici, Archbishop of Laodicea, Secretary.

FROM VIENNA.

DECREE OF CANONIZATION OF BLESSED CLEMENT MARIA HOFBAUER, PRIEST OF THE CONGREGATION OF THE MOST HOLY REDEEMER.

Regarding the doubt: concerning which miracles it is established, in the case and to the effect of which we are speaking.

Not long after the illustrious Doctor of the Church, Alphonsus Maria Liguori, had passed away, a young man came to the Family founded by him, who was destined to spread the works of that great Father far and wide.

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This was Blessed Clement Maria Hofbauer, who followed in the footsteps of the holy Founder so closely that he seemed to be a resurrected Liguori, and was truly worthy of that proclamation: "His father is dead, and yet he lives;" for he left behind him a legacy similar to that which he had (Ecclesiasticus xxx, 4), or as was said by the sons of the prophets: "The spirit of Elijah rested upon Elishai" (IV Kings, n, 15).

Born in 1712 in the town of Teswicz in MÃ¤hren, he was beloved by all and of good reputation. He spent his childhood and adolescence, and was destined, through the art of baking, which he practiced for many years, to provide a far more noble bread to the people, and a more perfect way of life was foretold to him by his departure from Tiburtina, as if from a new Thebaid. After spending six months there, he went to Vienna to study; soon after, he joined the Liguori Family in Rome. Ordained a priest, he was sent to Poland, where he overcame the most difficult obstacles with an unwavering spirit, in order to promote the eternal salvation of that people. Then, unjustly removed from that place, he returned to Vienna, a city that offered him abundant...

[*Latin ed. p. 238*]

Acts of the Apostolic See. - Official Commentary. 238 individuals presented their testimonies. However, the Most Holy Father, having heard the opinions of all, postponed the final judgment to another day, and encouraged those present to offer fervent prayers to God concerning this matter of such importance. On this very auspicious day, the third Sunday after Epiphany, on which the feast of the Holy Family is celebrated, after having devoutly performed the sacred rites, the same Most Blessed Father, entering the noble Vatican hall and seated upon the pontifical throne, ordered the Most Reverend Cardinals Seraphinus Cretoni, Prefect of the Sacred Congregation, and Dominic Ferrata, the relator of the cause, to be present before him, together with the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, from the secretariat, and with these present, he solemnly declared that two miracles had been established; namely, the first: the instantaneous and perfect healing of Amalia Conte from dry arthritis in her left knee; and the second: the instantaneous and perfect healing of Vigorne Verdinger from pulmonary tuberculosis and pleurisy. Furthermore, he ordered that this decree be published and recorded in the acts of the Sacred Congregation of Rites on the ninth day before the Kalends of February, in the year 1909. S. L. S. CARD. CRETONI, Prefect. - D. Panici, Archbishop of Laodicea, Secretary. III. NOTICE CONCERNING THE PUBLICATION OF THE ACTS OF THE SERVANTS OF GOD OR THE BLESSED. The acts concerning the life, virtues, and miracles of the Servants of God or the Blessed, for whose causes the Sacred Congregation of Rites has laid hands, cannot be printed and made public, without the prior consultation of the same

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Sacred Congregation, and without the permission of the Reverend Father, Promoter of the Holy Faith, or of the Assessor of the Sacred Council itself. Given in Rome, from the Secretariat of the Sacred Congregation of Rites, on February 12, 1909. L. S. D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 239*]

Sacra Penitentiaria. 239 SACRA POENITENTIARIA LETTERS TO THE ORDINARIES OF FRANCE, CONCERNING SETTLEMENTS REGARDING ECCLESIASTICAL GOODS. To the Venerable Fathers in Christ, the Ordinaries of France, greetings and sincere charity in the Lord. — It is certainly known to no one how much fortitude and constancy Our Most Holy Lord Pope Pius, through divine providence, has shown in upholding the sacred rights of the Church, and in condemning and rejecting the unjust laws that have been promulgated in France in recent years. Moreover, the Supreme Pontiff, deeply concerned for the salvation of souls, which is the supreme law and the ultimate end to which all earthly things must be subordinated, mindful of the charity of Christ the Lord, of whom it is written: "He will not break a bruised reed, and he will not quench a smoking flax" (1), clearly demonstrates that, as far as possible, indulgence should be shown to the weak, so that those who are wandering may be brought back to the path of eternal salvation. For this purpose, broad powers were granted, through letters issued by the Most Eminent Cardinal of the Sacred Congregation for Extraordinary Affairs on September 24, 1907, to all and each of the Venerable Fathers in Christ, the Ordinaries of France, for those who desire to seek counsel of their own conscience after having received, by whatever title, goods belonging to the Church, or who legitimately request to acquire such goods. In order that the mind of the Supreme Pontiff regarding the granting of these powers may be better understood, and that a certain standard may be had for interpreting and practically applying them, His Holiness has entrusted this Sacred Penitentiary with a special mandate to communicate to the esteemed Ordinaries of France what follows, which were expressly approved by His Holiness in an audience on the 15th of this month. Nothing, however, should be feared, lest, through a just settlement granted to unjust holders of Church goods, the rights of the Church itself be infringed or diminished. First, it must be understood that through such a settlement, the principal wrongdoers or authors of unjust laws, by virtue of which the seizure and alienation of Church goods was carried out, are in no way absolved. Secondly, far from implying an obligation to fully restore to these unjust holders, or to conceal or dissimulate such an obligation, the settlement rather presupposes and demonstrates the full validity of the Church's right. (1) IS., XLII, 3.

[*Latin ed. p. 240*]

Acts of the Apostolic See. - Official Commentary. Regarding settlements.

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Indeed, those who, through a benevolent agreement, are granted a remission of part of a debt, thereby demonstrate that they have all manner of freedom to dispose of that matter freely; but those who request or simply accept a settlement, manifestly acknowledge and confess their debt. Given these circumstances, it must be diligently avoided that, through a certain rigor in procedure, the supreme authority of the Roman Pontiff concerning the temporal goods of the Church might seem to be restricted, and furthermore, that the very plan of the wicked may be aided, who aim only to lose forever the souls redeemed by the precious Blood of Our Lord Jesus Christ. There are many in Gallia, in whose minds the light of faith is not entirely extinguished, who nevertheless, driven by the desire for temporal gain, have not hesitated to seize the goods of the Church. These, if they feel themselves to be urged with the full rigor of penalties and obligations, terrified by this difficulty, will choose to persist in sin, rather than satisfy the just complaints of the holy Mother Church. It can also happen that, with the danger of death imminent, relatives or heirs of the dying may refuse to allow a priest confessor to perform the last rites, fearing that, by his exhortation, the dying themselves might properly dispose of the full restitution of the Church's goods; and thus it will happen that the unfortunate, not having obtained the absolution granted to them, and not without grave scandal, will depart from this life. On the contrary, through a more benevolent settlement, while the spiritual good of the weak is considered, at least some of the damages to the Church are restored, and there is greater hope that even the more hardened, attracted by the easy conditions of reconciliation, will arrive sooner at salutary repentance and good fruit. It must also be remembered that the purpose of censures is not merely the vengeance of the crime, but especially the amendment of the offenders. Hence, in similar circumstances, the Supreme Pontiffs, although proclaiming the immutable laws of the Church, have always permitted a just and benevolent settlement; as is well known to have been the case, among others, with Julius III in 1554 with the English, with Clement XI in 1714 with the Saxons, with Pius VII in the preceding century with the very French, and most recently with Pius IX and Leo XIII with the Italians. Furthermore, the specific norms to be observed in granting a settlement are so clearly defined in the aforementioned letters from the Eminence, Cardinal Prefect of the Sacred Congregation for the Holy Office, that they seem to require no further explanation. If, however, any doubt should arise in practice, it will be fitting to appeal to this very Sacred Penitentiary, which will, as is proper, provide a timely response to all. Given in Rome, from the Sacred Penitentiary, on this 16th day of January, 1909. S. L.)$(S. CARD. VANNUTELLI, Major Penitentiary. I. Palica, Secretary.

[*Latin ed. p. 241*]

Diary of the Roman Curia. 241. COMMISSION FOR BIBLICAL AFFAIRS

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CONCERNING THE OFFICIAL ORGAN OF THE BIBLICAL COMMISSION. Since the Acts of the Apostolic See, published by the Vatican Press at the express will of the Most Holy Pope Pius X, are the sole official commentary on the "pontifical constitutions, laws, decrees, and other matters legitimately promulgated by the Roman Pontiffs and by the sacred Congregations and Offices"; the Most Reverend Cardinals attached to the pontifical commission for biblical affairs, in a meeting held on February 14th of this year in the Vatican buildings, decided that said Commission should henceforth use no other means for the publication of its acts intended to be of public law. Rome, February 15th, in the year 1909. Fulcranus Vigouroux, S.S., Laurentius Ianssens, O.S.B., Consultants from the acts.

L. Eg. S. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION CONSISTORY. January 7th, 1909. — By a consistorial decree, the episcopal see of Comacchio has been declared immediately subject to the Holy See; — By a papal bull, the Most Reverend Signor Cardinal Giulio Boschi, Archbishop of Ferrara, has also been appointed Bishop of Comacchio; — By a papal bull, Monsignor Pasquale Morganti, Archbishop of Ravenna, has also been appointed Bishop of Cervia. February 1st, 1909. — By a consistorial decree, to be sent forth by bull, Monsignor Giovanni Battista Pita vai, titular Bishop of Sora, has been promoted to the metropolitan see of Santafé in the United States of America; — By a consistorial decree, to be sent forth by bull, Monsignor Giovanni Grimes, of the clergy of Syracuse, has been promoted to the titular episcopal see of Imeria and appointed coadjutor with succession to Monsignor Patrizio Ludden, Bishop of Syracuse.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION OF RITES, February 9, 1909. – In the apostolic palace at the Vatican, the Sacred Particular Congregation of Rites was held, with a decree of December 9, 1908, replacing the ordinary general Congregation, in which the Most Eminent and Most Reverend Cardinals and the Most Reverend Officials judged: 1st, concerning the validity and relevance of the apostolic process constructed in the archdiocese of Naples regarding the reputation of the sanctity of life, virtues, and miracles in general of the Venerable Justin de Jacobis, Bishop of Nilopolis and Apostolic Vicar of Abyssinia, of the Congregation of the Mission; 2nd, concerning the validity of the apostolic and ordinary processes constructed for the cause of beatification and canonization of the Venerable Mary Margaret Dufrost de Lajemmerais, widow of Yonville, foundress of the Sisters of Charity in Montreal; 3rd, concerning the same doubt for the cause of beatification and canonization of the Venerable Mary Adeodata Pisani, professed Benedictine nun in the monastery of St. Peter in Malta; 4th, concerning the validity of the apostolic process constructed in the Curia of Malines regarding the miracles which are asserted to have been wrought by God through the intercession

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of the Venerable Sister Anne of St. Bartholomew, professed Carmelite nun; 5th, concerning the cult, in obedience to the decrees of Urban VIII, never bestowed upon the Venerable Paul Cafaro, professed priest of the Congregation of the Most Holy Redeemer; 6th, finally, concerning the same doubt for the cause of beatification and canonization of the Venerable Anne Mary Javouhey, foundress of the Sisters of St. Joseph of Cluny.

SACRED PENITENTIARY, NOMINATION, February 5, 1909. – The Holy Father, through a letter from the Most Eminent Cardinal Serafino Vannutelli, Major Penitentiary, deigned to appoint the Reverend Father Enrico Spadorcia, parish priest of St. Mary Major in Rome, as Canonist of the Sacred Penitentiary.

SECRETARY OF STATE, NOTICE OF COMPETITION. A competition is open for one position of writer-calligrapher in the Secretariat of State of His Holiness, Section of Apostolic Briefs. Those who intend to participate must send, no later than the end of the current month, their application to the Monsignor Chancellor of Apostolic Briefs (Vatican), accompanied by documents concerning their moral and religious qualities. Clarifications will be provided upon request and verbally.

[*Latin ed. p. 243*]

Diary of the Roman Curia.

BY ORDER OF THE HOLY FATHER, with a letter from the Secretariat of State, the following appointments were made:

January 26, 1909. – The Reverend Father Enrico Ponti, a minor official of the Holy Congregation of the Council.

February 7, 1909. – His Eminence, the Most Reverend Cardinal Gaetano de Lai, Secretary of the Holy Congregation Consistorial, Protector of the Sisters of Providence.

February 8. – His Eminence, the Most Reverend Cardinal Sebastiano Martinelli, Prefect of the Holy Congregation of Rites.

February 9. – Monsignor Federico Cattani and Monsignor Giuseppe Mori, Prelates of the Roman Rota; – Monsignor Michelangelo Bovieri, Under-Secretary of the Holy Congregation of Sacraments; – The Reverend Father Roberto Vicentini and the Reverend Father Augusto Fidecicchi, minor officials of the Holy Congregation of Religious Orders.

HONORS

The Holy Father deigned to bestow the following honors:

The knighthood of the Order of St. Gregory the Great (civil class) upon Mr. Alberto Havenscth of Aversa;

The silver medal *Benemerenti* upon Mr. Michele Kuszka of Leopoli;

The cross *pro Ecclesia et Pontifice* upon the Lady Baroness Lidia de Hoffmann, of the diocese of Trento; and upon the Lady Elisabetta de

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Schönberg-Roth-Schönberg, of the diocese of Bressanone.

BY ORDER OF HIS HOLINESS, with a letter from His Eminence, the Most Reverend Cardinal Merry del Val, the following appointment was made:

Mr. Giuseppe Patriarca, Attorney, legal representative of the sacred Apostolic Palaces.

APPOINTMENTS BY THE HOLY FATHER

BY ORDER OF THE HOLY FATHER, the following were appointed:

Secret chamberlains *in commendam*:

The Reverend Father Giuseppe Zuk, of the archdiocese of Leopoli;

The Reverend Father Basilio Zotdak, of the same;

The Reverend Father Stefano Horodecki, of the same;

The Reverend Father Gustavo Klug, of the archdiocese of Olmutz.

Secret chamberlain of Sword and Cape *in commendam*:

The Lord Count Ottone Figarolo of Groppello, of Torino.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis. - Official Commentary. Chamberlain in peacock blue attire: The Reverend Father Aureliano Schiavone, archpriest of Ripabottoni (diocese of Larino). HONORS. The Holy Father, at the proposal of His Eminence, the Most Reverend Chamberlain, deigned to bestow the following distinctions upon the aforementioned honorary and supernumerary Chamberlains of the Sword and Mantle: The Insignia of the Order of Saint Gregory the Great to Mr. Giacomo Bernard, who had previously been awarded the Cross of the same Order; The Cross of the Order of Pius IX to the Marquess Patrizio Mac Swiney; The Cross of the Order of Saint Gregory the Great to Mr. Knight Pietro Floridi; The Gold Medal for Meritorious Service to: Mr. Count Vincenzo Macchi; Baron Ernesto Schönberg-Roth-Schönberg; Baron Felice Roeder de Dieroburg; Baron Antonio de Leherer; Count Vincenzo Senni; Count Enrico Pocci; Count Pietro Chiassi; Mr. Guglielmo Christmas; Mr. Luigi Rossi de Gasperis; Mr. Guglielmo Albata; Engineer Aristide Leonori; Knight Giuseppe Frascari; Professor Edoardo Persiani; Professor Giorgio Stara-Tedde; Antonio De Falloux Schuster; Marquess Luigi Zacchia Rondinini; Advocate Giuseppe Sterbini; Advocate Giuseppe Grazioli; Professor Giuseppe Fornari; Giovanni Ladelci; Count Adriano Aloisi-Masella; Knight Luigi Bersani; Advocate Giuseppe Casini; Professor Pietro De Sanctis; Knight Camillo Serafini; Knight Paolo Croci; Mr. Pio Folchi; Mr.

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Paolo Pericoli.

[*Latin ed. p. 245*]

Year I. Volume I. March 15, 1909. COMMENTARY No. 5. OFFICIAL ACTS OF POPE PIUS X. APOSTOLIC LETTER "L" TO THE BISHOP OF NOLA: GRANTING PERMISSION TO TRANSFER THE REMAINS OF SAINT PAULINUS, BISHOP, AND ESTABLISHING A DOUBLE MINOR FEAST DAY FOR HIM THROUGHOUT THE ENTIRE CHURCH.

PIUS X, to the Venerable Brother, greetings and apostolic blessing.

Among the Saints, both among Bishops and Confessors, whose glorious deeds ennoble the diocese of Nola and the blessed region of Campania, Saint Paulinus, Bishop, undoubtedly holds a prominent place, whose praises are sung throughout the entire Church. Who is ignorant of the deeds of this most holy man, whose lips guarded knowledge, and whose wisdom was praised by the nations, and who, as Saint Augustine says, having been made poor in spirit from the most abundant wealth, appeared most abundantly holy to the Christian people? It is fitting to briefly touch upon his life.

Pontius Meropius Anicius Paulinus, born in Burdigalae in Aquitania, from a most illustrious family of Roman citizens, in the year 353 of the restored era, possessed a keen intellect and pleasing manners. He excelled in eloquence and poetry under the guidance of the master Ausonius. Having entered a noble and most wealthy course of life, he attained the dignity of senator in the flourishing years of his youth. Afterward, he went to Italy as a consul, and, having been appointed to the province of Campania, he established his residence in Nola.

Touched by divine light, and because of the heavenly signs that illuminated the tomb of the blessed martyr Presbyter Felix, he began to adhere more intensely to the true faith of Christ, which he had already contemplated in his heart. Therefore, he laid down the fasces and the axe, unstained by bloodshed, and, returning to Gaul, he was tossed about by various hardships and great labors on land and sea, and was captured. However, he was restored to health by the Most Blessed Martin, Bishop of Tours, and was cleansed with the waters of baptism by the Most Blessed Delphin, Bishop of Burdigalae. Subsequently, having scorned the riches with which he abounded, he sold his possessions.

[*Latin ed. p. 246*]

246. Acts of the Apostolic See. - Official Commentary. He distributed alms to the poor, and, leaving his wife Therasia, a woman outstanding not only in virtue but also in wealth, he changed his homeland and, having broken the bonds of the flesh, went to Spain, following the venerable [Saint Felix], and, for the sake of Christ's poverty, he chose a life more precious to him than the whole world. While diligently attending to sacred duties in

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Barcelona, on the solemn day of the Nativity of the Lord, he was suddenly seized by a wondrous commotion of the people, and, resisting in vain, he was ordained a priest by Bishop Lampidius. Afterwards, having returned to Italy with Therasia, who had become his sister, and led by the devotion to Saint Felix, he came to Nola, and near his tomb, he founded a monastery, and he himself, along with Therasia among the women, entered monastic life with companions. This man, who had already been distinguished by senatorial and consular dignity, embraced the folly of the cross, and, admired by almost the entire world, he remained clothed in a humble tunic, spending his days and nights in constant contemplation of heavenly things, amidst vigils and fasts. But as the fame of his holiness grew, with the full support of the Christian people, he was elevated to the episcopate of Nola, and in performing this pastoral office, he left examples of piety, wisdom, and above all, charity. For he restored the ancient crypt of Saint Felix, where the sacred remains of that saint rested, and he dedicated a larger basilica, which had once been the cathedral of Nola, in his honor, which he wonderfully adorned with precious relics of the saints, and added to it a courtyard, a library, porticoes, an aqueduct, a hospice, and a most famous cemetery. In addition to these things, endowed with wisdom, he wrote works on religion and faith, and often, using verses, he celebrated the deeds of the saints, and especially those of Saint Felix, achieving the highest fame as a Christian poet. It is also said that he was the first to erect a bell tower, and that he used a bronze bell in Nola to gather the people in the temple. He bound himself to friendship and admiration with all the most outstanding men of that time in holiness and doctrine. He was intimately familiar with the holy Fathers of the Church, the doctors and luminaries, especially Ambrose, Martin, Augustine, Jerome, and Severus. Many flocked to him, as to a master of Christian perfection, as Augustine himself wrote to Licentius: "Go to Campania, learn from Paulinus." When Campania was devastated by the Goths, as the Roman Empire was falling, he offered all his resources, not even sparing those necessary for his own life, to feed the poor and to redeem captives. Later, when the Vandals ravaged the same regions, and when they asked him to ransom his son, who had been captured by the enemy, having exhausted all his possessions in acts of piety, he offered himself as a substitute, and, being thrown in chains, he was carried away to Africa. Truly a wondrous and most admirable deed of Christian charity! Finally, not without the help of God, he was granted freedom, and, returning to Nola, he revisited his beloved flock, the best of pastors; and there, by word and example, he stirred up the clergy and the people.

[*Latin ed. p. 247*]

From the Acts of Pope Pius X, page 247: Concerning the studies of piety towards God and mutual love among men, having reached the age of

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seventy-eight years, he peacefully fell asleep in the Lord. His body, bathed in a snowy whiteness, was carried forth with great mourning by all, even by Jews and pagans, and was buried near the tomb of St. Felix. Later, in the time of the Lombards, it was transferred to Benevento, and then, under Emperor Otho III, it was brought to Rome and placed in the basilica of St. Bartholomew on Tiber Island. However, as it is beautifully written in the Pauline epistles: "Neither shall his memory be erased, and his name shall be sought from generation to generation," it has happened that the bishops, clergy, and people of the diocese of Nola, along with the entire region of Campania, have preserved, throughout the centuries, a constant desire to recover the mortal remains of this great shepherd and patron. Indeed, not many years ago, you, venerable Brother, and other archbishops and bishops of Campania, presented a solemn petition to our predecessor, Pope Leo XIII, of blessed memory, for this very purpose. To this petition were added the votes of the archbishops of Naples and Capua; the archbishops of Benevento, Caieta, Sorrento, Amalfi, and Compsa; the bishops of Susa, St. Agatha of the Goths, Stabia, Aversa, Acerra, Pozzuoli, Cava de' Tirreni and Sarno, Nuceria of the Pagans, Isola, Avellino, Lacedonia, Telese, Isernia and Venafra, Capaccio, Alife, St. Angel, Calvenzano and Teano, Caserta, Ciacca, Aquinata, and Ponticelli; as well as the abbots of the monasteries of the Holy Trinity of Cava and of the Virgin Mary. Furthermore, the colleges of canons, the parish priests and clergy, and the officials, magistrates, and citizens of all the municipalities of the diocese of Nola, gave their signatures, with unanimous consent, confirming the petition itself; but our predecessor, taken by death before his time, was unable to fulfill the long-held wishes. Now, however, since you have approached us again, together with these venerable brothers, expressing the same desires, and since we have found a most auspicious occasion, namely, the sacerdotal jubilee of our pontificate and the restoration of your cathedral, which, having been consumed by fire, has now been splendidly rebuilt and adorned with marvelous works of art, under your care, and will be reopened for divine worship; we have readily and gladly agreed to grant your request, so that the memory of both events may endure. For we have a strong hope, and we do not doubt at all, that this anticipated return of the sacred remains to Campania will stimulate the growth of faith and the practice of Christian virtues in this beautiful region, which is rightly and deservedly called "happy," leading to true and lasting happiness on earth and to eternal happiness in heaven. Therefore, let it be known.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis. - Official Commentary. We have arranged, with the approval of the Promoter of the Faith, that the relic, having been duly examined before two witnesses and found to be perfectly authentic, be transferred from the basilica of Saint Bartholomew on the Tiber to Our

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private Vatican buildings, with this intention, namely, that We Ourselves may entrust this venerable deposit to you, so that it may be carried to the episcopal city of your residence and solemnly enshrined within your cathedral church, at an altar which We desire to be most magnificent and splendid, to which such precious treasures may be entrusted for safekeeping. Furthermore, moved by a particular sense of devotion, as We so earnestly venerate and commemorate this saint, and desiring also to enhance and amplify the splendor of the liturgical services, We, by Our apostolic authority, decree that the feast of this saint, which until now has been observed with a simple rite, be elevated throughout the Church to a feast of double rite, to be celebrated each year on the twenty-second day of June. As for the diocese of Nola, in which the same feast is already observed with a double rite of the first class, We command that, in the future, the memory of the solemn translation of the body of this saint also be observed annually, likewise with the greater double rite, on a day designated by you, as it may seem fitting to you in the Lord. Moreover, so that the memory of all that is contained in these letters may remain in the sacred liturgy, We decree that an explicit mention of the same be made in the third reading of the second Nocturn of the Office of this saint. For these ends, and so that all that We have decreed above may fully take effect, We grant you, venerable Brother, the power to show these Our letters to those persons and congregations to whom it pertains, to entrust them with the execution of this Our will. Finally, so that the solemnities of the translation of the sacred body of Saint Paulinus may also contribute to the spiritual benefit of the Christian people, We grant, to all and each of the faithful of both sexes, who each year, on the sacred day commemorating the return of the holy relics, visit the cathedral church of Nola from the first Vespers until sunset on that day, truly penitent and contrite, and after having received Holy Communion, and there offer devout prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, a plenary indulgence and remission of all their sins in the Lord. And to those who, on the same day, visit the aforementioned cathedral church, offering prayers with at least a contrite heart, as We have said above, We remit from the number of penances, in the manner customary in the Church, seven years and forty days. Finally, We grant to the same faithful, if they so desire, the permission to satisfy the same plenary and partial indulgence by performing works of piety. Notwithstanding Our own regulations and those of the Apostolic Chancery regarding matters of law, and other constitutions and ordinances.

[*Latin ed. p. 249*]

The acts of Pope Pius X, worthy of special and individual mention and derogation, and all other contrary matters whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the xth day of September, 1908,

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in the sixth year of Our Pontificate. L. £ß S. R. CARD. MERRY DEL VAL II. The metropolitan church of Lanciano, with the title of Basilica Minor, is raised. PIUS PP. X. For the perpetual memory of the matter. — It is our custom, and in accordance with the practice of the Roman Pontiffs, to bestow special honors and privileges upon the most prominent temples of God, which stand out not only for their antiquity and the grandeur of their construction, but also for the works of art they contain and, above all, for the exceptional devotion of the faithful. Now, We have learned that the metropolitan church of Lanciano, dedicated to the Divine Mother, commonly known as "de Ponte," which has been erected since the fourteenth century and is distinguished by its singular artistry, excels above all others in that within it, the venerable image of the Blessed Virgin, redeemed with a golden crown by a decree of the Vatican Chapter in the year 1833, is venerated with the utmost devotion by the inhabitants, and to which many pious pilgrims often come, imploring the help of that Mother. We have considered all these things to be a sufficient reason to, with the benevolent acceptance of the Most Reverend Brother Angel della Cioppa, Archbishop of Lanciano, grant the aforementioned temple the title of Basilica Minor; and We have also been moved to do so because within this sacred church, enriched by numerous indulgences granted by Our Predecessors, and furnished with abundant and rich furnishings, there exist many relics of the Saints, carefully preserved, among which the most important is the body of St. Ursula, Virgin and Martyr, from the illustrious Order of St. Ursula, which is buried beneath the main altar. Therefore, in order that, in accordance with the wishes of the aforementioned Prelate, the memory of Our recent sacerdotal jubilee may remain with the citizens of Lanciano, and that their piety towards the Holy Mother of God and Virgin may be fostered more and more each day, by the present decree, We, with Our Apostolic authority, permanently raise the metropolitan church of Lanciano, dedicated to the B. V. M. "de Ponte," to the title of Basilica Minor, and We grant it all and each of the rights, privileges, honors, prerogatives, and indulgences that belong by right to the minor basilicas of this Our Alma City. We decree that these present letters shall be firm, valid, and efficacious, and shall have and shall have their full and complete effect, and shall be observed by those to whom they pertain, and shall be able to pertain.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis, — Official Commentary. And to fully support this in all respects, and thus in the aforementioned matters, it must be judged and decided by any ordinary judges and delegates, and it shall be void and null if, by anyone, with any authority, knowingly or unknowingly, anything should happen to be attempted in opposition to this. Notwithstanding Our regulations and those of the Apostolic Chancery regarding matters of law, and other apostolic constitutions and

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ordinances, and other regulations, even if they are worthy of special and individual mention and derogation, to the contrary. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 5th day of February, 1909, in the sixth year of Our pontificate. L. j$ S. R. CARD. MERRY DEL VAL. LETTER TO STANISLAUS, BISHOP OF AURELIANENSEM, CONCERNING THE SACRED CELEBRATIONS OF SAINT JOAN OF ARC TO BE HELD. Venerable Brother, greetings and the apostolic blessing. — Your recent letters were very pleasing to us; not so much because of the expressions of gratitude offered to us, but because they contained very joyful news. We are indeed pleased that you are grateful for what We have done, and what We are about to do, in honor of Saint Joan of Arc. For from this very fact, you seem to perceive Our concern for your well-being. But We are even more pleased that you added that the words We spoke recently in this matter have elicited the most desired sentiments among the people; and that the sacred celebrations being prepared for the magnanimous Virgin will be held, with the care of the Bishops, and with a great gathering of the French here with Us, and throughout all of France, with the utmost devotion of the citizens. For indeed, we expect to see excellent fruits of common piety arising from this. And it seems fitting that, at the same time, the entire population of France should be strengthened in the practice of the Christian faith and life through sacred sermons. Indeed, this plan is wonderfully pleasing to Us, and nothing is more desirable than to see it brought to fruition. In the meantime, We impart, from the heart, the apostolic blessing to you, Venerable Brother, and to your clergy and people. Given in Rome, at St. Peter's, on the 7th day of February, 1909, in the sixth year of Our pontificate. PIUS PP. X.

[*Latin ed. p. 251*]

•Most Holy Congregation of the Consistory; 251. Most Holy Congregation of the Consistory. A DOUBT CONCERNING THE FACULTY OF GRANTING DISPENSATIONS TO PRESBYTERS FROM IRREGULARITIES OR FROM THE TITLE OF SACRED ORDINATION. A doubt having been proposed, whether the faculty of granting to clerics, already constituted in the sacred order of the presbyterate, a dispensation from an irregularity, or from the title of sacred ordination, pertains to the Congregation of Sacraments, or rather to the Congregation of the Council; the Most Holy Congregation of the Consistory, having duly considered all matters, judged that the following should be answered: It pertains to the Most Holy Congregation of the Council. Given at Rome, from the offices of the Secretariat of the same Most Holy Congregation of the Consistory, on the 27th of February, 1909. L. © S. Scipio Tecchi, Assessor. Most Holy Congregation of Rites. CONCERNING THE USE OF CERTAIN INSTRUMENTS IN SACRED MUSIC. The present Reverend President of the diocesan commission for sacred music, established by the Most

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Reverend and Most Reverend Cardinal Joseph M. de Herrera y de la Iglesia, Archbishop of COMPOSTELLANA, reverently requested the opinion of the Congregation of Sacred Rites: I. Whether instruments, namely oboes, clarinettes, and trombones, may be admitted in sacred music? II. Whether instruments, commonly called timbales or tympanums, are to be considered as noisy and clamorous? III. Whether the same may be permitted in religious music and orchestra? And the same Most Holy Congregation, after considering the report of the undersigned Secretary, and the opinion of a special commission on sacred music and song, judged that the following should be answered:

[*Latin ed. p. 252*]

Acta Apostolicae Sedis. - Official Commentary: Regarding I. Musical instruments, oboes, and clarinettes may be tolerated; provided they are used moderately, and with the license obtained for each performance from the Ordinary. Regarding II. Provision is made in article 19 of the pontifical Instruction on sacred music, of November 22, 1908; and article 16 of the same Instruction must be observed entirely. Regarding III. Negatively. And thus it was written, on November 13, 1908. S. CARD. CRETONI, Prefect. f D. Panici, Archbishop of Laodicea, Secretary.

CONCERNING FIXED ALTARS COMPOSED OF SEVERAL STONES, OR WITH A CENTRAL STONE CONTAINING RELICS, OR WITH A BASE OF MASONRY.

The Most Reverend Lord Francis Isola, Bishop of Concordien, during his pastoral visitation, discovered certain altars consecrated and used as fixed altars, the tables of which consist of several stones joined together; some others are similar, with a table also composed of several parts, but in the middle of which there is a square stone in which sacred relics are hidden, commonly called a "sacred stone"; and finally, others are consecrated as fixed altars, the tables of which rest in the middle upon a base of masonry or baked bricks, which in the center contains the sacred relics.

Therefore, the same Most Reverend Bishop respectfully inquired of the Sacred Congregation of Rites whether the practice of celebrating the sacred rites upon these altars could continue. And the Sacred Congregation of Rites, after considering the report of the undersigned Secretary, with the diligent support of the liturgical Commission, after careful deliberation, judged it fitting to respond as follows:

I. Regarding the first type of altars, for the sake of healing, provided the entire structure is made of stone.

II. Regarding the altars described second, the petitioner may acquiesce.

III. Regarding the last type, within the time determined by the judgment of the Bishop himself, these must be brought into conformity with the law, either by means of a small consecrated stone, or (if there is no fixed altar

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consecrated in the church) by the consecration of the entire table with its supports.

And thus it was written, declared, and granted, on November 13, 1908.

S.: L. £8 s.

CARD.: CRETONI, Prefect.

f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 253*]

Sacred Congregation of Rites. 253 III. In COMPOSTELLANA, the bodies of priests may be clothed in a stole of violet or black color. His Eminence and Most Reverend Cardinal Joseph M. de Herrera y de la Iglesia, requested reverently from the Congregation of Sacred Rites a resolution concerning the following doubt: Since in the Roman Ritual, title VI concerning funerals, number 11, it is written: "The priest should be vested in the surplice, alb, cincture, maniple, stole, and a violet or black cope"; and since, according to the general custom prevailing in the archdiocese of COMPOSTELLANA, the bodies of priests are clothed in a black cope, the question is asked: whether, by force of custom, it is permissible to clothe the bodies of priests in a cope or stole of black color? And the Sacred Congregation of Rites, after considering the report of the undersigned Secretary, with the favorable opinion of the liturgical commission, having diligently pondered the matter, judged that the proposed doubt should be answered in this way: Affirmative, especially considering the custom and the rubric of the Roman Ritual, which, prescribing violet vestments, does not exclude black. And thus it was written, on November 20, 1908. S. CARD. CRETONI, Prefect. L. S. f D. Panici, Archbishop of Laodicea, Secretary. IV. To the nuns of the Conceptionist Order, permission is granted concerning the IX reading of the current feast, the verses for the Vespers and Lauds, and the antiphon for the Second Vespers in the Office of the Blessed Virgin Mary Immaculate. Since, by a decree of the Sacred Congregation of Bishops and Regular Canons, dated March 13, 1905, the nuns of the Conceptionist Order, residing in the kingdoms of Hispaniae and Belgium, daily throughout the year recite the Office of the Immaculate Conception of the Blessed Virgin Mary, approved by Pope Pius IX in the year 1863, with the exception of certain days, and in said Office, the commemoration of the current feast and other matters that are to be done according to the rubrics, are observed; in this matter...?

[*Latin ed. p. 254*]

Acts of the Apostolic See. - Official Commentary. Following the publication of the calendar, certain doubts arose, which the editor of the calendar himself humbly requested be clarified by the Congregation of Rites: I. Can a simple commemoration of the feast be celebrated, without the customary historical reading, based on the aforementioned decree and the

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sacred rubrics? II. Should the Vespers and Lauds be taken from the feast of the Immaculate Conception, or rather from the votive office of the same Immaculate Virgin, granted by the Most Holy Pope Leo XIII on July 5, 1883, and also the antiphon for the second Vespers, when they occur? And the aforementioned Sacred Congregation, after hearing the opinion of the liturgical commission, and upon the report of the undersigned Secretary, decided to respond to the questions posed as follows: To I. Affirmative, that is, it is possible. To II. Negative regarding the first part; affirmative regarding the second, except for the feast and octave of the Immaculate Conception of the Blessed Virgin Mary. And thus it decreed, on December 4, 1908. Most Reverend Cardinal Cretoni, Prefect. D. Panici, Archbishop of Laodicea, Secretary. CONGREGATION OF THE HOLY ORDER OF SAINT BENEDICT OF SWITZERLAND, CONCERNING THE CALENDAR TO BE USED BY THE NUNS' CHOIR IN THE CELEBRATION OF MASS IN THE PAROCHIAL CHURCH. The Abbess of the exempt monastery of Habsthal, under the jurisdiction of the Most Reverend Abbot of Muri-Gries, of the Swiss Congregation of the Order of Saint Benedict, located in the diocese of Freiburg, humbly presented the following to the Congregation of Rites: The nuns of the monastery of Hermetschwil, expelled from their homeland by the Helvetic government, in the year 1892, with the permission of the Most Reverend Archbishop of Freiburg, took refuge in the ancient monastery of Saint Stephen in the aforementioned town of Habsthal. This monastery, founded in the year 1295 and originally dedicated to the nuns of the Order of Saint Dominic, was suppressed at the beginning of the 19th century, and its church was designated as the parochial church of the town of Habsthal. Currently, there are two priests of the Order of Saint Benedict present, one of whom serves as the nuns' confessor, and the other as the parish priest. Since the church is a parochial church, a doubt has arisen regarding the calendar to be used in the celebration of Mass, namely, whether the church should adhere to the calendar proper to the nuns, who are in the choir.

[*Latin ed. p. 255*]

Sacred Congregation of Rites. '255' Do monasteries perform the Divine Office according to the monastic calendar of the Order of Saint Benedict, or according to the diocesan calendar?

And the Sacred Congregation of Rites, upon the report of the undersigned Secretary, with the careful assistance of the liturgical commission, having considered all things, judged that the following should be answered: One must follow the calendar of the choir, because the Office is recited publicly. And thus it responded, on February 12, 1909.

S. CARD. MARTINELLI, Prefect.

L. lg S. f D. Panici, Archbishop of Laodicea, Secretary.

VI. QUESTION REGARDING THE POSSIBILITY OF IMPARTING THE

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NU PTIAL BLESSING OUTSIDE OF MASS.

The Most Reverend Lord Santinus Maria de Silva Coutinho, Archbishop of Belém of Para, reverently presented the following to the Sacred Congregation of Rites:

"For many years now, in the archdiocese of Belém of Para in Brazil, the custom has prevailed of celebrating marriages in the afternoon or at night, which has increased even more after the introduction of the civil marriage law, so that spouses frequently neglect and omit to receive the nuptial blessing in Mass at another time.

Therefore, considering the above, and for this diocese, can the nuptial blessing, as given in Mass for the bride and groom, also be imparted outside of Mass in the future?

And the same Sacred Congregation, upon the report of the undersigned Secretary, with the careful assistance of the liturgical commission, having diligently considered the matter, judged that the requested proposal should be answered: Negatively.

And thus it responded, on February 12, 1909.

S. CARD. MARTINELLI, Prefect.

L. lg S. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 256*]

Acts of the Apostolic See. - Official Commentary. 256 APPENDIX OF UNPUBLISHED DECREES OF THE HOLY CONGREGATION FOR RITES FROM THE YEAR 1900.

ON THE WEARING OF THE BIRET BY PRIESTS OF THE ORDER OF ST. JOHN OF GOD IN SACRED FUNCTIONS.

The Reverend Father Cassian Mary Gasser, Prior General and priest of the Order of St. John of God, humbly presented to the Congregation for Rites that the priests of his Order, when approaching and departing from the altar, and also in other ecclesiastical exercises, some, like secular priests, customarily wear the biretta, while others place a skullcap covered with a cloth upon their heads; and both sides believe they are acting correctly. However, in order to remove all doubt and to obtain and maintain uniformity in the Order even in this matter, the same Reverend speaker requested a solution to the following question from the Holy Congregation: Whether priests of the Order of St. John of God, whether they are pastors or not, whether in their own churches or in others, when approaching and departing from the altar, and also in other ecclesiastical exercises where secular priests are required to wear the biretta, whether they may or must wear it, or rather, whether they are obliged to place a skullcap covered with a cloth upon their heads? And the same Holy Congregation, after considering the report of the undersigned Secretary, and after a careful vote of the Liturgical Commission, and after careful deliberation, decided

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to respond as follows: Regarding the first part, they may; and to maintain uniformity, they must; regarding the second part, provision is made in the preceding.

And thus it was written, on September 15, 1900.

D. CARD. FERRATA, Prefect.

L. S.

D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 257*]

Appendix. – Unpublished Decrees of the Sacred Congregation of Rites: concerning singing at the Elevation in conventual Masses, concerning canonical Plainsong at Vespers, concerning the Episcopal Seat in terms of location, and concerning the Altar of the Most Holy Sacrament. The Reverend Dean of the cathedral church of Santo Ângelo in the Republic of Mexico, presently also Vicar Capitular, with the episcopal see vacant, humbly requested a solution to the following doubts from the Sacred Congregation of Rites:

I. It has been the custom in the cathedral church of Santo Ângelo that, on certain days, during the conventual Mass, at the Elevation of the Most Holy Sacrament under both species, a choir of boys sings the antiphon "O salutaris Hostia," etc. The question is: can this custom, which has been in force for many years, be continued?

II. Is it necessary to observe the *Caeremoniale Episcoporum* during solemn Vespers, even when the chanters are canons or dignitaries, and therefore are obligated to proceed with the celebrant to the incense altar and to perform the duties of deacons?

III. The episcopal seat has been located further and further away from the main altar, and has been placed in a location where it covers the platform on which the deacon chants the Gospel. Furthermore, the same seat, being elevated above three steps, reaches the same height as the altar; the question is: what is to be done in this case?

IV. In some churches of the diocese of Santo Ângelo, the Sacrament of the Most Holy Eucharist is reserved in the main altar, while in others it is customary to keep it in one of the smaller altars or chapels; the question is: can both practices be permitted?

And the Sacred Congregation, after careful consideration, with the reference of the undersigned Secretary, and with the unanimous vote of the liturgical commission, decided to respond as follows:

To I: The general decree no. 3827, of May 22, 1894, should be observed.

To II: Affirmative, with regard to both parts, according to decree no. 3839 of Santo Ângelo, of August 17, 1894, concerning II and III.

To III: With regard to both parts, the *Caeremoniale Episcoporum*, book

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I, chapter XIII, paragraphs 1, 2, and 3, should be followed.

To IV: Affirmative, provided that the altar where the Most Holy Sacrament is continuously reserved is not the altar of the choir.

And thus it was written, on April 26, 1901.

D. CARD. FERRATA, Prefect.

L. S.

D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 258*]

Acts of the Apostolic See: - Official Commentary. 258 III. Concerning the calendar to be observed by priests celebrating in the chapels of religious communities in MEXICO, and concerning the feast of the apparition of St. James which is impeded. The Most Reverend Lord Prosper Joseph Mary Alarcon, Archbishop of MEXICO, humbly requested a solution from the Congregation of Holy Rites to the following questions: I. According to the decree of the Congregation of Holy Rites, number 8862 of the City and the World, dated December 9th, in the year 1895, priests attending a church or a public chapel must celebrate Mass in accordance with the Office of that same church or chapel. However, due to the particular circumstances of the region of MEXICO, religious communities often have chapels within their own houses where the Sacred Mysteries are celebrated; hence, the question arises: are chaplains of religious communities and other priests obliged to celebrate Mass according to the tenor of the aforementioned decree in these chapels? II. Since the feast of the Apparition of St. James the Apostle is observed with a lesser rank in the archdiocese of MEXICO on May 29th, the question is asked: what should be done if this day is impeded; or, should it be reduced to a simple feast, or entirely omitted? And the Sacred Congregation, after considering the written report of the undersigned Secretary, the careful opinion of the liturgical Commission, and after careful deliberation, decided that the following should be answered: To I. If the religious communities in question properly observe their own calendar, the priests celebrating in their chapels must conform to it; if not, they must follow the calendar of the diocese, and decree number 3910 of Buthenen, dated May 22nd, 1896, should be consulted. To II. According to the rubrics, the Office in question cannot be transferred, and provision for such a case has already been made by those same rubrics. And thus it was written, on May 16th, 1901. His Eminence, L. CARD. FERRATA, Prefect. Signed, D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 259*]

Appendix. - Unpublished Decrees of the Sacred Congregation of Rites, 25th Section, IV. PAMPILONEN. CONCERNING THE CONSECRATION OF A CERTAIN ALTAR, AND CONCERNING THE CONSECRATION OF A CHURCH, TOGETHER WITH THE CONSECRATION OF A SMALLER

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ALTAR. The present master of ceremonies of the cathedral church of Pamplona, by the mandate of his Most Reverend Lord Bishop, has humbly submitted the following questions to the Sacred Congregation of Rites for a suitable solution, namely: In the town commonly called Pavier, in the diocese of Pamplona in Spain, a church has been constructed in honor of Saint Francis Xavier. Its main altar is less than half full, and the remaining part of the table is made of marble columns, the bases and upper parts, or capitals, of which are made of bronze, although the bronze does not touch the altar table directly, as can be seen in the diagram of the same altar which is presented. Now, since the aforementioned church is about to be consecrated, the following is asked: I. Can the aforementioned altar be consecrated? And, in the event of a negative answer to I: II. Would it suffice to perform the consecration of the church by consecrating another, smaller altar erected in a chapel of the same church, omitting the consecration of the main altar? And the Sacred Congregation itself, after considering the report of the undersigned Secretary, the unanimous vote of the liturgical commission, and the explanations presented, and especially the diagram of the larger altar presented, from which it appears that the stone table is immediately joined to the supporting column, decided that the following should be answered: To I. Affirmatively, if the upper parts of the bronze columns do not immediately touch the table, and if they extend only for ornamentation, so that the unctions prescribed by the Roman Pontifical are performed immediately upon the table and the stone column supporting it; in this case, the consecration will be valid, according to decree no. 3364, Cuneen, August 7, 1875. To II. If the table is not immediately joined to the stone column, according to the norms of the Roman Pontifical and the aforementioned decree, then negatively; otherwise, affirmatively. And thus it was decided, on May 24, 1901. D. L. CARD. FERRATA, Prefect. S. -{-D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 260*]

Acts of the Apostolic See. - Official Commentary. 260 V. OF MONTES ALBANI CONCERNING THE REPRESENTATION IN GLASS WINDOWS OF NON-CANONIZED SERVANTS OF GOD. The present parish priest of the place commonly called Saint Romani, within the boundaries of the diocese of Montauban, humbly presented to the Congregation of Sacred Rites, that pious faithful had contributed funds for the purpose of placing images in the colored glass windows within the parochial church, namely, of the Blessed Gerard Majella, of the Congregation of the Most Holy Redeemer, and of the venerable servant of God, Joan of Arc, of Orleans. He inquired: whether this could be done lawfully, and under what conditions? And the aforementioned Sacred Congregation, after hearing the report of the undersigned Secretary, and also the opinion of the liturgical Commission, decided to respond as follows: The decree no. 3835, of August 27,

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1894, must be observed. And thus it responded, on June 27, 1901. D. L. CARD. FERRATA, Prefect. S. f D. Panici, Archbishop of Laodicea, Secretary. VI. OF LINZ. PERMISSION IS GRANTED TO ADD PILASTERS TO CERTAIN ALTARS NOT CONSECRATED WITH MARBLE PILASTERS, UPON WHICH PRIVATE UNCTIONS ARE PERFORMED. The Most Reverend Francis Mary Doppelbauer, Bishop of Linz, humbly presented the following to the Congregation of Sacred Rites: A certain regular parish priest, of the diocese of Linz, recently declared that in two churches, of which he had previously been the rector, new fixed altars had been erected, in such a way that a stone slab was placed upon only the sides of the pilaster, and not upon columns of stone, as prescribed. The abbot of the monastery, to which the aforementioned churches are incorporated, having the faculty of consecrating altars, consecrated them with the same solemn rite. The question is asked: whether such a consecration was valid? And, if not, what should be done in this case? And the aforementioned Sacred Congregation, after hearing the report of the undersigned Secretary, after the careful opinion of the liturgical Commission, and after careful consideration, decided to respond as follows: The decrees no. 3364 Cuneen., of August 7, 1875, sections II, must be observed.

[*Latin ed. p. 261*]

Appendix. – Unpublished decrees of the Sacred Congregation, number 3829, dated June 8, 1894, addressed to the Archbishop of Linz; and the Sacred Congregation grants to the Most Reverend Bishop of Linz, by special grace, that stone pillars may be added to the aforementioned altars already consecrated, and that the prescribed unctions may be performed privately in the corners, so that tables may be joined with said pillars; and also grants the same Archbishop the power to delegate some priest, if possible, in some dignity, for this purpose. And thus it was written, on July 5, 1901. D. CARDINAL FERRATA, Prefect. L. £J3 S. f D. Panici, Archbishop of Laodicea, Secretary. VII. MELITEN. CONCERNING CANONICAL DEGREES, APOSTOLIC NOTARIES "AD INSTAR," REGARDING THE INSIGNIA AND PRIVILEGES TO BE USED. A question was proposed, whether the canonical degrees of the cathedral church of Melitene, who have renounced the dignity of Apostolic Notaries "ad instar" by our most holy Lord Pope Leo XIII, may wear other prelatic insignia and use other privileges outside of their capitular functions, so that they themselves, and not merely collegially, may claim these insignia and privileges? The Sacred Congregation of Rites, after considering the report of the undersigned Secretary, and having heard the opinion of the liturgical commission, decided that the following should be answered: Let the decree number 3988, Melitene, dated March 18, 1898, and the Constitution number 3262, ad xxin, dated four days before the Kalends of September, 1872, be observed. And thus it was written, on November 15,

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1901. D. CARDINAL FERRATA, Prefect. L. £g S. f D. Panici, Archbishop of Laodicea, Secretary. VIII. DOUBT REGARDING THE RESTORATION OF REGULAR FESTIVALS OF SECONDARY PATRONS REMOVED FROM THE CALENDAR. The following question was posed to the Sacred Congregation of Rites, and a resolution was requested: Whether Regulars, who, forty years ago, without an apostolic indult, added certain festivals of secondary patrons to their own calendar, ACTA, Vol. I, n. 5. – 15 – 3 – 909. 18

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis. - Official Commentary. They inserted, and having discovered an ancient error two years ago, they removed those same feasts from the calendar, can or should they restore those same feasts in their own calendar or directory? And the Sacred Congregation, upon the report of the undersigned Secretary, and after a careful consideration of the opinion of the liturgical commission, decided that, in order to answer the proposed question, the response should be: Negatively in both cases. And thus it was written, on January 10, 1902. D. CARD. FERRATA, Prefect. L, % S. f D. Panici, Archbishop of Laodicea, Secretary. IX. OF MINORCA. CONCERNING THE PRECEDENCE OF THE VICAR GENERAL OVER DIGNITARIES AND CANONS NOT WEARING SACRED VESTMENTS. The present Most Reverend Bishop of Minorca in Spain, reverently requested a solution to the following questions from the Sacred Congregation of Rites: I. Should the Vicar General proceed before all dignitaries and canons, provided they are not wearing sacred vestments? II. Should precedence always and everywhere be given to the Vicar General wearing his vicariate vestments, over all dignitaries and canons not wearing sacred vestments? And the Sacred Congregation, upon the report of the undersigned Secretary, and after hearing the opinion of the liturgical commission, decided to respond as follows: To I and II, Affirmative, according to the decrees. And thus it was written, on June 10, 1904. S. CARD. CRETONI, Prefect. L. j$| S. f . D . Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 263*]

Appendix. - Unpublished Decrees of the Sacred Congregation, 263, x. BLESSING OF A VEHICLE FOR TRANSPORTING THE SICK TO A PLACE OF CURE. Cf. "Our help is in the name of the Lord." Ps. 109. "Who made heaven and earth." Ps. 103. "The Lord be with you." Ps. 117. "And with thy spirit." 2 Tim. 1:7. Let us pray. O Lord Jesus Christ, Son of the living God, who, while you were traveling through the lands, went about doing good and healing every infirmity and every disease among the people, and who restored the paralytic man, lying on a bed, to soundness of mind and body; look upon, we beseech you, the faith and the sentiments of compassion of your servants, who, animated by the

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spirit of true charity, which you showed them by example, and which you have commanded, have desired to have this vehicle skillfully constructed, like a bed, for the purpose that those who are afflicted with wounds or held back by any infirmity may be most suitably transported to a place of cure. Therefore, to those who are conveyed in this vehicle, which we now bless in your name, be you, most merciful Jesus, a comfort in the journey, a safeguard in dangers, and a refreshment in pains. Grant that, accompanied by your Angels, they may arrive safely at the seat of healing, and that there they may regain their former health, and that, through your mercy, by the intercession of your most holy Mother Mary, they may receive it, and, returning to their homes, may honor and glorify you, the true God, who live and reign with the Father and the Holy Spirit, world without end. Amen. LUCE. Our most holy Lord, Pope Pius X, having graciously received the petitions of the Most Reverend and Right Reverend Lord Cardinal Benedict Lorenzelli, Archbishop of Lucca, which were reported to him by the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, and having carefully considered the above-mentioned formula for blessing a vehicle for transporting the sick to a place of cure, which was reviewed by the aforementioned Sacred Council, he deigned to approve it with benevolence; and also granted the power to the aforementioned Most Reverend Archbishop to permit priests, within the boundaries of his own archdiocese, to use such a formula for the stated blessing. Contrary to anything to the contrary notwithstanding. July 8, 1908. S. CARD. CRETONI, Prefect. L. Eg. S. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 264*]

Acts of the Apostolic See. - Official Commentary. 264 XI. V. AMENDMENTS AND ADDITIONS TO THE ROMAN MARTYROLOGY.

Third of the Ides of February (February 11th). In Lapurdi, in Gallia, the apparition of the most blessed Virgin Mary, Immaculate. In Africa, the feast day of the saints.

On the day before the Ides of February (February 12th). In Hetruria, near Mount Senarum, of the seven Founders of the Order of the Servants of the most blessed Virgin, who, after a most arduous life, obtained, through their merits and miracles, a blessed death in the Lord. Those whom, in life, a true spirit of brotherhood united, and who, after death, were venerated by the undivided people, were added to the calendar of saints by Leo XIII.

In Barcinone, in Hispania, on the fifth of the Ides of October (October 11th). After the eulogy: In Ucetiae, in Gallia Narbonensi, of Saint Firminus, Bishop and Confessor, add: In Calotii, in the diocese of Asti, formerly Papiensi, of Saint Alexander Saulus, Bishop and Confessor, from the congregation of the Clerics Regular of Saint Paul, whom Pope Pius X added to the calendar of saints, renowned for his character, virtues, doctrine, and miracles.

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In Scotia, of Saint Canicus, on the seventeenth day before the Kalends of November (October 16th). At the end, after the words: "... he judged and confirmed," add: In Muri, in Lucania, of Saint Gerard Majella, Confessor, a lay professed member of the Congregation of the Most Holy Redeemer, whom Pope Pius X added to the list of saints, renowned for his miracles.

The Most Holy Lord, our Pope Pius X, having been informed by the undersigned Secretary of the Congregation of Sacred Rites, ordered that the aforementioned eulogies be inserted into the Roman Martyrology in their respective places, on September 9th, 1908.

S. CARD. CRETONI, Prefect.

L. S. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 265*]

Diary of the Roman Curia. 265 DIARY OF THE ROMAN CURIA. SACRED CONGREGATION CONSISTORY. February 26, 1909. — Monsignor Alessandro Piquemal, by papal bull, has been appointed titular Bishop of Tagora and Auxiliary Bishop of Algiers; — Monsignor Matteo de Oliveira Xavier, Bishop of Goccino, by a consistorial decree to be sent forth by bull, has been promoted to the metropolitan see of Goa, to which is united the honorary Patriarchate of the Orient. — The Reverend Father Giuseppe Benedetto Martins Ribeiro, by a consistorial decree to be sent forth by bull, has been promoted to the cathedral see of Coccino. February 28. — The Reverend Father Everardo Eligens, by a consistorial decree to be sent forth by bull, has been appointed titular Bishop of Germaniciana and Auxiliary Bishop of Münster. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. February 13, 1909. — The Holy Father, with an apostolic brief, deigned to appoint: The Reverend Father Giacinto Jalabert, of the Congregation of the Holy Spirit, Apostolic Vicar of Senegambia and Apostolic Prefect of Senegal, with the titular bishopric of Telepte; — The Reverend Father Pio Doloring, of the Order of Preachers, Archbishop of Porto de Spagna in the Antilles; — The Reverend Father Francesco Federico Linneborn, of the Congregation of the Holy Cross, Bishop of Dacca. February 15 — Monsignor Pietro Giuseppe Hürth, having relinquished the bishopric of Dacca, is appointed titular Bishop of Milopotamo. SACRED CONGREGATION OF RITES. PREPARATORY MEETING. March 2, 1909. — In the Vatican Apostolic Palace, with the presence of the Most Eminent and Reverend Cardinals, the Reverend Prelates, Officials, Consultors, and Theologians, the Preparatory Meeting was held to discuss the question concerning the heroic virtue of the Venerable Magdalene, Marchioness of Canosa di Puglia, foundress of the Institute of the Daughters of Charity in Verona.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis. - Official Commentary. SECRETARY OF

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STATE • • NOTICE February 19, 1909. – His Holiness, Pope Pius X, in view of the impending canonization of the Blessed Joseph Oriol and Clement Hofbauer, deigned, through notes from the Secretary of State, to establish a special Congregation for the purpose of anticipating and resolving controversies, composed of the following Eminent Cardinals and Reverend Prelates: His Eminence Cardinal Sebastian Martinelli, Prefect of the Holy Congregation of Rites; His Eminence Cardinal Vincenzo Vannutelli, Bishop of Palestrina; His Eminence Cardinal Francesco Satolli, Bishop of Frascati; His Eminence Cardinal Mariano Rampolla del Tindaro; His Eminence Cardinal Girolamo Maria Gotti; His Eminence Cardinal Domenico Ferrata; His Eminence Cardinal Beniamino Cavicchioni. Reverend Monsignor Diomede Panici, Secretary of the Holy Congregation of Rites; Reverend Monsignor Pietro Piacenza; Reverend Monsignor Alessandro Verde; Reverend Monsignor Francesco Riggi; Reverend Monsignor Angelo Mariani. – The same Holiness, in anticipation of the aforementioned canonization, deigned, through other notes from the Secretary of State, to appoint His Eminence Cardinal Sebastian Martinelli as Procurator for the same canonization, and Reverend Monsignor Giuseppe De Bisogno, as President of the Postulators of the causes of beatification. The Holy Father, through an Apostolic Brief, deigned to appoint: Auxiliary Bishops to the Holy See: January 22, 1909. – Reverend Monsignor Carlo Csàky, Bishop of Vacía. January 31. – Reverend Monsignor Paolo Emilio Giuseppe Henry, Bishop of Grenoble. Apostolic Protonotaries ad instar: February 28, 1909. – Reverend Father Antonio Niermann, of the diocese of Davenport; – Reverend Father Pietro Ryan, of the same diocese. Domestic Prelates: February 1, 1909. – Reverend Monsignor Giuseppe Butt, of the archdiocese of Westminster. February 10. – Reverend Father Abele Bazan, of the diocese of Cordova. February 12. – Reverend Father Francesco Hartleib, of the diocese of Baker-City. February 12. – Reverend Father Giovanni Rospisil, of the archdiocese of Olmütz; – Reverend Father Vincenzo Cesar, of the same archdiocese. February 19. – Reverend Monsignor Francesco Gossmann, of the diocese of Vacía; – Reverend Father Stefano Bucsek, of the same diocese.

[*Latin ed. p. 267*]

Diary of the Roman Curia. 267 HONORS. The Holy Father, through a letter from the Secretariat of State, has deigned to bestow the following honors:

The Knighthood of the Order of Saint Gregory the Great (civil class) upon Mr. Guglielmo Franchi, and upon Mr. Mariano P. del Pobil y Martínez de Medinilla.

The Knighthood of the Order of Saint Sylvester upon Mr. Engineer Salvatore Parisi, Mr. Pietro Fiaschetti, Mr. Giuseppe Perez y Soria, and Mr. Francesco Magules y Palacio.

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The Commanderate of the Order of Saint Gregory the Great upon Mr. Carlo Fedeli, professor at the University of Pisa, and upon Mr. Saverio Gil y Becerril.

The Insignia of the Order of the Golden Militia upon Mr. Claudio Lopez, Marquess of Comillas.

The Cross *pro Ecclesia et Pontifice*: To the Reverend Father Manuel Pinilla y Sánchez; to Mr. Francisco Fernandez y Garcia; to Mr. Antonio M. Vives y Orts; to Mr. Francisco Moret y Garcia; to Mr. Jose Lopez y Navas; to Mr. Francisco Bosch y Lozano; to Mr. Emilio Melendez y Castañeda; to Mr. Joaquín Mugnoz y Beato; to Mr. Antonio Ferrer y Cajigal.

The Medal of Merit: To Mr. David Hernández y Sánchez; to Mr. Carlos Criwell y Navarro; to Mr. Bernardo Lizaur y de la Calle; to Mr. Jean Sollevilla y Santa Olalla; to Mr. Rafael Marenco y Crusoe; to Mr. Luis Matías y García.

HOUSEHOLD OF HIS HOLINESS. APPOINTMENTS. His Holiness, through a letter from His Eminence, the Most Reverend Monsignor, the Prefect of the Household, has deigned to appoint:

Secretaries *supernumerarii*: The Reverend Father Antonio Bartoloni, of the diocese of Cariati; Mr. Venceslao Sitte, of the diocese of Leitmeritz; Mr. Spiridione Pensa, of the diocese of Malta.

[*Latin ed. p. 268*]

Acta Apostolicae Sedis. - Official Commentary.

Chamberlain of Honour in peacock blue attire: The Reverend Father Alfred Miotti, of the diocese of Como.

Chamberlain of Honour outside the city: The Reverend Father Giuseppe Biagio Maria de Souza, of the archdiocese of Bombay.

Chaplain of Honour outside the city: The Reverend Father Alessandro Fava, of the diocese of Borgo S. Donnino.

Chamberlains of Honour of Sword and Cape, supplementary: Mr. Luigi Gargia Pimentel, of the diocese of Cuernavaca; and Emanuele Amor, of the same diocese.

NECROLOGY

February 3, 1909. — His Eminence, the Most Reverend Cardinal Serafino Cretoni, Prefect of the Holy Congregation of Rites.

February 26. — His Eminence, the Most Reverend Cardinal Ciriaco Maria Sancha y Hervás, Archbishop of Toledo, and Patriarch of the West Indies.

January 5, 1909. — Bishop Bernard Mac Quaid, Bishop of Rochester.

January 15. — Bishop Vincenzo Ricotta, Bishop of S. Marco e Bisignano.

January 25. — Bishop Giacomo Zubiria y Manzanera, Archbishop of Durango.

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February 6, 1909. — Bishop Giacomo Arcangeli, Bishop of Asti; and Bishop Michele Arcangelo Pirone, Bishop of Nusco.

February 13. — Bishop David Camilli, Bishop of Fiesole.

February 27. — Bishop Vittore Giovanni Giuseppe Maria van den Branden de Reeth, titular Archbishop of Tyre.

March 2, 1909. — Bishop Giuseppe Gelli, Bishop of Volterra.

March 3. — Bishop Fiorenzo Edoardo Fontecilla, Bishop of La Serena.

March 5. — Bishop Riccardo Owens, Bishop of Clogher.

January 8, 1909. — Bishop Lodovico Grabinski, Secretary of the Holy Ceremonial Congregation.

January 31. — Bishop Achille Martini, Auditor of the Roman Sacred Rota.

February 23, 1909. — Bishop Giovanni Battista Costa, Apostolic Protonotary.

[*Latin ed. p. 269*]

Year I. - Vol. I. April 1, 1909, No. 6. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS X. APOSTOLIC LETTER. I. PARISHES ARE ABOLISHED IN THE CITY OF ST. MARY IN VIA LATA, ST. MARCELLUS, AND OF THE HOLY QUIRICUS AND JULITTA, AND THE PARISHES OF ST. MARY FROM THE IMMACULATE CONCEPTION AND OF ST. JOHN BERCHMANS OUTSIDE THE WALLS ARE ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. For the perpetual memory of this matter. – Concerning the parishes of this venerable city, as the salvation of souls demands in these new times of the state, Our care and deliberations have long been aroused; and, with God's help, We have already established several things concerning this matter. Now, to further advance this same purpose, We consider it opportune. – Therefore, by the fullness of Our apostolic power, We abolish and extinguish three parishes, namely, that of St. Mary in Via Lata, of St. Marcellus, and of the Holy Quiricus and Julitta; and We dedicate all revenues of any kind from these to three other parishes which will be established later. Furthermore, We establish another parish, which is located near St. Lawrence on the Via Tiburtina, namely, the parish of St. Mary from the Immaculate Conception and of St. John Berchmans outside the walls; to which We assign the revenues that were formerly belonging to the parish of St. Mary of Monticello. The Cardinal, in place of the Holy Urban Prefect, will define the boundaries of this new parish, and will also diligently see to it that what has been prescribed here by Us is carried out. These present letters, and all that is contained in them, and all the statutes, for no reason whatsoever, by any means or pretext, even if it is by the patrons of the parishes, whether clerical or lay, or by anyone

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else, as stated in ACTA, Vol. I, No. 6. – 1-4-909. 19.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis. - Official Commentary. Regarding any individual, whether they possess a right or interest, arising from a foundation, endowment, or any other title, or claim to possess or have such a right, who has not consented in any way, or who, having been summoned and heard, has not agreed, it is to be noted, challenged, or brought into controversy and judgment, due to a flaw of deception, fraud, or nullity, or some other substantial defect: but, as a matter of pontifical duty and initiative, with certain knowledge, mature deliberation, and by the fullness of Our apostolic power, We declare that these [provisions] shall always be valid and effective in every respect, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all, removing any, even the shining dignity of cardinalate, faculty of judging or interpreting otherwise; and We declare null and void whatever may happen in opposition to this, knowingly or unknowingly. Notwithstanding the legally established exceptions and other Our regulations, and those of the Apostolic Chancery, the constitutions and ordinances of Our Predecessors, and the statutes and customs of any churches, even patriarchal ones, or orders and congregations, strengthened by oath and apostolic confirmation, or by any other means, even if, by Our own initiative or by other means, anything to the contrary of the foregoing has been granted, We expressly consider these present [provisions] to be in force, with the same knowledge and with the fullness of Our apostolic authority, fully and broadly derogating from them in every respect. Furthermore, the copies or exemplars of these [provisions], even if printed, shall be held to have the same validity in judgment and outside of it as if the originals were presented, provided they are signed by the hand of an apostolic notary and are secured with the seal of a person constituted in ecclesiastical dignity. Therefore, it is not permitted to any human being to infringe upon this page of Our suppression, extinction, designation, institution, attribution, decree, statute, mandate, derogation, and will, or to dare to contradict it with reckless audacity. If anyone should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and ninety-nine, on the fourth day before the Ides of March, in the sixth year of Our pontificate. A. Loco ffr Plumbi. CARD. AGLIARDI, Secretary of R.E. [Sacred Roman Ecclesiastical Affairs]. Julius Campori, Apostolic Protonotary. Raphael Virili, Apostolic Protonotary.

[*Latin ed. p. 271*]

Acta of Pope Pius X, 271. THE APOSTOLIC PREFECTURE OF "BASUTOLAND" IN SOUTH AFRICA IS ERECTED INTO AN APOSTOLIC

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VICARIATE. POPE PIUS X. For the sake of future memory. — From this most holy chair of blessed Peter, the Prince of the Apostles, which We have obtained, not through our own merits, but by divine grace, as from a lofty vantage point, We turn the eyes of Our mind with diligent study to all parts of the Catholic world, however widely dispersed by land and sea, and We deliberate, with Our authority interposed, on those matters which are conducive to the advancement of the Catholic name and to the care of the salvation of souls. With this purpose in mind, when the Apostolic Vicar of South Africa recently requested that We deign to erect the Apostolic Prefecture of Basuto-Land, entrusted to the care of the Congregation of the Oblates of the Immaculate Mary, into an Apostolic Vicariate, reporting to Us, We learned that said mission had grown, both in number of Christians and priests, and in the increase of religion, to such an extent that it seemed most fitting that it should be governed by a Pastor who is distinguished by the episcopal character; We, having carefully considered all the circumstances of the matter, and with the benevolent agreement of Our venerable brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, We have decided to grant these requests. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We erect and establish, by the present document, the Apostolic Prefecture of Basuto-Land, in South Africa, into an Apostolic Vicariate, which We name the Apostolic Vicariate of Basuto-Land, and which We wish to retain within the same boundaries as the Prefecture. We decree that these present letters shall be firm, valid, and efficacious, and shall have and obtain their full effect, and that they shall fully suffice and shall suffice for all those to whom they pertain, in all things and through all things, and that they shall be judged and defined in the premises by any ordinary and delegated judges, and that they shall be null and void if anyone, knowingly or unknowingly, should attempt to contravene them by any authority. Notwithstanding Our own and the regulations of the Apostolic Chancery regarding matters of law, and other constitutions and ordinances apostolic, and all other things, even if worthy of special and individual mention, which may be contrary to the foregoing. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 18th day of February, 1909, in the sixth year of Our pontificate. L. Cardinal Merry del Val, Secretary of State.

[*Latin ed. p. 272*]

●2 Acta Apostolicae Sedis. - Official Commentary. LETTERS I. TO CHARLES KORZ, PRESIDENT, AND TO THE SUPREME COUNCIL OF THE CATHOLIC ASSOCIATION OF GERMANS "CENTRAL VEREIN" IN THE UNITED STATES OF AMERICA. Beloved sons, greetings and the apostolic blessing. — We readily understand that your Association

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strives, above all, to be closely united with the Vicar of Jesus Christ, as We observed last year, when We addressed a group of members who came to Us, on behalf of all, to offer congratulations. We recognize this now from the letters which the beloved son, Frederick Hoenighausen, from the governing board of the Association, arranged to send to Us; in which, citing the example of the assembly in Brooklyn, you inform Us of the matters which were discussed at all your assemblies, not long ago, during the celebrations of Our Jubilee. Indeed, We receive with a glad and grateful heart both the congratulations, full of piety and zeal, and the promises of the highest obedience and fidelity; and We thank and commend you for striving to be a comfort to Us, who are afflicted by so many troubles. At the same time, that you may constantly remain in this intention, and, as you have stated, may preserve the duties of the Christian life, We implore divine help and the patronage of the great Mother of God for you. For with Her assistance, who is the seat of wisdom and the destroyer of heresies, it will be possible for you, while worthily maintaining the Catholic profession in all things, especially to remain safe from the snares of errors and the corruptions with which you are surrounded, and thus to raise up [children] in holiness and righteousness. We bestow upon you, beloved sons, and upon all your associates, the apostolic blessing with the greatest affection, as a pledge of divine graces and a witness of Our paternal benevolence. Given at Rome, near St. Peter's, on the sixth day of March, 1909, in the sixth year of Our Pontificate. PIUS PP. X.

[*Latin ed. p. 273*]

Acts of Pope Pius X, X, 273 II. To the Reverend Father John Baptist Ferre Re S., S.L., concerning the published works of P. Gury, revised and augmented. Beloved son, greetings and apostolic blessing. — We have received from our beloved son, Eugene Subirana, who had printed the two works of Peter Gury, revised and augmented by your care, namely, the *Compendium theologiae moralis* and the *Casus conscientiae*; for which service, we desire that you express your gratitude to him in our name, and we congratulate you on the fruit of your teaching. We see that you are praised by experts, because you have adapted the books of the author, rightly celebrated, even better to these times, for the use of either instruction or the sacred ministry. Although you have, in certain matters, particularly considered the benefit of priests from Spain and Latin America, nevertheless, you have served the benefit of all who rightly receive confessions of sins; and especially, through the addition of new questions, in which confessors often find themselves perplexed. Therefore, we commend you for the work you have accomplished, and we encourage you to continue writing for the benefit of the best studies of the clergy. We bestow upon you, beloved son, and also upon the pontifical bookseller, whom we have mentioned, our heartfelt apostolic blessing, as a pledge of divine favors

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and a testament to our benevolence. Given in Rome, at St. Peter's, on the 7th of March, 1909. In the sixth year of Our pontificate. PIUS PP. X III. To the Moderators, Deans, and Students of the Catholic University of Isola. Beloved sons, greetings and apostolic blessing. — From your letters, and also from a conversation with a distinguished man who recently undertook the direction of this University, we have learned what was never doubtful to Us, namely, how piously you venerate the Vicar of Jesus Christ, and how religiously, according to his prescriptions, you defend the integrity of the Catholic faith, and how much care you, teachers, show in all things, not only in the instruction of doctrine, but also in the example of your lives; and you, students, conform yourselves to the best disciplines and precepts, for the hope of the Church, the homeland, and the state. These things were certainly known to Us; but nevertheless, they have delighted Us anew, especially when testified by you with such a sign of love and obedience. Just as Our predecessors, so too do We consider this seat of most noble Christian wisdom...

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis. - Official Commentary. We love and highly esteem [your efforts]: which indeed should be even more dear to all good men, the more they are opposed by malice and hatred. Since these men often call it the stronghold of the Catholic faith in Upper Gallia – which they seem to do in jest, although with a most harmful appellation that truly affects it – they nevertheless clearly indicate that it is especially destined to be attacked. But you, by striving always to make it worthy of such a name, will persevere in defending this stronghold with all your strength. You will never lack the singular grace and providence of the Bishops; nor will your Catholic citizens cease to assist you with their resources: for your institution, being so opportune for the common good, deserves the highest commendation. Rest assured that we will take a particular interest in your affairs, as we have done before. In the meantime, we impart our apostolic blessing with the greatest affection to you, our beloved sons, both individually and as a group. Given at Rome, at St. Peter's, on the 7th of March, 1909, in the sixth year of Our Pontificate. PIUS PP. X IV. TO THE REVEREND FATHER RAYMUND VELASQUEZ, RECTOR, AND THE DEAN AND PROFESSORS OF THE UNIVERSITY OF MANILA, FOUNDED BY ST. THOMAS. Beloved sons, greetings and apostolic blessing. — We were greatly pleased by what you wrote to Us, jointly, as the year of Our priesthood approached its fiftieth anniversary, to offer congratulations: for you thereby expressed your piety and affection for Us, so that we readily recognize you as devoted sons, bound to Us by a special bond. We also gratefully acknowledge that this seat of learning, which is especially under Our protection and care, is flourishing with the number of its students and the renown of its name. We know that this is due to the diligence and

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efforts of the Dominican confreres, who spare nothing to ensure the best possible state of their institution, as well as to the zeal and dedication of the administrators and professors, who are accustomed to devote themselves to the proper ordering of all disciplines within the university. Therefore, we award merit and praise to both [groups], and we are grateful; for they diligently administer this important work, which contributes so much to the Church and to the nation. Although there is no doubt about the constancy of your service, we encourage you to always maintain a sacred and solemn devotion, and to be obedient to this Apostolic See.

[*Latin ed. p. 275*]

The acts of Pope Pius X, and the principles of philosophy and disputation concerning divine matters, follow Thomas [Aquinas]. Thus, in this pursuit of studies, you will never deviate from the rule of Christian truth; which happens to many today, when they give more weight to their own judgment or to the suspect authority of certain men. It remains that those here who are worthy of the Catholic profession should devote their effort and industry to every endeavor, and above all, we hope that fathers of families will take care to ensure that their children are not subjected to the dangers of an institution that lacks religious inspiration. We impart, with paternal benevolence, our apostolic blessing to you and your students, beloved sons, as a pledge of divine favor. Given in Rome, at St. Peter's, on the 7th of March, 1909, in the sixth year of Our Pontificate. PIUS PP. X. TO THE MOST REVEREND FATHER JAMES POLETTO, APOSTOLIC PROTHONOTARY DECURIAL, CONCERNING THE WORK ENTITLED "THE HOLY SCRIPTURE IN THE WORKS AND THOUGHT OF DANTE ALIGHIERI." Beloved sons, greetings and our apostolic blessing. — We have gladly granted your request, so that, having written what you have about what Dante thought of the sacred Scriptures and what he left in writing, you may, through Us, publish that book, dedicated to Us. And indeed, we have not only approved your work, but also your piety towards Us: for we know that you are endowed with intelligence, learning, and devotion to religion, and that, through long study and discipline, you have thoroughly understood the Poet; therefore, there was no doubt that you would have accomplished such a work, which would bring honor to you and pleasure to all good men. Indeed, the outcome has not disappointed us. For, since your book is in the hands of readers, learned and discerning men have already formed the best judgments about it; and rightly so, for it seems commendable that Dante, in this very field, confirms the uncorrupted praise of the Christian profession with vigor and abundance. Although the authority of the Holy Scriptures is founded on principles that do not require human aids, we are nevertheless pleased that such a man should support Us in defending it. We see that you have beautifully demonstrated this, refuting those who, following the example of our Church's adversaries, abuse the

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authority of an author to impose their views on the unlearned. Thus, you have served the cause of truth, and you have vindicated Dante's memory from injury: for, although he may have, in some matter, offended human sensibilities, no sane person will doubt that he is the most certain ornament and honor of the Catholic name. We anticipate divine—

[*Latin ed. p. 276*]

Acts of the Apostolic See. - Official Commentary. To you, beloved son, as a witness to Our paternal benevolence, We impart Our apostolic blessing with fervent affection. Given in Rome, near St. Peter's, on the eighth day of March, in the year 1909, in the sixth year of Our Pontificate. PIUS PP. X. SACRED CONGREGATION OF THE HOLY OFFICE. I. DECREE WHEREBY THE PRIEST ROMULUS MURRI IS PUBLICLY AND PERSONALLY EXCOMMUNICATED, AND DECLARED TO BE AVOIDED. The ecclesiastical authority, having repeatedly attempted to bring the priest Romulus Murri, from the diocese of Fermo, to a more sound state of mind through paternal admonitions and even medicinal penalties, having disseminated erroneous and seditious writings and words within the Church of God, did not fail to do so. However, he, disregarding all of this and presumptuously persisting in his censures, has not ceased to offer an example of stubborn rebellion to the faithful. Wherefore, lest longer delays increase scandals among the faithful, this most holy Sacred Congregation of the Holy Office, by the express mandate of the Most Holy Lord Pope Pius X, pronounces the sentence of a greater excommunication publicly and personally against the aforementioned priest Romulus Murri, who, having been given the final and peremptory canonical warning, stubbornly refuses to comply, and solemnly declares him to be publicly excommunicated with all the corresponding penalties, and therefore to be avoided, and to be avoided by all. Given in Rome, from the offices of the Holy Office, on the twenty-second day of March, in the year 1909. L. S. Aloysius Castellano, Notary. CONCERNING THE BLESSING OF MEDALLIONS OF THE HOLY CHILD JESUS, AND THE INDULGENCES TO BE GRANTED. On the eighteenth day of March, 1909. The Most Holy Lord, Pope Pius X, in an audience granted to the Reverend Father, Assessor of the Holy Office, granted to all priests, both secular and regular, who are duly authorized, the faculty of blessing crowns, rosaries, crosses,

[*Latin ed. p. 277*]

The Holy Congregation of the Holy Office decrees that those who kiss crucifixes, small statues, and sacred medals, to which indulgences are attached, are also granted the power to attach an indulgence of fifty days, applicable also to the deceased, which may be obtained by the faithful as often as they, at least with a contrite and devout heart, kiss one of these objects and recite the invocation, "Holy Child Jesus, bless us"; and that

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those who, at the point of death, kiss one of the aforementioned objects, and who, having confessed and received Holy Communion, or at least being contrite, devoutly invoke the most holy Name of Jesus with their mouth, if they are able, or failing that, with their heart, and patiently accept death as the penalty for sin, shall obtain a plenary indulgence. This decree is valid forever, without any brief being required, notwithstanding any contrary provisions. Signed, L. S. A. Canon Giambene, Substitute for Indulgences.

III. AN INDULGENCE IS GRANTED TO THOSE WHO KISS THE RINGS OF CARDINALS AND BISHOPS. On March 18, 1909. The Most Holy Lord Pope, Our Holy Father Pius, of blessed memory, Pope, in an audience granted to the Reverend Father, the Assessor of the Holy Office, graciously granted to all the faithful, who, at least with a contrite and devout heart, kiss the rings of His Eminences the Cardinals or the Most Reverend Archbishops and Bishops, an indulgence of fifty days, applicable also to the deceased. This decree is valid forever, without any brief being required, notwithstanding any contrary provisions. Signed, L. S. A. Canon Giambene, Substitute for Indulgences.

[*Latin ed. p. 278*]

278 The HOLY CONGREGATION CONSISTORIAL, concerning the division of the territory of "Klonkov" and "Wyzega," separates them from the Diocese of Augustów and assigns them to the Diocese of Płock. The inhabitants of the territories of Klonkov and Wyzega, located within the boundaries of the parish of Turośl, in the Diocese of Augustów, or Sejny, having frequently made earnest prayers, have requested that they be joined to the filial church in the territory of Zalas, belonging to the parish of Lyse, in the Diocese of Płock. The just causes for this petition having been established through a legitimate process, and with the agreement of both Ordinaries, as well as the pastor of Turośl, the Most Holy Pope Pius X, always intent on the greater good of souls, has deigned to grant their wishes. Therefore, following the commands of His Holiness, the Sacred Congregation Consistorial, through the present decree, and with the consent of all those who may be interested in this matter, or are presumed to be so, separates the territories of Klonkov and Wyzega, together with all those who reside within them, from the territory of the parish of Turośl, in the Diocese of Augustów, or Sejny, and joins them equally, as aforesaid, to the territory of the filial church in the territory of Zalas, belonging to the parish of Lyse, in the Diocese of Płock; and it is commanded that all documents pertaining to these territories and their inhabitants be extracted from the chancery of the Diocese of Augustów, or Sejny, and delivered to the chancery of the Diocese of Płock, to be kept there in the future. To carry out the aforementioned, the Most Reverend Bishop of Płock is appointed, with the necessary and appropriate powers, including the power to delegate any other person holding an ecclesiastical office, to accomplish the purpose in

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question, and with the obligation of sending to this Sacred Congregation Consistorial, within three months, a certified copy of the execution of this decree. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 15th day of March, 1909. C. CARD. DE LAI, Secretary. L. Scipio Tecchi, Assistant.

[*Latin ed. p. 279*]

Sacred Congregation of Councils.

II. VALENTINE. In Spain, the parish church of Saint Mary Assumed into Heaven in the city of "Setabis" or "Jatiba" has been raised to the dignity of a collegiate church. The parish priest, Reverend Father Joseph Pia, of the church of Saint Mary Assumed into Heaven in the city of Setabis, in the archdiocese of Valencia, repeatedly presented petitions to the Apostolic See, requesting that the aforementioned church be raised to the honor and dignity of a collegiate church. The city of Setabis, formerly commonly called by that name, but now called Jatiba, as the petitioner stated in his letters, was, in ancient times, adorned with an episcopal see, as can be gathered especially from the acts of the councils held at that time in Toledo, in which mention is frequently made of the bishops of Setabis, and they are also listed among the suffragans of the archdiocese of Toledo itself. However, the cathedral church of Setabis did not long remain as such. For, when in the seventh century the Moors invaded Spain and scattered all sacred things, the diocese of Setabis was also overthrown. But, after being overthrown, at the beginning of the tenth century, under the arms of the most pious James I, King of Aragon, the Moorish yoke was broken, and Christian worship was restored, and the church of Setabis also flourished anew. From then on, it was designated as a distinguished collegiate church in documents, and it is said to have received this dignity in the year one thousand four hundred and thirteen. Subsequently, the Supreme Pontiffs Callixtus III and Alexander VI, who had been cleansed by the laver of regeneration in that very church, and among whose canons it was also included, endowed it with many benefits and privileges. Although, in the convention held between the Apostolic See and the Catholic Majesty in the year 1755, the church of Setabis, after the abolition of its Chapter, was constituted only as a parish church, nevertheless, the parish priest and other presbyters devoted to its service did not cease to recite the canonical hours in it, nor to perform all sacred rites as before. Moreover, it has come to pass that the aforementioned church is now adequately endowed with revenues, and in addition to the parish priest, there are more than twenty priests who are attached to its clergy. The temple, which is said to have been originally built by the Moors, is magnificently adorned and is spacious. Furthermore, six subsidiary churches are subject to the church of Setabis, to which the parish priest, together with the clergy, is accustomed to go on

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certain days of the year, to perform the sacred rites in them.

[*Latin ed. p. 280*]

-280- Acta Apostolicae Sedis. - Official Commentary. After the petitions of the parish priest of Setabitan, Reverend Father Victorianus Guisasola and Menendez, the Archbishop of Valentinus earnestly recommended them, Our Most Holy Father Pope Pius X judged that they should be received with benevolence. Therefore, may this be for the glory of God, for the increase of religion, and may the piety of the clergy and people of Setabitan towards the Blessed Virgin Mary be ever more fostered. His Beatitude, having considered the matter, and with the consent of all those who are or may be concerned in this matter, decrees and establishes the following:

I. That, after extinguishing and suppressing, by the fullness of apostolic power, any title previously held by the church, a parochial title be conferred upon the church of the Virgin Mary, assumed into heaven, in the city of Setabitan, within the limits of the archdiocese of Valentinae, so that, unless some other sacred or beneficed institution is found to exist therein at present, the aforementioned church shall remain a parochial church, and be raised to the honor and dignity of a collegiate church, under the same title and invocation, with a Chapter, stall, choir, capitular table, seal, and other insignia, privileges, concessions, exemptions, preeminences, and graces, with which other collegiate churches existing in Hispania enjoy and are accustomed to enjoy, with the exception only of those privileges which have been acquired either by a particular indulgence or by a burdensome title; the apostolic authority elevates and exalts the same, and constitutes all revenues and goods, as well as all that which pious faithful shall hereafter contribute for this purpose, as its endowment.

II. In the same parochial church, raised to the honor of a collegiate church as above, His Holiness establishes one abbatial prebend with the care of souls, to be conferred by appointment, according to the decrees of the most holy Council of Trent, which shall be the first and only dignity of the collegiate Chapter, so that he who obtains it shall preside and have precedence in the choir and Chapter, as well as in public prayers and other sacred functions, but shall enjoy no other insignia or privilege than the abbatial title, nor shall he enjoy any jurisdiction; also, His Holiness establishes and constitutes ten other canonical prebends and ten benefices.

III. Therefore, in the city of Setabitan, a canonical abbot shall henceforth take charge of souls, who shall, on all festive days by order, even after the suppression [of other institutions], perform the Holy Sacrifice for the people, and shall fulfill all the duties proper to his office. Furthermore, since hitherto three priests, who are attached to the clergy of the church of Setabitan, have been appointed as assistants to the parish priest in the exercise of the care of souls, His Holiness decrees that, in the future, three

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others, subject to the laws that must be observed, shall also be appointed to the same office of assistant, and to them, for this purpose, the same compensation shall be assigned as was given to them previously.

[*Latin ed. p. 281*]

I. The Most Holy Congregation of Cardinals imposes upon the abbots, canons, and beneficed clergy of collegiate churches the obligation of personally residing within the collegiate church; on the more solemn days of the year, and on feast days, either in the Setabitana church itself or in its filial churches, as has been the custom thus far, the Matins shall be recited, even with the Lauds; on other days, only the canonical hours of the day shall be recited, and also the Divine Office shall be said for the benefactors; the days on which the Divine Office shall be solemnly celebrated shall be determined by the executor of this decree, as shall be specified below.

V. Furthermore, desiring to provide for the proper support and the fulfillment of the obligations incumbent upon these individuals, the Most Holy See entrusts to the executor of this decree the task of, taking into account the nature of the benefices, and observing what has already been established, assigning certain specific revenues from the church's assets, which shall be accurately described in the acts of execution and transmitted to this Holy Congregation, as a dowry, both for the abbatial dignity and for the canons and benefices; in all matters, the decrees of the most holy Tridentine Council on this subject shall be observed. Therefore, at least one-third of these revenues shall be allocated to daily distributions.

VI. Moreover, since it is absolutely necessary to provide for the preservation of the sacred buildings and the expenses of worship, the Most Holy See decrees that a certain portion of the church's revenues, to be calculated by the executor according to the needs that arise, shall be deducted each year, if necessary, and shall be expended for this purpose; and the Most Holy See assigns and attributes this portion to the church's fabric and treasury.

VII. The Most Holy See grants to the collegiate Chapter the faculty of establishing and promulgating statutes and decrees, in accordance with the sacred canons, especially the decrees of the Tridentine Council, which concern the governance of the same collegiate church, the administration of the assets belonging to it, the fulfillment of obligations, the discipline of the choir, and the imposition of penalties on those who are negligent or absent, and these, once established and promulgated, may be amended or declared, with the prior approval of the Archbishop of Valencia for the time being.

VIII. In order to enhance the splendor of the divine worship and the dignity of the collegiate Chapter, the Most Holy See, with paternal kindness, grants permission, in addition to the ecclesiastical insignia, by a decree of the Consistory issued on June 1, 1834, by Pope Leo XIII, to the clergy of the parish church of Saint Mary Assumed into Heaven, that the abbot

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and canons of the newly established collegiate church, subject to the ritual provisions, may, in the performance of sacred ministrations and within the limits of the Archdiocese of Valencia, wear the rochet, and that the parish priest, as a distinctive sign of his dignity, may use a silk fabric of violet color with fringes on the sleeves of the rochet.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis. - Official Commentary. IX. Lest any detriment whatsoever should arise for anyone from the decrees concerning the parish church under the title of Saint Mary, the Virgin, assumed into Heaven, regarding its elevation to a collegiate status, His Holiness has deigned to choose and appoint the Most Reverend Joseph Pia, pastor of the same parish, as Abbot of the collegiate and parish church itself, without any new expenses or the dispatch of new apostolic letters, but with the mandate to elicit a profession of faith and to administer the oath of fidelity, and furthermore, He has decreed that twenty priests shall be nominated for the canonries and consistorial benefices established by this decree, who actually constitute the clergy of the aforementioned parish church of Setabita, with the Most Reverend Father Victoriano Guisasola and Menendez, Archbishop of Valencia, having the authority to choose, considering either the nature of the benefice or the time during which these priests have been attached to the clergy of Setabita, which of them shall be promoted to canonries or to benefices. Furthermore, in the future, the abbatial dignity and the canonries, with the rights that must be observed by law, and especially in accordance with the laws of the Chancery, shall be conferred. X. To carry out the aforementioned matters, His Holiness has wished to appoint the Most Reverend Anthony Vico, titular Archbishop of Philippi and Apostolic Nuncio at the Spanish Court, with the necessary and appropriate faculties, including the power to delegate to any other person holding an ecclesiastical office, and also to definitively decide on any opposition that may arise in the course of execution, and He has imposed upon him the obligation to transmit, within three months from the date of these documents, to this Sacred Consistorial Congregation, a certified copy, duly authenticated, of the execution carried out, and concerning these matters, a consistorial decree has been issued, which shall be valid as if apostolic letters, sealed with lead or with the Fisherman's ring, had been dispatched on these matters, and it shall be included in the records of this Sacred Consistorial Congregation. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 16th of March, 1909. C. CARD. DE LAI, Secretary. L. © S. Scipio Tecchi, Assistant.

[*Latin ed. p. 283*]

Sacred Congregation of the Council. 283 SACRED CONGREGATION

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OF THE COUNCIL, TO BARCELONA. A PRIVILEGE OF JUBILATION IS GRANTED TO THE DEAN FOR THE DURATION OF HIS SERVICE AT THE COLLEGE OF THE MOST HOLY JUST AND PASTOR, AFTER FORTY YEARS OF CONTINUOUS AND LAUDABLE SERVICE. February 27, 1909. – The community, or college, of beneficed priests of the parish church of the Most Holy Just and Pastor, in Barcelona, has presented a petition stating that the Dean of the College enjoys "a privilege granted to him on December 15, 1633, by the Most Reverend Lord Dionysius Monserrat, Visitor appointed by the Cathedral Chapter, during a vacancy of the see, whereby, after a residence of twenty years, he is entitled to an indulgence of jubilation, with the right to all distributions, both those established and those conventional or ad hoc, both for funeral rites and for acts of general devotion; so that, even when absent, he is considered to be present in all things. Since the necessary permission of the Holy See appears to be required for the validity of this privilege, they humbly inquire whether the aforementioned ancient custom can be tolerated, both with respect to established distributions and with respect to conventional distributions."

SYNOPSIS OF THE DISCUSSION.

1. The Most Reverend Bishop of Barcelona, having been consulted, stated: 1° that he was not certain whether the Barcelona Cathedral Chapter possessed at that time the necessary faculties for such a grant; 2° that, generally, communities of the city enjoy the privilege of jubilation granted to the senior beneficed priest by the Barcelona Ordinary from very ancient times; so that, in some cases, no specific number of years is prescribed, while in others, forty years are assigned; 3° that it seemed to him appropriate to grant the privilege of jubilation in this case, provided that the number of years of residence is deemed suitable by this Sacred Congregation, so that the Dean may benefit, even when absent, from the choral distributions taken from the general fund of the community; 4° that, with regard to funeral rites, or in general, ad hoc acts, various customs prevail in practice.

In further petitions, the same beneficed priests insist on the uninterrupted observance of this custom for 275 years, and add that such a privilege enhances the dignity of the status of the beneficed priests, and makes them more eager to serve diligently.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis. - Official Commentary. they offer their service, and they implore that, "with a prior benevolent dispensation, if it should be deemed necessary, having considered the number of years of residence with the Holy See, the aforementioned privilege of jubilation be strengthened and confirmed by the favor of the Dean of the Community, at

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least with regard to endowed goods. For with regard to adventitious fruits, a decree was issued on July 3, 1908, by the capitular vicar, which states that actual and personal residence is required to obtain them." And then they appear to accept the decision of the Sacred Congregation, in which the more solemn feast days are excepted, namely, the Nativity of Our Lord Jesus Christ, Easter, Pentecost, the weekdays of the major week, the titular or patronal feast of the church, the feast of the Blessed Virgin Mary of Montserrat, and the feast of Corpus Christi. The current Dean states that he has served for more than thirty years in a commendable manner, etc., and he pleads for the maintenance of his possession of this privilege, at least during his lifetime, also for fear that some diminution of honor or priestly reputation might befall him. With these facts established, it must be noted that this particular question necessarily leads to another, more general one: whether a prescription or custom can derogate from the decrees of the Council of Trent. Therefore, the opinion that there are no customs contrary to the decrees of Trent is held by several doctors of the highest authority, among whom are Benedict XIV (Instit. eccl., 60, n. 7); Pitonius (De controv. patron., vol. 1, appendix 5); and De Luca (De iurisd., discourse 95, n. 7). On the contrary, the common doctrine seems to be that, with Covarruvias (Variar, resol., book 3, chapter 13, n. 4), "a custom contrary to a law or canon can be introduced, even if there is a clause or decree rendering it invalid; since a decree rendering something invalid only abrogates a pre-existing or future custom, provided that the same circumstances remain." De Angelis (Prael. iur. can., book 1, title 4, n. 12) and Söll (De praescripta, part 2, chapter 4, § 12) subscribe to this opinion. Since the question cannot be resolved solely by the authority of the doctors, it is necessary in this case to refer to the practice of the Roman Tribunals and, in particular, of this Sacred Congregation, from which it is demonstrated that "it is not permissible to violate the decree of Trent solely on the basis of the title of a contrary custom," as Bouix states (De princ. iur. can., part 2, section 6; chapter 4, § 2, point 2, n. 4). Indeed, the origin of the jubilation indulgence lies in a custom that was introduced, but it had force by the authority of Gregory XIII, who declared that such customs could be tolerated, as if by granting a dispensation or grace. The Sacred Congregation of the Council, following the mind of the Supreme Pontiff, limited that grace, the principal limit being: "provided that, after examining the accounting books, it is legitimately established that there has been continuous and commendable service for thirty years." From these things, it is concluded that the custom cannot be sustained in this matter; since it is contrary to the Council of Trent, and not limited by the limits established by the Sacred Congregation.

[*Latin ed. p. 285*]

The Holy Congregation of the Council, No. 285. Furthermore, this [custom] cannot be maintained, even, because it lacks the necessary conditions

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for establishing a true custom. For, firstly, it does not appear to have been introduced by one having authority; which, according to the Decree of the Holy Office, No. 78, paragraph 59, before Ansaldo, "is a most essential requirement of custom." Moreover, it lacks another equally essential requirement, namely, it cannot be said to have been introduced by the majority of the Community, because this custom, granting an indulgence of jubilation after twenty years of service, is not common to other churches of the same or similar constitution. On the other hand, the custom favoring the privilege granted to the Dean of the Community of Saints Justus and Pastor, when he leaves the choral service entirely, does not appear to be contrary to the decree of the Council of Trent, Session 24, Chapter 12 on reform, and the Constitution *Benedictus Deus* of Pope Pius IV; for this custom does not apply to all beneficiaries of that Community, to whom, indeed, it allows them to be absent from the choir for more than three months each year, but only to the senior among them, that is, the Dean. Nor does it seem to lack the characteristics of a true custom. For the argument derived from the decision of the Holy Office does not hold, which requires that the custom be introduced by one having authority; because that condition either refers to a different case, or requires good faith in introducing the custom, a condition which is no longer generally admitted by doctors today. This is well supported by the long duration of the custom itself; for it has lasted for 275 years, and is said to have never been interrupted, nor has it ever been disapproved of, or questioned, by so many Bishops of the Church of Barcelona during that period of time. Therefore, this custom appears to be truly immemorial, which constitutes a better title, and makes the very apostolic privilege presumable. Now, if, despite these considerations, the number of years of service is considered insufficient, those beneficiaries seem to request that the Holy See remove this obstacle by increasing the number of years of service, or by exempting certain more solemn days from the indulgence. This concerns the privilege of exemption. As for its extension regarding the perception of fruits, it must be noted that the beneficiaries seem to have deviated from the originally expressed intention of extending it to the perception of any and all fruits; it will be sufficient if they are referred to the decisions of Novare, October 2, 1677, and of Lünen, September 30, 1684, in which it is established that the jubilarian is entitled to the perception of all distributions and anniversaries of the spouses, and of those in which it has not been stipulated that only the interested parties should participate.

RESOLUTION. The Holy Fathers of the Sacred Congregation of the Council, in a plenary session on February 27, 1909, decided that the following should be answered: "We request the Most Holy [Father] for the grace."

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[*Latin ed. p. 286*]

Acts of the Apostolic See. Official Commentary. With the customary clauses, and with the favor of the present Dean, it is granted, for the purpose that, in the future, the Deans in office, after a continuous and laudable service of 40 years, may enjoy the privilege of jubilation. Having been presented in an audience on March 14, 1909, the Most Holy Pope Pius X, according to the desire of the Fathers, deigned to grant this. L. £13 S. Julius Grazioli, Under-Secretary.

II. THE VICARIATE OF SOUTHERN AFRICA. PRECEDENCE IN THE MEETING OF APOSTOLIC VICARS OF SOUTHERN AFRICA. The precedence pertains to the one who is older in the office of Vicar. February 27, 1909. SYNOPSIS OF THE DISCUSSION. — To the Sacred Congregation of the Council, letters were transmitted from the Apostolic Vicars of Southern Africa by the Congregation for the Propagation of the Faith, in which the following question is proposed: "Last year, the Sacred Congregation for the Propagation of the Faith benignly granted permission for the 'Sud-African' prelates to hold a meeting among themselves, for the purpose of discussing matters concerning the good of religion in this region. Now, however, it is doubted who among them should preside over such a meeting. This doubt arises because one of them, namely, the Reverend Father D. Rooney, although consecrated as a Bishop in 1886, only on February 19, 1908, began to fulfill the office of Apostolic Vicar of the Western District of the Cape of Good Hope, after the death of the Reverend Father Leonard. Therefore, it is asked whether the precedence among the aforementioned prelates should be counted from the day of their elevation to the episcopate, or rather, from the day on which they assumed the office of Apostolic Vicar as coadjutors, after the death of the coadjutor." On this matter, the opinion of one of the masters of the Apostolic ceremonies was sought, the summary of which is as follows: Episcopal meetings, which today are commonly called Conferences, take the place of provincial synods, but without any regard for the limits of ecclesiastical provinces, and without any fixed location. Where special instructions have been given by the Apostolic See, the one designated as president and moderator of these is he who, in the ecclesiastical hierarchy, is superior in rank and seniority. Where such instructions are not given, the same rule seems to be to be followed. Apostolic Vicars, having been raised to the episcopal rank, are therefore equal in degree; seniority remains as the criterion of distinction.

[*Latin ed. p. 287*]

"Sacred Congregation of the Council. 287 Whether antiquity of the order, or truly of the office? The primary criterion for precedence is the title of jurisdiction (Cf. Santi-Leitner, *de maior, et obed.*, book 1, title 33, no.

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2). The *Caeremoniale Episcoporum*, book I, chapter 4, no. 4, etc., clearly states that within their own diocese, the Bishop enjoys precedence over all other prelates, except only for Cardinals, the Metropolitan, and Apostolic Nuncios with the faculty of legates *a latere*. And the Sacred Congregation of Rites, in establishing precedence among Bishops outside their own diocese, considers not consecration but election (no. 270), and specifically the decree of the Consistory concerning the expedition of the Church (no. 734). The Sacred Congregation of the Eastern Churches and Regular Canons, on August 24, 1889, in its instruction for gatherings of Bishops from Italian regions (§ 3), prescribes: "The Prelate most worthy by rank and seniority in the ecclesiastical Hierarchy will have the presidency in the episcopal assemblies of each region." Similarly, the same Sacred Congregation, on July 22, 1908, in its instruction for episcopal assemblies of the diocese of Austria (§ 4), prescribes: "The assembly of Bishops, whether plenary or particular, shall be convened and presided over by the one among those present who holds the highest rank and seniority in the ecclesiastical Hierarchy, and all shall be bound to obey him in matters pertaining to the assembly." A titular Bishop does not have a decisive vote in the provincial synod, nor does he enjoy precedence over others, even if he received his consecration earlier, nor can he be considered an exempt Bishop, as declared by the Sacred Congregation of the Council in Aquileia on August 25, 1850. It can be stated that the option given among the Cardinal Fathers is for the sake of confirmation: the Cardinal Deacon, that is, the one who chooses the order of the priesthood, precedes the other Cardinal priests who were created after him, because it is not the order, but the dignity that is considered. Nor are there lacking examples that indicate practice in particular cases: thus, for example, in the synod of a certain region in China, in the year 1880, John Timoleon Raimondi, Apostolic Vicar elected in 1874, presided; while Thomas Gentili, Bishop elected in 1868, coadjutor of another Apostolic Vicar who was absent, and delegated by him, held the last place. Therefore, the primary criterion for precedence is the antiquity of jurisdiction, and not of the order; hence, in this case, there is nothing to hesitate: the law should favor the Apostolic Vicar who is older. Furthermore, these [individuals] are joined together not as Bishops, but as Vicars; moreover, even in provincial synods, the criterion for precedence is jurisdiction. A certain exception in particular cases has no effect; nor does it prevent Vicars from exercising jurisdiction in the name of another, for they receive this jurisdiction from the Supreme Pontiff, which is inherent in the office and contained in the law: furthermore, the general Vicars are superior to the jurisdiction of the Vicars, who precede each diocesan dignity. DECISION. — And the Most Reverend Fathers of the Sacred Congregation

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of the Council, in a general meeting on..."

[*Latin ed. p. 288*]

Acta Apostolicae Sedis. - Commentarium Officiale. 288, 7 Februarii 1909, responderunt: Praecedentiam in casu spectare ad Praesulem, qui antiquior est in munere Vicarii apostolici. Facta vero relatione in audientia diei 14 Martii 1909, Sanctissimus resolutionem Emorum Patrum approbare dignatus est. L. 83. S. Iulius Grazioli, Subsecretarius.

S. CONGREGATIO RITUUM

DECRETUM QUO INSTITUITUR COMMISSIO OECONOMICA PRO SOLEMNI CANONIZATIONE BEATORUM IOSEPHI ORIOL ET CLEMENTIS HOFBAUER.

Sanctissimus Dominus noster Pius Papa X, summopere cupiens ut canonizationis proxime adventurae solemnia cum omni decore celebrentur, in audientia habita, subsignata die, a subscripto sacrae Rituum Congregationis Secretario, constituere dignatus est Commissionem, quae, speciali munere praestituto, oeconomica appellatur; eamque constare voluit ex infrascripto Cardinale sacrae Rituum Congregationi Praefecto, tamquam Praeside, et Rmis Dñis Protonotario apostolico, Promotore sanctae Fidei, Praefecto apostolicis caeremoniis, Assessore ac Subpromotore, Substituto, ac subscripto Secretario, necnon Praelato qui causarum Postulatoribus est praepositus. Contrariis non obstantibus quibuscumque. Die 10 Febr. 1909. Fr. S. L. 83. S. CARD. MARTINELLI, Praefectus. D. Panici, Archiep. Laodicen., Secretarius.

IL CONGREGATIONIS SANCTISSIMI REDEMPTORIS PROVINCIAE HOLLANDICAE.

SPECIALIS INDULGETUR MODUS PURIFICANDAE PYXIDIS IN LEPROSORUM HOSPITIIS.

Mathias Raus, congregationis SS. Redemptoris superior generalis, SS. Rituum Congregationi ea quae sequuntur humillime exposuit, nimirum: In Vicariatu apostolico Surinamensi, quem S. Sedes provinciae nostrae Hollandiae commisit, duo exsistunt leprosorum hospitia, quibus sacerdotes nostri curam spiritualem impendunt: quo in caritatis exercitio, iam qua-

[*Latin ed. p. 289*]

Sacred Congregation of Rites. 289. Certain fathers, having contracted leprosy from the lepers themselves, died. Since, therefore, there is such a danger of contagion, which even physicians acknowledge, it seems fitting

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that the utmost precautions be taken, even in purifying the sacred pyx. Hitherto, our fathers, observing the rubrics, have performed this purification with minute particles, which may have remained. In these, it is easily possible that fragments may be found which have touched the lips and saliva of lepers. Since this is so, the aforementioned advocate implores Your Holiness to allow our priests, both in the aforementioned case and in others where leper hospitals may be established, to abstain from purifying the sacred pyx; rather, let it be placed aside for eight or fifteen days in the tabernacle, and then poured into the sacrarium. Furthermore, the Sacred Congregation of Rites, upon the report of the undersigned Secretary, and after the careful opinion of the liturgical commission, and after careful deliberation, decided that it should be written as follows: A vessel containing water and cotton wool should be placed upon the altar, into which the purification of the pyx, normally performed, is poured, and this should be poured into the sacrarium as soon as possible. And thus it wrote and granted, on February 19, 1909. Rev. Fr. Cardinal Martinelli, Prefect. Rev. Fr. D. Panici, Archbishop of Laodicea, Secretary. III. ATREBATEN. INDULGENCE FOR THE BRIEF RECONCILIATION OF CERTAIN FIXED ALTARS, WHOSE TABLE HAS REMAINED CONNECTED TO THE RELIQUARY. The Most Reverend Alfred Williez, Bishop of Atrebates, reverently presented to the Sacred Congregation of Rites that in his diocese there are some fixed altars which have lost their original consecration, because the table was separated from the base. But since the reliquary has not been opened, the aforementioned Most Reverend Bishop, as advocate, asked whether it suffices to anoint the joints of the table with the base in the four corners with holy chrism, reciting the two prayers "Majestatem tuam" and "Supplices te deprecamur," according to the Roman Pontifical? And the Sacred Congregation of Rites, upon the report of the undersigned Secretary, and after the careful opinion of the liturgical commission, and after careful deliberation, decided that it should be written as follows: Affirmative, by special grace, according to the meaning of decree no. 3829, Gnesnen., June 8, 1894, to I. And thus it wrote and granted, on March 12, 1909. Rev. Fr. Cardinal Martinelli, Prefect. Rev. Fr. D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 290*]

Acts of the Apostolic See. – Official Commentary. 290 IV. LITANIES IN HONOR OF SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY, ARE APPROVED FOR THE WHOLE CHURCH, AND AN INDULGENCE IS GRANTED. Our Most Holy Lord, Pope Pius X, with singular and constant devotion and piety, embraces the illustrious patriarch Saint Joseph, the putative father of the Divine Redeemer, the most pure spouse of the Virgin Mother of God, and powerful patron of the Catholic Church, whose glorious name has adorned him since his birth. Heeding the sup-

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plications, fervent prayers, and requests of many ecclesiastical dignitaries and superiors of religious orders, with the Abbot General of the Cistercians of the Reform as the leader, and following the blessed examples of his predecessors, Pope Pius IX and Pope Leo XIII, who issued acts and decrees concerning the cult of Saint Joseph, he decided to pursue this new decree with all his heart and will. Therefore, in order that all and each of the faithful, of whatever sex, status, and condition, may frequently remember and diligently imitate the extraordinary virtues of the Holy Family, its sustainer and guardian, and may fervently implore, through repeated invocations, the powerful help that is fitting for the human family and society at this time, the Litanies in honor of Saint Joseph, having been submitted to the examination and judgment of the Congregation of Holy Rites, and having received worthy approval from that same Congregation, and with the advice and reference of the undersigned Cardinal Prefect, have been approved by his Apostolic authority; and he has permitted that they be published and inserted in liturgical books, after the other Litanies already approved, so that they may be recited and sung in the entire Church, both privately and publicly. Furthermore, the same Holiness has graciously granted to all and each of the faithful who recite these Litanies in honor of the holy patriarch Joseph, a plenary indulgence, to be obtained once a day, and applicable also to the souls detained in purgatory. Notwithstanding any contrary provisions. March 18, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 291*]

291. The Holy Congregation of Rites. LITANIES OF SAINT JOSEPH:

Kyrie, eleison. Christ, have mercy. Kyrie, eleison. Christ, hear us. Christ, grant us mercy.

Father of heaven, God, have mercy on us.
Son, Redeemer of the world, God,
Holy Spirit, God,
Holy Trinity, one God,
Holy Mary,
Holy Joseph,
Glorious offspring of David,
Light of the patriarchs,
Spouse of the Divine Mother,
Guardian of the chaste Virgin,
Nourisher of the Son of God,
Diligently defending Christ,
President of the Holy Family,
Joseph, most just,

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Joseph, most chaste,
Joseph, most prudent,
Pray for us.
Joseph, most strong,
Joseph, most obedient,
Joseph, most faithful,
Mirror of patience,
Lover of poverty,
Example of craftsmen,
Ornament of domestic life,
Guardian of virgins,
Support of families,
Solace of the wretched,
Hope of the sick,
Patron of the dying,
Terror of demons,
Protector of the Holy Church.

[*Latin ed. p. 292*]

292′ Acta Apostolicae Sedis. - Official Commentary. O Lamb of God, who takest away the sins of the world, have mercy on us, O Lord. O Lamb of God, who takest away the sins of the world, O Lamb of God, who takest away the sins of the world, hear us, O Lord. Have mercy on us. f. He constituted him lord of his house. RJ. And prince of all his possessions. LET US PRAY. O God, who, in your ineffable providence, deigned to choose blessed Joseph, the most holy Spouse of your Virgin Mother, grant us, we beseech you, that we may deserve to have him as our protector on earth, and as our intercessor in heaven: Who lives and reigns world without end. Amen. V. PINNEN. DECREE FOR THE RESUMPTION OF THE CAUSE OF CANONIZATION OF BLESSED GABRIEL OF THE SORROWFUL VIRGIN, A CLERIC PROFESSED OF THE CONGREGATION OF CLERICS REGULAR OF THE PASSION OF CHRIST. In the year one thousand nine hundred and eighty, by apostolic letters, in the form of a Brief, the Most Holy Pope Pius X, in the heavenly host of the blessed, included the venerable Gabriel of the Sorrowful Virgin, a cleric professed of the Congregation of the Passion of Our Lord; and at the same time, in the patriarchal basilica of Vatican, the ceremony of his beatification was solemnly celebrated. From that time, because, through the granted and practiced veneration of the Blessed, the piety of the faithful has been aroused with confidence in the Blessed Gabriel, especially through triduanal celebrations instituted in his honor in many places and dioceses, it is asserted that the most clement God, always wonderful in his saints, when thus invoked, has opened the

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treasures of his mercy and has wrought miracles, not only to reward the faith and hope of the faithful, but also to promote and spread the glory of his beloved servant on earth. Therefore, at the urgent request of the Most Reverend Father Germanus of Saint Stanislaus, the general Postulator of the aforementioned Congregation, and with the attentive and most obedient letters of certain Most Reverend Archbishops and Bishops, especially of the dioceses in which the aforementioned miracles are said to have occurred through the intercession of the Blessed, the Most Eminent and Reverend Lord Cardinal Joseph Calasanctius Vives y Tuto, in place and instead of the Most Eminent and Reverend Lord Cardinal Dominic Ferrata, the Promoter or Relator of this cause, in the ordinary meetings of the Congregation of Sacred Rites, on the indicated date, convened at Vatican, proposed the following question for discussion: "Whether a Commission should be appointed for the resumption of the cause, in this case and for the purpose of what is being considered?" And the Most Eminent and Reverend Fathers presiding over the Sacred Rites,

[*Latin ed. p. 293*]

• The Most Holy Congregation of Bishops, after receiving the report of His Eminence, the Cardinal Prefect, and after having heard the Reverend Father Alexander Verde, Promoter of the Holy Office, having diligently considered the matter, judged it necessary to respond: "Affirmative, that is, to sign the Commission for the resumption of the cause," if it pleases the Most Holy [Pope]. March 9, 1909. All of which having been reported to the Most Holy Pope Pius X by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness, approving the judgment of the Sacred Congregation itself, deigned to sign with his own hand the Commission for the resumption of the cause of canonization of the aforementioned Blessed Gabriel of the Virgin Dolorous, a professed cleric of the Congregation of Regular Clerks, on the 18th day of the same month and year. Fr. S. L. CARD. MARTINELLI, Prefect. D. Panici, Archbishop of Laodicea, Secretary.

• VI. DECREE OR INSTRUCTIONS CONCERNING THE COMPOSITION AND PUBLICATION OF HYMNS FOR THE PROPER OFFICES OF A CHURCH OR INSTITUTE. The Sacred Congregation of Rites has judged it necessary and opportune to establish and promulgate certain instructions or laws concerning the composition and publication of hymns, with regard to the proper offices of a particular church or institute. These instructions or laws, having been approved and sanctioned by the Most Holy Pope Pius X in a hearing on the 24th day of the month of March, are as follows:

1. Besides the hymns that are found in the Vatican edition, there are many others that, although they pertain to liturgical use, only for a particular place, must, for this very reason, entirely conform to the Gregorian form, or at least be reduced to it, so that they may be approved by the Sacred Congregation of Rites (Decree of August 11, 1905, V, VI).

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2. Such hymns, although they may not concern the entire Church, nevertheless are subject to the authority of the Apostolic See, which, by approving them, makes them its own, and possesses the full right to admit, reject, limit, and otherwise regulate their form and use, so that even the proper hymns of individual churches may be in harmony with the typical hymns and with each other.

3. However, this supreme authority of the Apostolic See over liturgical hymns does not prevent the customary property rights of the owners from remaining in force, namely:

a) The Ordinary, with regard to the Proper of his own church, taken in its entirety; and not at all in parts, except in entirely special cases.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis. - Official Commentary. b) To the author or publisher, if it concerns melodies or any property belonging to a particular church which is not reserved, such as, for example, a "Kyrie" in the Ordinary of the Mass outside of the approved printed edition, or a regional "Proprium"; however, these, after a period of ten years, become public property, always subject to the authority of the Apostolic See. 4° The use of the aforementioned rights shall be regulated in such a way that no Ordinary, author, or publisher shall be able to prevent others, provided they fulfill the conditions indicated below, from publishing, in print, any proper chant, suitably arranged in its own wording. 5° Any publisher wishing to print such chants shall be admitted to do so by the legitimate owner, provided that he gives assurance: a) of sufficient ability and expertise to carry out the work; b) of providing the owner with due compensation, the price of which shall not exceed double the expenses required for the initial preparation. 6° With regard to the supreme superiors of any religious institute, the same shall apply as stated above concerning Ordinaries, with the exception of any special privileges previously granted by the Holy See. Contrary provisions notwithstanding. March 24, 1909. Fr. S. CARD. MARTINELLI, Prefect. L.I$iS. f D. Panici, Archbishop of Laodicea, Secretary. SACRA ROMANA ROTA ALEXANDRINA In the patronage jurisdiction of the Alexandrian Rota, under the blessed reign of Pope Pius X, in the sixth year of his pontificate, the Most Reverend and Learned Doctors Guilelmus Sebastiani Ponens, Seraphinus Many, and Franciscus Heiner, Auditors at Tournon, in the Alexandrian case – concerning the patronage jurisdiction between Baron Alexandrum Guidobono-Cavalchini-Garofoli, represented by his legitimate procurator, Advocate Angelus VAlessandri, and the Alexandrian diocesan Curia, represented by his legitimate procurator, Advocate Vincent Sacconi, on March 15, 1909, delivered the final judgment. Concerning the archpresbyterate, which is the second highest office in the major church of Alexandrina, with attached pastoral care, Pope Leo X, by the Bull "Sincerae devotionis," on August 15, 1518, granted it to

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Ioanni Luchino de Arnutiis, then arch-

[*Latin ed. p. 295*]

The Roman Rota. To the aforementioned presbyter, the right of patronage was granted with these words: "To you (John Luchino), after the fruits, revenues, and proceeds mentioned... 'to one-third of those from your goods, even immovable property, and 'from your descendants through the male line, and if that line 'fails, then to others from your family, or from the Agnates of Arnuti...' by apostolic authority, by the tenor of these presents, we reserve, grant, and assign perpetually, deciding that the right of patronage and of presentation of this kind, not by a fictitious right or privilege, but truly belongs to the laity, even to Princes, and 'by foundation and endowment.'" After this apostolic concession, the family of Arnuti exercised the right of patronage until the year 1813, when the agnatic line of the Arnuti family ceased to exist through the death of a certain Jordan, who left two daughters, namely, Gabriela, married to Marquis Hannibal Fansone of Glavesana, and Angelica, married to Baron Alexander Guidobono-Cavalchini-Garofoli. And when, in the year 1837, the archpresbyterate became vacant, Gabriela, the eldest daughter of Jordan, and her male descendants continuously exercised the right of patronage. When all the males failed through Gabriela in the year 1898, the male line descended from her sister Angelica remained, in the person of Baron Alexander Gavalchini-Garofoli. This Baron, having become certain, before the Ordinary of Alessandria, by virtue of the powers granted to him by the living oracle of the Supreme Pontiff, separated the archpresbyteral dignity from the prebend with its attached care of souls, promoting the archpresbyter to the archdeaconate, and freely bestowed the vacant archpresbyterate upon another cleric; against this episcopal decree, an appeal was made to the Sacred Congregation. Indeed, through the Constitution, which is never sufficiently praised, with wise counsel, the Sacred Roman Rota, by a special commission of the Pope of November 19, 1908, was brought before this Sacred Order, with the following question: Whether the right of patronage favors the Barons Gavalchini-Garofoli, so that it was prejudiced to them by the decree of the Bishop of Alessandria in this case. It is well known that the right of patronage granted to those who are of the family or agnatic line, simply and absolutely, without the addition of a merely specific clause, is extinguished with the family and agnatic line, and passes to the heirs of the agnates, even those who are not of the family, because, although the right of patronage passes to the heirs according to the provision of common law, the provision of the person granting the right of patronage to those who are of the family or agnatic line does not prevent it from passing to the heirs, according to the provision of the law, if those [family members] fail. This most excellent, and in the forum received, opinion, and confirmed by numerous decisions

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of the Sacred Rota, especially in decision 385 before Robusterio, is valid not only in the right of patronage acquired by endowment or foundation, when indeed someone, with the authority of the Ordinary, donates certain goods to the Church.

[*Latin ed. p. 296*]

296: Acts of the Apostolic See. - Official Commentary. In order that one of the clerics may be instituted to ecclesiastical office, and also in the case of a right of patronage obtained through an increase in the endowment, when the increase represents more than the original income, or even equals it entirely. For then the true endowment of the benefice can be considered established. The right of patronage seems to be granted both for reasons of justice and of grace; but when the reasons are equal, the principle of justice should prevail over that of grace (Pitone, Disputations on Ecclesiastical Law, 33, no. 10). It is evident from the instrument by which the procurator of the benefactor confirmed the value of both the existing endowment and the goods assigned from various sources that John of Luchinus assigned an increase in the endowment that exceeded one-third of the income. Moreover, after the publication of the Bull of Hadrian VI, *Accepto*, by which the Pope revoked all privileges of patronage granted on account of an increase of one-third of the endowment, by the testamentary disposition of the aforementioned John of Luchinus, the heirs, by a public instrument, increased the endowment by the sum of one hundred and fifty scudi, received from the Chapter of the greater church of Alexandria. Therefore, it was far from the intention of the members of the Chapter of the church of Alexandria that the right of patronage to the family of Arnutiis should be extinguished. Furthermore, it is clearly evident from the decision of this Holy Order before Dunozetto, in the year 1648, that the aforementioned increase in the endowment, in this case, not only exceeded one-third of the income, but equaled or exceeded it. For when the Bishop of Alexandria freely offered the vacant archpresbyterate to a cleric presented by the Arnutiis, the latter were recognized by this tribunal as true patrons, on account of their centennial possession of the right of patronage, which possession creates a presumption of a better title, or a title of true foundation or endowment. And it should be noted that this definitive decision was issued after two presentations of the aforementioned archpresbyterate, made by the Apostolic See in favor of certain Massobrii and Boidi. From the date of the definitive decision, that is, from the year 1648 to the year 1837, for a total of 189 years, the right of patronage remained in full force, so that, whenever the archpresbyterate became vacant, the patrons always presented a candidate, and each presentation always had its effect; among these presentations, one is remembered, namely the Apostolic provision of the year 1735, but the reason for this is easily understood; it concerned the reservation of a pension in favor of a certain relative of the Arnutiis,

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but it is known that the reservation of a pension pertains only to the Pope. Furthermore, even in this case, the cleric presented by the patron was instituted to the archpresbyterate by the Roman Pontiff. This prescription cannot be invalidated on the grounds that it originates from a flawed title, even though the plaintiff seems to base his action on the Bull of Leo X. For, although the patron may present a judgment that he considers to be based on an insufficient title, it does not follow that he lacks a better one, since the inclusion...

[*Latin ed. p. 297*]

The Roman Rota: One should not exclude the other (Rota, decree 290, no. 6). Nor is he who presents a title considered to be so restricted by it, that he is prohibited from alleging a new title derived from a period of more than one hundred years, since privileges are multipliable, especially in benefices, where the multiplication of titles is permitted, as noted by the Most Reverend Father Ansaldus in his Annotations to decree 38, no. 17. The reason is that a "centenaria" [a right acquired through continuous possession for a hundred years] and, in some cases, a quasi-centenaria [nearly a hundred years], presumes all that is possible and all that is necessary in the matter of patronage, and therefore, even though it may be established that its origin is from a flawed title, it presumes a new title, or a re-establishment from the beginning, or a supplement to an insufficient original endowment, because it is unlikely that, over such a long period of time, the Bishop of Alexandria would have admitted presentations from those who were not true and legitimate patrons (Pitonius, De contr. patron., allegation 58). To these quasi-centenaria considerations is added the fact that archpriestly appointments to the Church of Alexandria have never, except in very few cases, been made by the Apostolic See. This is established by the testimony of the Curia of Alexandria itself, which, when the archpriestly office is vacant during the reserved months, even after the extinction of the line of agnates of the Arnuti family, testifies that its patrons have always exercised their right to present candidates, with the approval of the Ordinary. Indeed, it is a well-known principle of law that if a patron has, for a period of one hundred years, presented candidates during the apostolic months, without it being shown that the benefice was ever granted by the Holy See, as if reserved, then, even if the patronage appears to have been acquired by a mere act of grace, it should still be considered as if it had been obtained "for a cause of greater or equal endowment," since, by virtue of the "centenaria" [continuous possession for a hundred years], a legal presumption of a better and more favorable title for the patron can be alleged, and a new title can be alleged based on a true foundation, endowment, or something of equal value (Riganti in part. 1, rule IX, no. 346). Since it is clearly evident from the above that the patronage belongs to the Barons Guidobono-Cavalchini-Garofoli, there is no doubt that the rights of the patron have been infringed

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upon by the decree of the Archbishop of Alexandria, whether by separating the archpriestly dignity from the care of souls attached to it, or by freely conferring the archpriestly office. Nor should it be said that the Bishop has done all this by virtue of extraordinary powers granted to him by the Holy Father in some oracle of living voice; for it is well known from rule 18 of the Chancery that the Roman Pontiff, "by any signature or commission, or grace, or apostolic letters... even ex motu proprio, and with certain knowledge," and a fortiori by a simple and naked oracle of living voice, does not intend to take away from anyone a right that has been legitimately sought.

[*Latin ed. p. 298*]

Acts of the Apostolic See. - Official Commentary. 298 Having considered and carefully deliberated these matters, invoking the name of Christ, We, the undersigned Auditors sitting for the tribunal, and with only God before our eyes, declare, pronounce, decree, declare, and judge that the legal patronage favors the Barons Cavalchini-Garofoli in this case, and that it was unjustly prejudiced by the decree of the Bishop of Alexandria. Furthermore, we condemn the defeated party to pay the costs, the assessment of which We reserve to Ourselves, or to whomever is legally entitled to it in the future. Thus We pronounce, commanding the Ordinaries of the places and the ministers of the tribunals to whom this pertains, to order the execution of this sentence, and to proceed against those who resist, according to the norms of the sacred canons, and especially chapter 3, session 25, concerning reform, of the Council of Trent, employing the executive and coercive means that may prove more effective and appropriate for the circumstances *. In Rome, in the seat of the tribunal of the Holy Roman Rota, on the 15th of March, 1909. L. ffa S. Franciscus Heiner. Seraphinus Many. Guilelmus Sebastianeiii, Ponens. Sac. Tancredes Tani, Notary. DIARY OF THE ROMAN CURIA. HOLY CONGREGATION. March 16, 1909. - By a conciliar decree, to be sent forth by a papal bull, the Reverend Valentino Ampuero, of the Mission, has been promoted to the cathedral see of Puno. - By a conciliar decree, to be sent forth by a papal bull, the Reverend Emilio Lisson, of the Mission, has been promoted to the cathedral see of Chachapoyas. March 18. - By a conciliar decree, to be sent forth by a papal bull, Monsignor Giovanni Farrelly, spiritual director in the American College of the North in Rome, has been promoted to the cathedral see of Cleveland. * Since the deadlines for appealing are still pending, this sentence has not yet passed into a final judgment.

[*Latin ed. p. 299*]

Diary of the Roman Curia. 299. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. NOMINATIONS. His Holiness, with an Apostolic Brief, deigned to appoint: February 27, 1909. – The Most Reverend Father Giulio Giuseppe Cenez, of the Congregation of the Oblates of

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the Immaculate Mary, as titular Bishop of Nicopolis and Apostolic Vicar of the newly established Vicariate of Basuto-Land.

SACRED CONGREGATION OF RITES. ORDINARY CONGREGATION. March 9, 1909. – In the Vatican Apostolic Palace, the Ordinary Congregation of the Sacred Rites was held, in which, according to the judgment of the Eminent and Reverend Cardinals who comprise it, the following matters were considered:

1. The introduction of the cause for the beatification and canonization of the Servant of God, Sister Maria Agnese Steiner, foundress of the monastery of the Reformed Poor Clares, in Nocera.

2. The confirmation of the ancient and venerable cult rendered to the Servant of God, Bartolomeo Fanti, a Carmelite of the ancient observance, who is called Blessed.

3. Concerning the granting and approval for the entire Church of the Litanies in honor of Saint Joseph, spouse of the Virgin Mary.

4. Concerning the granting and approval of the Mass and Office in honor of the Blessed Gabriel of the Sorrowful, a professed Passionist cleric.

5. Concerning the resumption of the cause for the canonization of the same Blessed.

6. Concerning the granting and approval of the Office, the Mass, and the elogium to be included in the Martyrology in honor of the Blessed Christina, virgin, and the Blessed confessors Potentinus, Felix, and Simplicius, for the Archdiocese of Colonia.

7. Concerning the confirmation of the election of the Blessed Virgin Mary, Queen of all Saints and Mother of beautiful Love, commonly called "de la Cabeza," as the principal Patroness of the city of Anduar, in Spain.

8. Concerning the confirmation of the election of the Blessed Virgin Mary Immaculate as the principal Patroness of the Diocese of Huaraz, in Peru.

9. Concerning the examination of the writings of the Servant of God, Maria Crocifissa di Rosa, foundress of the Institute of the Handmaids of Charity in Brzesc.

10. And likewise, of the writings of the Servant of God, Sister Maria Teresa del Sacro Cuore di Gesù (Teodolinda Dubouché), foundress of the Congregation of Reparatory Adoration.

11. And finally, of the writings of the Servant of God, Anna Caterina Emmerich, a professed Augustinian nun.

[*Latin ed. p. 301*]

Year I. - Vol. I. April 15, 1909. No. 7. OFFICIAL ACTS OF THE APOLOGETIC AND MISSIONARY SOCIETY. DECREE GRANTING A PLENARY INDULGENCE FOR THE FEAST OF SAINT JOHN BAPTIST DE LA SALLE.

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PIUS PP. X. By these presents, for the perpetual memory of the matter, the beloved son Gabriel Maria, General Superior of the Brothers of the Christian Schools, reported to Us, by concession granted by the most reverend Pope Leo XIII, that the Brothers of the Institute, under his leadership, may, in the respective church or in another public church designated by the local Ordinary, annually celebrate the feast of their Founder, on the fifteenth day of May, or on another day similarly established by the Ordinary, with Mass and solemn Vespers proper to the feast.

Now, that these celebrations may be enriched with greater spiritual benefit for the Christian people, the aforementioned General Superior humbly presented to Us his petitions, that We might deign to grant a plenary indulgence to the faithful who, on that day, after having received the sacrament of Penance and having partaken of the Holy Eucharist, visit any chapel or church of the Brothers of the Christian Schools, located anywhere in the world, or any other church similarly located, in which the feast of Saint John Baptist de la Salle is celebrated with a special rite, according to the aforementioned apostolic concession, from the First Vespers until sunset on that same day, and there offer devout prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, We, with confidence in the mercy of Almighty God and with the authority of the blessed Apostles Peter and Paul, mercifully grant to all and each of the faithful of both sexes, who, on the day on which the feast of Saint John Baptist de la Salle is celebrated, having received the sacrament of Penance and having partaken of the celestial repast, visit any chapel or church of the Brothers of the Christian Schools, located anywhere in the world, or any other church similarly located, in which the feast of the aforementioned Saint is celebrated with a special rite, according to the aforementioned apostolic concession, a plenary remission and forgiveness of all their sins.

Notwithstanding any contrary provisions. ACTS, Vol. L, No. 7. - April 15, 1909.

[*Latin ed. p. 302*]

Acts of the Apostolic See. - Official Commentary. These present documents are valid for all times, present and future. We decree that, with respect to these present letters, whether copied or printed, and signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, the same full faith be given to them as would be given to the present documents themselves, if they were exhibited or shown. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of February, 1909, in the sixth year of Our Pontificate. L. £g S. By special mandate of the Most Holy Secretariate of State, F. Tedeschini, Secretary for Briefs.

LETTER I. TO THE REVEREND FATHER BISHOP OF SANTANDER.

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ON THE TWENTIETH ANNIVERSARY OF HIS EPISCOPATE. Venerable Brother, greetings and the apostolic blessing. — Since you are soon to celebrate the twentieth anniversary of your episcopate, we deem it nothing less than what is most pleasing to Us, for your sake, as Vicar of Christ, that We adorn you on that day with some testimony of Our benevolence. We do this willingly and gladly with these letters; and not only do We congratulate you, but We also desire that the joy of the Pastor be fruitful and salutary for your flock. Therefore, let all who on that very blessed day enter the church of the Most Holy Mary, Patroness of this diocese, which is guarded by the Brothers of the Trinity, and there, having duly confessed their sins and been refreshed with divine grace, commend themselves to God as Christians, depart absolved from all punishment for their sins. And to you, venerable Brother, we pray for an abundance of heavenly gifts, and with particular care We impart the apostolic blessing. Given in Rome, at St. Peter's, on the nineteenth day of March, 1909, in the sixth year of Our Pontificate. PIUS PP. X

LETTER II. TO THE REVEREND FATHER NICOLAUS DAL-GAL, O.P., CONCERNING THE UPCOMING MEETING OF THE TERTIARY FRANCISCANS OF VENICE. Beloved son, greetings and the apostolic blessing. — We have been informed that the Tertiary Franciscans from the region of Venice will soon convene in Vicenza, next month; and that meeting, with the favor of the Bishops of Venice, and

[*Latin ed. p. 303*]

The Acts of Pope Pius X, page 303, especially to our beloved Son, the Cardinal Patriarch, who will preside for the sake of honor, will be a great and solemn occasion. This news is most welcome: for indeed, that Order of confreres, founded by Francis, is still a most opportune means for conforming the morals of the people to Christian wisdom; therefore, wherever it is given opportunity, that it may flourish and grow ever more, certainly the fruits of the common good are to be expected. And we urge you, to whom we know the principal parts have been entrusted in preparing this gathering, and your excellent men, your assistants, again and again, to devote all your diligence to this most useful endeavor. Thus you will do us a great service, and you will prepare a store of heavenly blessings: of which we hope, and as a testament to our benevolence, we lovingly impart the apostolic blessing to you, beloved son, and to all those who participate in these gatherings. Given in Rome, at St. Peter's, on the nineteenth day of March, in the year 1909, in the sixth year of our pontificate. PIUS PP. X.

SERMON GIVEN BY POPE PIUS X ON THE FEAST OF ST. MARTIN, D.N., TO THE BELGIAN PILGRIMS, DURING AN AUDIENCE ON MARCH 19, 1909.

It is with a paternal emotion that I thank you, my most beloved sons, for the touching words that you have just addressed to me through the

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mouth of your Honorary President *. If divine Providence has seen fit not to spare the head of its Church, in these troubled times, from pain and anguish, it has also provided him with consolations that fill his soul with an abundance of joy. Is it not a precious comfort, this boundless devotion, of which the Catholics of all nations have given me such eloquent testimonies during these jubilee celebrations? Among these nations, you occupy a place of honor, my beloved Belgians; for there is none that surpasses you in love for this Chair of Peter, in devotion to the great interests of the Church, in valor and generosity in the defense of your most sacred rights. Therefore, my paternal gaze is upon you with a particular benevolence.

* Mr. the Count d'Ursel.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis. - Official Commentary. You have endured the hardships of a long journey and the rigors of an inclement season to come and deposit at the feet of the Vicar of Jesus Christ a rich offering in the touching form of a true national plebiscite. Expressing my gratitude for this ingenious and delicate thought, I desire that my thanks extend to the youngest and the most humble of these millions of signatories. I bless them all from the depths of my heart, and I earnestly implore God to fill your noble homeland with His choicest graces. May you, faithful to your national motto, always remain united in the victorious struggle against the enemies of religion and of social order, under the guidance of a model Episcopate, under the protection of a Sovereign justly praised for His wisdom and tireless activity. This unity, I implore you, as the most precious pledge of your devotion to the Church and to your homeland. And if, in many instances, it will be necessary for you to subordinate personal preferences to the common cause in order to maintain this unity, do not hesitate to do so, with the conviction that God will abundantly bless your selflessness and your spirit of abnegation. In a few weeks, you will celebrate a double jubilee intimately united with one another: that of twenty-five years of Catholic government and that of seventy-five years of the existence of the new University of Louvain. If the Belgian Catholics have been able to maintain power for such a long period, despite the multiplied assaults of compact and irreconcilable adversaries, they owe it in large part to the fortunate influence of this Alma Mater, which has given your homeland an innumerable army of enlightened and fervent defenders of religious and patriotic interests. May the University of Louvain prosper ever more, and may it always distinguish itself by the perfect harmony of its doctrines with the true progress of science and the teachings of the Holy Church! But before these festivities are celebrated in your beautiful country, with that fervor and brilliance that distinguish you, another festival, also national, will retain you here. In a few days, your eminent Primate, the Cardinal Archbishop of Malines, will consecrate the church of St. John Berchmans,

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due to the generosity of the Belgian Catholics. Joining myself wholeheartedly to this solemnity, I renew my most heartfelt thanks for this magnificent gift, and I pray that God may render to your homeland a hundredfold the good that this church and the parish works that will be attached to it will do for this populous district of my beloved city of Rome. May the blessing of Almighty God descend abundantly upon you, my dear sons, upon your parents and friends, upon your valiant Episcopate, upon your august Sovereign and the Royal Family, upon Belgium.

[*Latin ed. p. 305*]

To the Most Holy Congregation of the Holy Office. The entire [region of] Genoa and its vast colony, so that the motherland, faithful to its noble past, may continue to offer to the world the enviable spectacle of a religious and prosperous people, and that soon, thanks to the tireless zeal of your admirable missionaries, the immense territory of the Congo may be brought to the Church of Jesus Christ!

THE HOLY CONGREGATION OF THE HOLY OFFICE GRANTS AN INDULGENCE FOR A PRAYER RECITED BEFORE THE MOST HOLY SACRAMENT.

March 18, 1909. The Most Holy Lord, Pope Pius, of divine providence, Pope, in an audience granted to the Reverend Father, Assistant of the Holy Office, benignly granted an indulgence of three hundred days, applicable also to souls suffering in Purgatory, to be gained once each year by all the faithful who, with at least a contrite and devout heart, shall recite the following prayer before the Most Holy Sacrament:

"O Jesus, true God and true man, present here in the Holy Eucharist, I humbly prostrate myself before You, my mind united with the faithful of the earth and the Saints of Heaven, and I adore You; and for this great benefit, I, Jesus, perfectly and infinitely lovable, I love You with all my heart. Grant me the grace that I may never offend You in any way, and that, having been refreshed by Your Eucharistic presence here on earth, I may deserve to reach eternal blessedness in Your presence in Heaven, together with Mary. Amen."

This [indulgence] is valid forever, without any brief [papal bull] being required, notwithstanding any contrary decrees.

Given at [the offices of] the Holy Office.

[Signed] L. Eg S. Aloisius Can. Giambene, Substitute for Indulgences.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION FOR THE RITUALS, MANTUA. DECREE OF CONFIRMATION OF THE CULT RENDERED FROM TIME IMMEMORIAL TO THE SERVANT OF GOD, BARTHOLOMAEO FANTI, OF THE ORDER OF THE CARMELITE FATHERS, NOW BEATIFIED. In the fifteenth century, the

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city of Mantua and the church were ennobled by two religious men, from the Carmelite Family, flourishing in virtue and sanctity of life. One of these is the Blessed Battista Spagnoli, whose public, ecclesiastical, and enduring cult was duly recognized by the Apostolic See, and confirmed by a decree of the Sacred Congregation of Rites on December 17, 1885. The other is Bartholomew Fanti, concerning whom, so that he may be held worthy of equal honor, the present cause has been proposed. Born in Mantua, in the year of the restoration of salvation 1443, from parents distinguished by piety as well as by noble birth, even as a boy, he displayed a ready talent for learning the good arts and letters. As he grew older and progressed in studies and virtues, he began to desire above all else the state of cloistered life. Through fervent prayers and good works, he obtained the grace of the Holy Spirit, with the help of the most blessed Virgin, and felt a religious vocation. Therefore, at the age of seventeen, he freely chose and entered the Carmelite Order, also with a view to serving his heavenly Patroness, to whose special service he desired to dedicate himself. In religion, he constantly displayed patience in adversity, humility in prosperity, strictness towards himself, gentleness towards others, and was amiable and pleasing. He associated constant observance of the regular discipline with the highest piety and integrity of life. As a priest and preacher, he devoted all his strength to the salvation of souls, vehemently inflaming the hearts of men with the holy love and fear of God, and with filial devotion to the Virgin Mother, from which, he declared, all good things are derived. He instituted a lay sodality under the title of the B. V. M. of Mount Carmel, with statutes and regulations to foster pious exercises among those gathered together. He is also said to have been endowed with the gift of prophecy; and he foretold that the Blessed Battista Spagnoli [a Carmelite student, still young, would be raised to the highest office in his religion. His singular piety and devotion to the Most Holy Eucharist...

[*Latin ed. p. 307*]

The Holy Congregation of Rites. The miraculous power of the sacrament of the Eucharist is wonderfully evident from the most devoted prayers, which he poured out day and night before this mystery of ardent charity, amidst affectionate tears and heavenly consolations. Hence, the power to work prodigies and instantaneous healings in the sick, often with a single touch of the oil that nourished the lamps of the altar of the Most Holy Sacrament, was manifest. Furthermore, in honor of his master, celebrated even with great acclaim, the praises that the disciples bestow upon him are returned: indeed, they themselves testify about the blessed Battista Spagnoli: "That Bartholomew Fanti had so used his master, that he had attained such perfection, that he was worthy to be his most holy guide and master in spiritual matters, whom he should propose as an absolute model of piety to imitate." Finally, this good soldier and minister of Christ, after many labors

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expended for the benefit of the Church and the Christian people, rested in the Lord on December 5, 1495, in the kiss of the Lord. The fame of the sanctity of the Servant of God, after his death, shone more brightly, and the public and ecclesiastical cult rendered to him increased with the passage of time, and was never interrupted until the present. Therefore, a regular process was instituted in the Mantuan court, and, with the order of judgment observed, according to the prescriptions of the decrees of Pope Urban VIII, after collecting suitable testimonies and documents, a favorable judgment was pronounced. The process records refer to the title of Blessed bestowed upon the Servant of God, his images redeemed with rays, votive tablets or donations attached to his tomb. Furthermore, they mention the gathering of the faithful people to venerate his relics, which were duly recognized and found to be complete, and the elevation of his tomb. These arguments, added to others, were considered by the ordinary authority, as valid proofs, and were held to be such. Therefore, all the aforementioned acts and documents were brought to Rome and presented to the Congregation of Sacred Rites, and, after examination and judgment, with the urgent request of the Reverend Father Gabriele Wessels, of the Order of Discalced Carmelites, as general postulator for the entire Carmelite Family, His Eminence and Reverend Cardinal Vincent Vannutelli, Bishop of Palestrina, as the Promoter of the Cause, in the ordinary assembly of the Sacred Congregation of Rites, held on the designated day at the Vatican, proposed the following question for discussion: Whether the judgment rendered by His Eminence the Bishop of Mantua concerning the cult rendered to the aforementioned Servant of God from time immemorial, or concerning the exception from the decrees of Pope Urban VIII, should be confirmed, in the case and for the purpose in question? And the Eminences and Reverend Fathers presiding over the Sacred Rites, after the report of His Eminence the Promoter, and after hearing the voice and written opinion of the Reverend Father Alexander Verde, Promoter of the Holy Faith, after careful deliberation, decided to respond: affirmatively, that is, to confirm the judgment of the Bishop of Mantua, concerning the cult rendered from time immemorial.

[*Latin ed. p. 308*]

Acts of the Apostolic See. - Official Commentary. 308, granted to the Reverend Bartholomew Fanti, if it pleases the Most Holy [Father], on March 9, 1909. Subsequently, these matters were reported to our Most Holy Lord Pope Pius X by the undersigned Cardinal, Prefect of the Sacred Congregation for Rites; His Holiness approved and ratified the decree of the aforementioned Sacred Congregation on the 18th of the same month and year. Fr. S. CARD. MARTINELLI, Prefect. L. £g s. f D. Panici, Archbishop of Laodicea, Secretary. THE DECREE OF BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY AGNES CLARA STEINER, FOUNDRESS OF THE CLARISSA

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NUNS, REFORMED IN THE ASCETIC MONASTERY OF SAINT JOHN THE BAPTIST IN NUCERINA. New honors are decreed by the Apostolic See for the entire Seraphic Order, and the glory of the Saints, Father Francis and Mother Clare, shines more brightly each day among the multitude of their children, the Servants of God, of both sexes. In this manner, the Virgin of Tyrol, Mary Agnes Steiner, born in the town of Taisten, in the diocese of Brixen, on August 29, 1813, is now to be honored. Her parents, though humble in birth, were renowned for their piety, and they gave their daughter the name Teresia at her baptism. After five years, with the consent of the then Bishop of Brixen, they had her confirmed with holy chrism, in the presence of the Bishop, near the town. The early years of her infancy and childhood foreshadowed what she would become. Even as a small child, she abstained from sweets on Saturdays and feast days, and diligently performed all the duties of childhood and practiced virtues; and, combining Christian instruction with other studies, she increasingly revealed her talents and other gifts of the mind. Modest, pious, obedient, and beloved of God, she was also pleasing and beloved by all. Therefore, her father often spoke of her to relatives and friends, as if she were a treasure entrusted to him and to be carefully guarded. It is permissible to infer from the fact that, at the judgment of the most pious parish priest, she was admitted to receive the sacred gifts of the altar for the first time, in order that she might receive the Holy Eucharist with the desire and fervor of her soul; and, upon receiving it, she immediately fell into a sweet and pleasant swoon, and, after being taken home, and after three hours, when her strength returned, she requested to return to the church to give thanks to God. From that time on, she usually received the sacred synaxis each week; and, on several occasions, she was seen by those present to be transported into ecstasy.

[*Latin ed. p. 309*]

The Holy Congregation of Rites. 309 The young woman, having set aside vain ornaments and worldly spectacles, usually walked with her eyes lowered to the ground, and wore a simple and modest garment. Constantly devoted to divine things, she went to the temple every day, even though it was far away, enduring the weather, the changing seasons, and the alterations of the sky, and was almost always the first to enter and the last to leave, so that she might attend the holy Mass and have the most merciful God be favorable to her and a giver of heavenly gifts. Not only concerned about her own salvation, but also about that of others, she led young girls, her contemporaries and those known to her, to a secluded place, especially to the church, in order to foster piety and love for God more fervently; and she endeavored to teach them the mysteries of our redemption and daily prayers, and to draw them away from the frivolity of the flesh and from worldly thoughts and deeds. Remembering and speaking of Christ,

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the God who died for men, she was inflamed with divine love, and she kindled this fire in the hearts of those who listened, especially in the hearts of the young girls and her sister, Mary. Therefore, it is not surprising that she, who had felt from her earliest years the stirrings of a religious vocation, perceived new and increasing growth in these seeds, as her age and virtue increased. The plan that she had kept silent about in her childhood, she revealed more maturely in her adolescence to her mother and relatives. Then, after various obstacles arose to prevent, or rather, to test her vocation, she was sent to the home of her uncle, to perform servile duties. There, devoted to rustic labors and the care of livestock, she suffered many hardships under the strict and harsh discipline of her rustic uncle, besides the torments of her body and mind, and a weak, or rather, nonexistent, health. After her mother was persuaded to a milder opinion, the handmaid of God returned to her own home, being eighteen years old; and she did not lack a new trial concerning the choice of her state. Meanwhile, in order to acquire a special light and help from God in this important matter, with the intervention of the Blessed Virgin Mary, she undertook a pious pilgrimage to the famous sanctuary of the same Blessed Virgin, commonly called "de Absan," near Geneva; and she added several works of piety and charity for this purpose. Her aunt, a woman of outstanding virtue, repaid the services rendered by her niece, who was attending and caring for her, with salutary admonitions about Christian perfection. These things, the handmaid of God, more inflamed with the desire to embrace a religious life, went to the city of Breneck, with the approval of her deceased aunt and her mother, where she was enrolled in the Third Order of St. Francis. Then, passing through various monasteries and various Orders, and dismissed due to her poor health, she finally went to Italy, and settled in Assisi, where she professed the seraphic rule of the Third Order of St. Francis in a Bavarian monastery, taking the name of Mary Agnes. Shortly afterward, she was chosen as a teacher of novices, and she performed this duty for several years, exercising all virtues, to the progress of the young girls, and to the admiration of the sisters. Around the year 1844, the Bishop of Nuceria, Nicholas Piervi-

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis. - Commentarium Officiale. With the prior permission of the Apostolic See, and after consulting with the Bishop of Assisi, the servant of God, on January 18, 1845, was led from the Bavarian monastery, accompanied by one Benedictine nun and two pious women as companions, to Nuceria, to reform and restore the ancient monastery of St. John the Baptist, a Clarian enclosure. This work, which Mademoiselle Agnes willingly undertook, obeying the divine will as revealed to her by her superiors, she accomplished with great joy. She proved to be a most beloved mother to the nuns, both old and new, whom the Bishop had

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appointed to her care, and she governed the monastery according to the rule of St. Clare, which she made more lenient, with the approval of the Apostolic See. For a time, she resided in the monastery of the Third Order of St. Francis in Perugia, at the request of the abbess and with the due permission of His Holiness Pope Pius IX, in order to serve as an example and instruction to those nuns. Her spirit, which had been previously praised by the Bishop of Perugia, Cardinal Joachim Pecci, later Pope Leo XIII, was then further commended, praised, and approved for its prudence and wisdom. Furthermore, from the skill and foresight with which she governed the monastery in Nuceria, it is evident that the nuns, although they could not obtain the title of permanent abbess from the Apostolic Visitator, confirmed her in that dignity every three years. However, the illnesses with which the handmaid of God was afflicted throughout almost her entire life gradually became more severe, leading her to the end of her life in August of the year 1862. She desired to be cleansed by the Sacrament of Reconciliation and to receive the Holy Eucharist daily, and on the twentieth day, as her infirmity increased, she requested that the Most Holy Sacrament be administered to her. Having had her wishes fulfilled, and after asking for the blessing of her sisters, to whom, at the request of the Vicar, the most loving mother imparted her blessing, she received the heavenly Bridegroom with a humble and reverent heart; she was then also strengthened with the Sacrament of Extreme Unction. On the twenty-fourth day, as evening approached, she was tempted by evil spirits, but she vigorously repelled their attacks and snares with the relics of the Holy Cross, saying: "May the sign of the Holy Cross deliver us from our enemies, O God." And, with a peaceful countenance, after having refreshed her beloved nuns with a new blessing, the pious Virgin, like a bride prepared and adorned, met her Spouse, laden with virtues and merits, and migrated from this earthly exile to her heavenly homeland, at half-past ten in the morning. Her body was brought to the church and exposed there, where it was visited by a large crowd of people, who showed their singular esteem and veneration in various ways; until, after the funeral, which was celebrated in the manner of the poor, as she had wished, on August 27th, she was buried in the church, in a place beneath the image of the Blessed Virgin, near the Sacred Heart of Jesus. The inscription on the tomb reads: "Here lies the body of Mary Agnes Clare Steiner, of the side of Jesus, the first abbess of the Clarian Reform." She lived for forty-nine years, and died in Christ on the twentieth day.

[*Latin ed. p. 311*]

Sacred Congregation of Rites. "August 31st, in the year one thousand eight hundred and sixty-second." The renown of the sanctity of the Handmaid of God, still living, having already flourished, was, after her death, strengthened by numerous testimonies and asserted miracles, to such an extent that ordinary inquiries were undertaken concerning her, especially

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in Nozeroy. These matters, having been presented to and duly examined by the Sacred Congregation of Rites, and with all things being clear, and after a review of the writings of the aforementioned Handmaid of God, nothing hindering further proceedings, attentive to the following petitions from certain Eminences, Cardinals of the Holy Roman Church, from numerous Most Reverend Prelates, as well as Superiors of Orders and congregations, and from the entire Seraphic Family, especially from the Order of the Friars Minor, with the urgent request of the Most Reverend Father Francis Mary Paolini, the general promoter of this Order, the Most Eminent and Most Reverend Lord Cardinal Francis Cassetta, Bishop of Sabina, the promoter of the cause, proposed the following question for discussion at the meetings of the ordinary Sacred Congregation of Rites, convened on the aforementioned date at the Vatican: "Should a commission be appointed for the introduction of the cause, in this case and to the effect of which we are speaking?" And the Most Eminent and Most Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Eminence, the promoter, having heard the voice and the written statement of the Reverend Father Alexander Verde, promoter of the holy faith, and having carefully considered all things, decided to respond: "Affirmatively, that is to say, a commission should be appointed, if it pleases the Most Holy [Pope]." On March 9th, 1909. Having related all of the above to the Most Holy Lord Pope Pius X through the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness approved and ratified the judgment of the aforementioned Sacred Congregation, and deigned to sign the commission for the introduction of the cause of the aforementioned venerable Handmaid of God, Sister Mary Agnes Clara Steiner, of the Most Holy Side of Jesus, foundress of the Clarissan nuns, reformed in the Nozeroy monastery of Saint John the Baptist. On the 18th day of the same month and year. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. III. BOIS-LE-DUC. CONCERNING THE DOUBLING OF THE OFFERTORY IN MASSES OF PETITION AND FOR SPONSES, CONCERNING MASSES AND COMMEMORATIONS FOR THE DECEASED, CONCERNING THE PROPER MASS NOT BEING CHANGED, CONCERNING HYMNS IN THE VERNACULAR LANGUAGE, CONCERNING THE FEAST BEING RESTORED TO THE FIRST FREE DAY. Reverend Lord A. Hermus, professor at the Institute for the Deaf in the place of Gestel Saint Michael, and calendarist of the diocese of Bois-le-Duc in Holland.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis. - Official Commentary. With the consent of his own Bishop, the Sacred Congregation of Rites humbly requested a solution to the following doubts: I. Whether, in the Mass of Supplication celebrated on the feast of Saint Mark and during the three days of Rogation,

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when the feast coincides with a double of the second class, a double greater, or a double lesser, and if the Mass is celebrated only in one church, after the commemoration of the double, should the prayer for the time be added in third place, e.g., "Grant, if no other commemoration is to be made?" II. Whether the same applies to the Mass for the bride and groom, celebrated on a double greater or lesser? III. In the Institute for the Deaf and Mute in Gestel, Saint Michael's, there is only one oratory in which Masses are celebrated. It does not have a door to a public road, and only on certain occasions, e.g., the first communion of the students, or with special permission from the superiors, are outsiders admitted. The question is asked, whether, in accordance with the decree of the Sacred Congregation of the Order of Friars Minor of the Province of Lower Germany, of November 10, 1906, after the death of a student, in said oratory, on each day from the death until the burial, except for the days listed in the aforementioned decree, Masses for the repose of the soul may be said, as long as the body is present in the house; or whether only once? IV. And if only once, whether such Masses can only be said on the day of the funeral, as if they were part of the solemn funeral Mass; or whether, in addition, they can also be said on one of the days preceding the funeral, along with the funeral Mass? V. If solemn funeral rites with a funeral Mass are held in said oratory, on the day of the burial, for the deceased; whether, in addition, it is permissible to sing a Mass for the repose of the soul in the same oratory on the first day after his death, without liturgical impediment, according to the decree of the Sacred Congregation of Labacen, of April 28, 1902, ad X? VI. In the entire diocese of Buscoducensis, by apostolic indult and by the prescription of the Ordinary, the Votive Offices of the Most Holy Sacrament for Fridays, and of the Immaculate Conception of the Blessed Virgin Mary for Saturdays, are recited with a double rite, except when impeded by the feast of nine lections, except during Advent, Lent, the four seasons, and the vigils; the question is asked, whether on the aforementioned days, it is permissible for the clergy to say Masses for the repose of the soul at will; or are they obliged to say Masses in accordance with the votive office? VII. A priest, on a day in which, according to title V, nos. 1 or 2 of the Rubrics of the Missal, a commemoration for the dead is to be made in the Mass of the day or in a simple Mass, reads a private votive Mass of Saint Anthony; whether, in such a votive Mass, a commemoration for the dead is also to be made? VIII. To the diocese of Buscoducensis, it has been granted, for the day of January 28, a proper Office with a proper Mass of Saint Julian, Bishop and Confessor, approved.

[*Latin ed. p. 313*]

The Holy Congregation of Rites. 313, and it was granted to the diocese of Cuenca. This Mass is not found in the new editions of the Roman Missal and the Gradual; it is asked whether, for the sake of devotion, it can be said

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in the future in those dioceses to which the aforementioned proper Office is not extended.

I. On the Sunday of Quinquagesima and the two following days, in several places of the diocese of Bois-le-Duc, the Forty Hours devotion is held, but the form of the Clementine Instruction is strictly observed, since at night the Most Holy Sacrament is reserved in the tabernacle; it is asked: 1.° Whether, during this pious exercise, hymns in the vernacular language may be sung before the Most Holy Sacrament exposed in the ostensorium? 2.° Whether, during such exposition on the main altar, Masses for the repose of the soul may be celebrated on the side altars and in the chapels of the same church, on days when such Masses are permitted by the rubrics?

X. Whether liturgical prayers and hymns, for example, the Introit, the Communion, the hymn *Lauda Sion*, may be sung in the vernacular language by the choir during a private Mass; or whether such hymns are only forbidden when the Most Holy Sacrament is exposed, according to the decree of the Holy Roman Congregation, no. 3537, *Leavenworthien*, February 27, 1882, concerning the third matter?

XI. In some places of the diocese, on the feast of Saint Thomas of Villanova, which is normally impeded on that day, the Ordinary has assigned, according to the rubrics, the fixed day of October 3. Now, since the feast of the Most Holy Angels is no longer celebrated on October 2, but on the first Sunday of September, October 2 is now free for the assignment of some other perpetually impeded feast; it is asked whether the fixed day of Saint Thomas should now be changed, and whether October 2 should be assigned to him as the fixed day?

Furthermore, the Sacred Congregation of Rites, after considering the report of the undersigned Secretary, with the careful support of the liturgical commission, and after all matters have been carefully examined, decided that the following should be answered:

To I and II: Deferred.

To III and IV: Adhere to the decree of the Order of Friars Minor of the Lower Province of Germany, November 10, 1906, concerning the first matter, regarding questions 1 and 2.

To V: Observe the decree of Labaca, April 28, 1902, concerning the tenth matter.

To VI: Affirmative to the first part; Negative to the second, in the case, according to the decrees no. 1858, *Bergomen*, November 24, 1691, and no. 3792, *Strigonien*, August 30, 1892, concerning the sixth matter.

To VII: Affirmative, according to the rubrics and the decree no. 2077 of the Order of Eremites of Saint Augustine, August 13, 1701; and indeed, in the penultimate place among all the prayers which are added on that day, either by order of the rubrics, or by the mandate of the Ordinary, or at the celebrant's discretion, according to the general rubrics of the Roman Missal,

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title VII, no. 6.

[*Latin ed. p. 314*]

Acts of the Apostolic See. - Official Commentary. 314 Regarding VIII. It is not permissible; and the Mass should be retained, which corresponds to the Office already assigned. Regarding I X. Concerning the first question, affirmatively, unless it pertains to texts strictly liturgical and to functions in the strictest sense liturgical. Concerning the second question, negatively in all cases; because, in this case, the exposition is considered to be performed for the public good. Regarding X. Negatively regarding the first part, according to the decree cited, n. 3537 Leavenworthien, February 27, 1882, regarding I I I; regarding the second, provision has already been made in the first. Regarding X I. Negatively, but it could be permissible, if the day of October 2, according to the rubrics and decrees, were to be restored as the feast of St. Thomas, even in the perpetual reform of the diocesan calendar; otherwise, it is not permissible, but the time for the aforementioned reform should be awaited. And thus, it was replied, on March 31, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. SACRED ROMAN ROTA I. OF MILAN. In the pastoral care of the Archdiocese of Milan, under the blessed reign of Pope Pius X, in the sixth year of his pontificate, on March 15, 1909, the Most Reverend Fathers Michael Lega, Dean, Ponens; Constantinus Contini Riccardi and Joseph Mori, Auditors from Tournon, in the case of the pastoral care of Milan, between Paul Bossi, archpriest and parish priest of St. John the Baptist in the city of Modetia, and the titular coadjutors, vicars of the parishes of SS. Mauricius, Michael, and Peter the Martyr, represented by the advocate Nazareno Ferrata, intervening in the case, and the Promoter of Justice for the protection of law and justice, rendered the following final judgment. The Divine Charles, Cardinal Archbishop of Milan, zealous for the salvation of souls, consulting the needs of the spiritual administration in the land of Modetia, where "due to the great number of people, souls suffer greatly..."

[*Latin ed. p. 315*]

The Roman Rota, No. 315, states: "It is detrimental," dating from the year 1578, new parishes were established outside the city walls, and a burden was imposed upon the archpriest to maintain two assistants in the care of souls; in the year 1582, another parish was established outside the walls, and within the walls, "another assistantship was established in the church of Saint Maurus, so that an assistant 'curate' would reside there 'for the care of souls,' according to distinctions, and methods, forms, and conditions prescribed by the aforementioned Most Reverend Lord, and for the perpetual endowment of said 'assistantship' and for the support of the assistant for the time of his life, 'besides any other endowment, promise,

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or obligation by means of a public and constant instrument, etc.' And that church of Saint Maurus was and is, from this time forward, perpetually established as an assistantship, so that a curate assistant, suitable by parochial examination, may be provided for it, with the obligation that said curate assistant shall perpetually celebrate Mass in the aforementioned church of Saint Maurus each day, 'both by reason of said assistantship, and by reason of the chaplaincy or chaplaincies transferred.'" Under the same conditions and forms, "another assistantship was established in the church of Saint Michael." The same Saint Charles, who had left it to himself to determine the manner and form for the exercise of the care of souls, in the visitation of the same year 1582, decreed: "The two assistants presently existing... shall exercise the care of souls according to the distinction and assignment prescribed by the Reverend Ordinary," and, confirming the obligation of celebrating Mass in the assistantship church, it follows: "The aforementioned assistants shall also administer the sacrament of Extreme Unction in said churches, and also the sacrament of the Eucharist on the feast of Easter, with the permission of the Reverend archpriest. They may also hear confessions in said churches, but they shall be obliged to administer the other sacraments in the archpriest's church and the parish church." In the acts of the visitation completed in the year 1621 by Cardinal Frederick Borromeo in the city of Moden, regarding said two assistantships, the faculties granted by Saint Charles are mentioned, and it is added: "Saint Charles... reserved to himself the authority of prescribing the form and manner for the exercise of the care of souls and for separating places and families, as it might seem more expedient to him, perhaps thinking that he might not be able to complete it with his death..." And no document or rescript is presented from the Ordinaries thereafter, which has decreed this form of pastoral ministry and separation of places, although, in fact, each assistant has his own district for that part of the parochial ministry, assigned to him by the holy founder, to be exercised in his churches or vicinities. As for the third assistantship, which exists today in the church of Saint Peter M., it was established in the collegiate archpriest's church of Saint John the Baptist in the year 1640, under the title of Saint Francis, from the goods of a legacy left by a certain Soulio.

[*Latin ed. p. 316*]

316 Acta, Apostolicae Sedis. - Commentarium Officiale, « with the obligation, when choosing a future assistant priest, of assisting in the care of souls and in all other matters, as other assistant priests are obligated to do ». With the passage of time, although the year is unknown, this assistantship was transferred to the church of St. Peter, where the assistant priest today exercises his duties, and certainly since the beginning of the last century. This third assistant priest, in the present action, experiences the same rights as the other two older assistant priests against the archpriest and parish

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priest. Furthermore, the assistant priests, who have sought to provide this service and to exercise their duties, at least in part, in the church, have always sought to magnify and expand their power, as if all the functions of the parish ministry belonged to them, independently of the archpriest. Consequently, the Milanese Curia has issued several decrees to repel such claims, and recently, on November 16, 1903, a decree was issued by the Most Reverend Archbishop, in which the rights of the archpriest of St. John the Baptist were fully asserted throughout the entire parish against the intentions of the assistant priests. These assistant priests appealed this decree to the Sacred Congregation of the Council, which, after issuing the most prudent Constitution, referred the case to the Holy Office. While the question remained whether the archiepiscopal decree should truly be considered a judicial decision, in order to remove any doubt regarding the competence of the Holy Office in this case, a report on this matter was made to the Most Reverend (whom God may long preserve), who deigned to agree « that, by his authority, the case be referred to the Rota, which was done by a decree of the Sacred Congregation of the Council on December 15, 1908. Therefore, the three assistant priests are parties in the dispute; and in the present action, the dispute is being argued under this formula of the question, which the parties have contested, namely: Do the titular assistant priests of the churches of St. Mauritius, St. Michael, and St. Peter in the town of Modotiae, have the entire care of souls in the parochial title, with obligations, rights, and emoluments, in the case of P? Regarding the facts, the following should be considered: 1.° that St. Charles imposed, from the year 1578, the obligation on the archpriest to maintain two assistant priests to assist in the care of souls; 2.° nevertheless, due to pressing necessity and the complaints of the archpriest and the faithful, he established new parochial churches and other assistantships; 3.° in fact, he established another (or distinct from the mercenary assistantships) assistantship in the church of St. Mauritius, and another assistantship in the church of St. Michael; 4.° in the visitations carried out in the year 1582, the obligation of residence was imposed on the assistant priests at their churches for the care of souls, according to the distinctions, methods, forms, and conditions prescribed by the Most Reverend Prelate. Furthermore, the obligation was imposed -

[*Latin ed. p. 317*]

The Roman Rota has ruled that it is incumbent upon the pastors to celebrate Mass daily in the aforementioned churches, for the benefit of the faithful, but especially for the satisfaction of the pious, and also to administer the Sacrament of Extreme Unction in those churches, and also the Eucharist on the feast of Easter, with the permission of the archpriest. They may hear confessions in those churches, but the other sacraments must be administered in the archpriestal church; 5. From the records of the visitation by Cardinal Frederick Borromeo in the year 1621, it is clear that the

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prescriptions and distinctions made by St. Charles, which were reserved to him, were not further elaborated to better define the duties and rights of the auxiliary priests; 6. Over time, a new residential auxiliary prebend was established in the church of St. John, with the duty of assisting the archpriest, just as auxiliary priests, even those who are paid, are also obligated to assist; and in the first place, this auxiliary priest suffices in the place of one of the auxiliary priests who are paid, and then he is transferred to the church of St. Peter M., where he resides today and where he is involved in a legal dispute against the archpriest. Regarding the law, the following should be considered: The auxiliary priests, from the clear nature of the situation, readily admit that the parish benefice has not been dismembered, but has remained one and indivisible. Indeed, St. Charles was guided by the rule of law, namely, that in considering the good of souls, they should not suffer harm, and that, due to the increase in the number of the faithful and, consequently, due to the insufficiency of the parish ministry, it should not be necessary to resort to the constitution of another parish through the dismemberment of the mother church, if the good of the spiritual welfare of the people can be served by assigning auxiliary priests to the parish. This rule was established by the Council of Trent, Session 21, Chapter 4, on reform, which states: "Bishops in all parochial or baptismal churches, in which the people are so numerous that one pastor cannot suffice to administer the ecclesiastical sacraments and to perform divine worship, shall compel pastors or others to whom it pertains to add to themselves as many priests as are sufficient for this office." And in those places, "new parishes may be established" because of the distance. In this case, it was only a matter of the increased number of the faithful; therefore, the most vigilant enforcer of the laws of Trent, St. Charles, recognized that there was no place for the establishment of auxiliary priests. It is affirmed that, unless a less prejudicial course to legitimately acquired rights, one should not deviate from this rule (H. S. O., decision 578, part 19, vol. 2, recent, where, under no. 5, it is noted that dismemberment should only be resorted to in the case of true necessity); the same decision was made in Leodien. Dismemberment occurred on February 1, 1712, before the Most Reverend Falconerio; and on July 3, 1713, before the Reverend Crispo; and on July 22, 1714, and January 25, 1715, before Lancetta. And Cardinal De Luca, explaining the jurisprudence of H. S. O. and the Sacred Congregation of the Council, writes on this matter (Annotations to the Council of Trent, discourse 16): ACTA, vol. I, no. 7. - 15-4-909. 22

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis. - Commentarium Officiale. « Whenever the sole reason is the scarcity of the population or the inconvenience of the journey... « and, without the necessity of proceeding to this dismemberment « or division, which implies alienation and is therefore regularly prohibited,

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« it is permissible to consult with the destination of one or more inferior « churches, which are already scattered throughout the territory and exist, or are newly « built, with the appointment of vicars or coadjutors, so that the administration of the Sacraments and other divine things may, above all, « conveniently follow for the sick and others deserving, without diminishing the unity and majesty of the parish church. Thus, most wisely did St. Charles act; but the matter must be considered primarily from a legal point of view, and this consequence must follow from it, not from a division of the parish territory, since any dismemberment or distinction from the parish office is no less odious and cannot be presumed to be, but must be proven by irrefutable evidence: therefore, coadjutors are only entitled to claim those rights which are certainly attributed to them, and which are considered to have been attributed as mere assistance to the parish priest, unless it is clearly proven that these rights were granted to the coadjutors privatively, or to the exclusion of the parish priest. The procurator of the coadjutors argues: « By the erection of coadjutorships, the care of souls in Modoeta was divided, into four parts, « of which one is retained by the archpriest; and in the other three parts, little or nothing remained, and remains, of habitual care. « This assertion is clearly contradicted by the facts, especially with regard to the third coadjutorship erected in the archpriestal church; therefore, it is of no use to further elaborate on it from a legal point of view. Indeed, St. Charles, when erecting other coadjutorships (as the instrument of erection states), distinguished them from mercenaries, because he assigned to them a stable office or a true coadjutorial foundation based on certain churches; therefore, two coadjutors became titulars, and they obtain their benefices after a prior examination, since they have the care of souls entrusted to them, although it is subsidiary and coadjutorial, in a stable office, with all other legal requirements for obtaining benefices being observed. The titularship is held in the churches on which the coadjutorships are founded; therefore, truly, the churches of St. Mauritius and St. Michael were made coadjutorial foundations. Therefore, the holy founder used vigilant language, and he never attributed the name of perpetual vicars to the holders of these benefices, but called them coadjutors. Indeed, from the foundation records, it is clear that these coadjutors are not truly and properly called perpetual vicars, as the parties contend, although under a different expression; for they boast of being coadjutors in the manner of parish priests; and this expression does not seem to have a legal meaning, and it involves a contradiction; for either these coadjutors have-

[*Latin ed. p. 319*]

In Holy Scripture, Deuteronomy 31:9, it is written: "And Moses wrote the law, and gave it to the priests, the sons of Aaron, and to all the assembly of the children of Israel, saying: Keep this book of the law in your hearts, and in all your souls."

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Furthermore, in the Book of Proverbs 3:1-4, we read: "My son, forget not my law; let thy heart keep my commandments. For they are a garland to thy head, and chains about thy neck. Thou shalt find favor and good understanding with God, and men shall commend thee. Trust in the Lord with all thy heart, and lean not on thy own understanding."

These verses, among many others, demonstrate the importance of adhering to the law and commandments of God. They also highlight the need for humility and reliance on God's wisdom, rather than our own.

It is therefore essential that we strive to live our lives in accordance with God's law, and to seek His guidance in all that we do. By doing so, we can find true happiness and fulfillment in this life, and earn eternal life in the next.

In addition to the verses mentioned above, there are many other passages in the Bible that emphasize the importance of obedience to God's law. For example, in Matthew 5:19, Jesus says: "Amen, I say to you, unless your righteousness exceeds that of the scribes and Pharisees, you will not enter into the kingdom of heaven."

This verse shows that simply following the letter of the law is not enough. We must also strive to live a life of righteousness and holiness, as God commands.

It is important to note that the law of God is not a burden, but a blessing. It is a guide that helps us to live our lives in a way that is pleasing to God and beneficial to ourselves and others.

By embracing the law of God, we can experience true freedom and joy. We can also find peace and contentment in our hearts, knowing that we are living in accordance with God's will.

In conclusion, the law of God is a vital part of our faith. It is a guide that helps us to live our lives in a way that is pleasing to God and beneficial to ourselves and others. By embracing the law of God, we can experience true freedom and joy.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis. - Official Commentary. concerning the assistance to be given to the parish priest, according to the distinction, and in the ways, forms, and conditions prescribed by him; and in another visitation of the same year, he determines and assigns certain duties, although not explicitly, indicating how, according to the necessity of the care of souls, further determinations can be made, namely, according to the distinction and assignment prescribed by the Most Reverend Ordinary (note the generic designation of the Ordinary). And at the time of Cardinal Frederick Borromeo, this power of the Ordinary was still intact, because, recalling the erection of these auxiliary positions, the same Cardinal said: "He granted them the faculty of hearing confessions, and he reserved 'for himself the

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authority of prescribing the form and manner in which each of them should exercise their care.'" Therefore, from the very foundation of the erected auxiliary positions, it is necessarily the case that they are in perpetual dependence and subjection regarding their duties, since these, both in form and in manner, are determined by the Ordinaries according to the necessity and opportunity of the cases. This could not be the case if the auxiliaries had been granted a certain and determined power, to the exclusion of the archpriest, for the fundamental principle of common law is that ecclesiastical benefices are conferred without diminution. Therefore, if auxiliaries wish to be called perpetual vicars, it is nevertheless in an improper sense that this applies to them, or in the sense that, as mentioned in chapter 4, concerning reforms, of the Council of Trent, session XXI, of the Holy Congregation of the Council in Lünen. Sarzanen. - On September 27, 1732, when considering the division of a parish, it was determined that it was not sufficiently clear whether the erection of a new parish was necessary, but rather that a perpetual vicariate or chaplaincy should be established, with the assignment of an annual income, a definitive decree ordered: that a perpetual vicariate should be erected with the assignment of a suitable sum to be paid by the community of Villa Meridii. - However, it is known that auxiliaries have often sought to amplify their titles, which made it easier to expand their authority, as the decree of the venerable Congregation of the Discipline of the City and Diocese of July 8, 1671, states: "Nor is it permitted to them (the auxiliaries of St. Maur) to use any other name than that of auxiliary curate, according to the foundation." Nor does the division into auxiliary districts, for the more convenient exercise of the care of souls, impede the unity of the parish and the pastoral administration; hence, Archbishop Puteobelli, in the visitation of 1763, calls these titular auxiliaries "parish priests," and says that they diligently perform the duties of a parish priest; and Archbishop Romilli, in the visitation of 1851, furthermore says that the archpriestal parish is divided into four parts. - For it is clearly very useful for such a division of the parochial territory, as is evident from the very institution of St. Charles, who wanted the sacrament of Extreme Unction to be administered in these churches, or in the surrounding areas, by the auxiliary institutes, so that the needs of the sick in their nearby churches could be met, which Archbishop Romilli explains in detail, stating: "He (the auxiliary of St. Maur) preserves the Holy..."

[*Latin ed. p. 321*]

In the city of Rome, in the year 321, for the most prompt and regular assistance to the sick of his district, which numbers 3000 souls, he administers the Sacraments of Confession and Holy Communion to those parishioners who, either because of poor health, advanced age, or any other reason, are unable to come to the parish church; he celebrates Mass and explains the Christian doctrine every Sunday and feast day of the year.

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Furthermore, in order to make the institution of assistants more useful, Saint Charles had considered (as reported by Cardinal Frederick Borromeo) dividing the city into three parts, so that each assistant would have greater concern for his own district, and also greater authority, with a complete and defined task assigned to the titular assistants.

Although, at that time, districts were desired and defined by the authority of the Ordinary, a certain division was always maintained, as can be read in the account of Cardinal Frederick Borromeo: "The register of souls is compiled each year by the archpriest, with the assistance of the assistants, to whom a portion of the parish is entrusted by him." This custom is praised by the diocesan synod in chapter vii: "We gladly confirm the custom, which exists in some places, especially in the city, whereby the parish territory is divided into certain regions (commonly called neighborhoods or districts)." Furthermore, in the same synod, it is praised to establish titular assistants. Therefore, there should be no difficulty in attributing the name of "parish priest" to the assistants; for they truly participate in and exercise the pastoral ministry; therefore, among the faithful, they deserve the name of "parish priest" more than the archpriest himself, and they commonly receive this name, and in no way do they wish to diminish the true dignity and authority of the true parish priest, which is indeed true, so that an assistant instituted in 1640 under the title of Saint Francis in the same archpriestal church of Saint John, during the visitation of Cardinal Puteobelli, is simply called the titular assistant priest. However, if the founding documents do not support the intentions of the assistants, it must be considered whether the observance or prescription followed for three or more centuries favors them, to which their patron has appealed on more than one occasion...

Indeed, it is easy to demonstrate that the argument of observance or prescription is far weaker and more fragile. For, in the first place, peaceful observance is denied; for, on Ash Wednesday, when the assistant of Saint Mauritius wished to bless and distribute the sacred ashes, the disciplinary congregation, in the decree already cited from 1671, restrained him, stating: "No right belongs to him to exercise certain functions of the parish priest, as he claims, and in particular, the blessing and distribution of ashes on Ash Wednesday... nor can he exercise any other functions or administer the Sacraments in that church except in accordance with the founding documents." Furthermore, the archiepiscopal curia of Milan, writing to the civic magistrates in 1794, stated: "If attention...

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis. - Official Commentary. "According to what is prescribed in the document of July 7, 1582, 'there shall be only one parish, the church of St. John; only one parish priest; the churches of St. Mauritius and St. Michael shall be considered as simple auxiliary churches, as they

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have been established... and they shall be content to administer only those Sacraments in those churches, and in [those rooms that the Most Reverend Archbishop prescribed, and in all other functions that depend, as is customary, on the archpriest.'" The same is stated in the decree of Charles Bianchi, vicar general, dated February 8, 1808. However, although these observances have existed, but not by explicit grant, they would not benefit the auxiliary priests; for it is undoubtedly the law that prescription is not admitted against parochial rights, and especially in this case, because it concerns the prescription of parochial boundaries and the elimination of the dependence of auxiliary priests on their legitimate superior, the archpriest; and these matters, which pertain to public law, are not included in the institution of prescription as it applies to private rights; see cap. 4, on parishes, title 29, book III of the Decretals, and canons 1, 2, 3, cause 16, question 3; as discussed by Reiffenstuel, title On Prescription, no. 31, and by De Angelis, Lectures, book III, title 29, no. 3. Moreover, the necessary requirement for prescription is lacking in this case, namely that the auxiliary priests have relinquished actual care and have acquired it for themselves, while the archpriest retains habitual care, which is legally absurd, for no one can change their title or cause of possession in order to prescribe. It does not help to object that the decrees of foundation considered only the place where the functions were to be exercised, namely partly in the auxiliary church and partly in the archpriestal church, but in truth, the entire parochial care was attributed. For since the law of foundation has always been observed, it does not seem how the dependence of the auxiliary priests, who exercise their main functions in the parochial church, can be excluded from the archpriest. Indeed, they have no designated altar in that church, and moreover, their pastoral ministry, as far as the actual care of souls is concerned, is exercised not in their own territory or vicinity, but in another's, which has not been disregarded by the opponents; therefore, the dependence that the auxiliary priests have on the archpriest in the archpriestal church must also exist in their own churches and throughout the entire territory. This dependence, as His Holiness has repeatedly affirmed in his decisions, cannot be consistent with the parochial ministry or with the exercise of the entire actual care; see, for example, in the more recent decisions 228, part 2, volume 1, and decision 16, part 12. Finally, it cannot be overlooked the consideration regarding the current legal status of the third auxiliary church of St. Peter M., which, together with the other two, is included in the present action and is considered to have equal rights. This was founded under the title of St. Francis in the parochial church of St. John.

[*Latin ed. p. 323*]

Saint Roniana Bota. 323 states: "To assist in the care of souls and to perform all other duties, as other 'coadjutors' are required, and are able, and

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are accustomed to do." However, it cannot be doubted that mercenaries are also included under the name of coadjutors, because he himself had to exercise his ministry in the archpriestly church and in the place of another mercenary, to whom he succeeded. But over time, a third coadjutor, in order better to fulfill his duty, is transferred from the church of Saint John to another church, and at the beginning of the last century we find him in the church of Saint Peter, where he resides today, and has been assigned his vicinage or district. But by what right, and with what change, was this done in the foundation? Absolutely none, if he now occupies the place where he exercises the care of souls in assistance to the parish priest. However, it is clear that this change, with the original foundation remaining intact and its rights and obligations not altered in any way, could have been made by the Milanese Curia, because it is a change that, in this case, is almost accidental, and is not contrary to the articles of incorporation. Furthermore, the Holy Congregation of the Council in Brixen, on November 6, 1620, addressed the following questions: "Regarding I: Whether all coadjutors, however they may be instituted, are bound by the same law of the Council of Trent, Session XXIII, chapter 1, on reform, by which parish priests themselves are bound." The Congregation decided that they are bound. "Regarding II: Whether the Bishop is bound to compel even those coadjutors to reside there who have not been expressly obligated to a personal residence." The Holy Congregation decided that he is bound to compel them, just as he compels the parish priests themselves. "Regarding V: Whether those who are proposed for admission to such benefices are to be examined under the same law as parish priests themselves are required to be examined for the obtaining of the same parishes, according to chapter 18, Session XXIV, of the Council of Trent." The Holy Congregation decided that they are to be examined in this way (according to Giraldi, *Ius pont.*, part 2, section 8). - From these rules, it is clear how the third coadjutor, founded by the legate Solio in the parish church under the title of Saint Francis, to assist the parish priest, was transferred, without any legitimate change in his obligations, to the church of Saint Peter, for the better service of the entire parish. In the present question, the clearer consequence shines forth with a bright light, namely that titular coadjutors are distinguished from mercenaries by the fact that, by virtue of their office, they have a stable duty to assist the parish priest, and a certain part of the parish ministry is assigned to them in the foundation. "What, then," (said the advocate general of the Milanese Curia in his opinion on the aforementioned decree of February 8, 1808), "are the duties that coadjutors are properly bound to perform, with the permission of the archpriest; what are the rights in their own church, and what are the rights in the parish church, which are described in the instrument of the coadjutorship's establishment?" And in the aforementioned decree of the disciplinary congregation of 1671, these rights and duties attributed to coadjutors are more clearly explained; namely, that "no right belongs to

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them."

[*Latin ed. p. 324*]

Acts of the Apostolic See. - Official Commentary. "To exercise certain parochial functions, and furthermore, to exercise ecclesiastical functions or administer the Sacraments." And indeed, Most Reverend Charles granted the coadjutors the faculty regarding the administration of the Sacraments, or regarding the ministry necessary for the salvation of souls, not in general regarding parochial functions. With these things established, it is clear that coadjutors must necessarily observe dependence in their ministry from the archpriest; this dependence does not destroy the stability of the office and the rights of the coadjutors, but ensures that a part of the parochial ministry, pertaining to the coadjutors, is more effectively and usefully applied for the good of the entire parish, to which Most Reverend Charles intends, ordering that coadjutors, in their own churches, exercise part of their ministry, and part in the parochial church. Regarding the part of the parochial office that, according to the foundation, in no way pertains to the coadjutors, their full dependence exists, both regarding the common law, and especially towards the Archbishop, whose rights are preserved in the erection, or according to the distinction and assignment to be prescribed by the Ordinary regarding the care of souls. Such dependence in no way detracts from or diminishes the offices or benefits, dependent on their rights and obligations regarding the exercise by a superior authority, is also demonstrated by the rescript of the Sacred Congregation of the Council in Drepanen, on August 22, 1908, in which it was stated, "The Dean must exercise the parochial functions under the dependence of the archpriest," which rescript had to be defended, since the same was presented mutilated in the defense of the coadjutors. Just as the formulas of doubt proposed by the coadjutors contained the rights of parochial care and the rights to emoluments, as necessarily connected, so that when the question of the rights to the care of souls is resolved, the resolution of the other question of emoluments also follows; in this sense, when it was asked of the Sacred Congregation of the Council, "Can coadjutors, who have a suitable [income], receive emoluments for funerals, baptisms, and marriages, which are parochial rights and are usually given to the parish priest?" on December 16, 1679, the following rescript was issued: "No, unless a contrary observance prevents it." - But this observance must be so certain and defined that it can establish a prescription, and on this point, at least expressly, the coadjutors do not act, who intend to claim all parochial rights. They recall, however, the accepted custom, and they mention from the account of Cardinal Frederick Borromeo, "Extraordinary emoluments, which are indeed so small that they scarcely amount to the sum of one hundred pounds in a year, although the archpriest receives no part, are equally divided among themselves." And they also wish to point out another addition to the same account,

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namely, "If anything is given in the administration of baptisms and marriages, it goes to the benefit of the one who administers it, and not with others."

[*Latin ed. p. 325*]

The Roman Rota. 325 "divides, and finally, the extraordinary portion, pertaining to the archpriest, "is received by mercenary assistants." However, these words pertaining to the archpriest clearly acknowledge the archpriest's inherent right to these emoluments, from whose concession the assistants received them for their support. This concession or remission of emoluments on the part of the archpriest, or at least its presumption, can be sufficiently indicated or at least presumed in other added testimonies of the record. Moreover, it has been solemnly declared and decreed by the Most Reverend Archbishop in his decree of November 16, 1903, that the assistants should not in any way be excluded from benefiting from extraordinary or uncertain parochial revenues, stating: "The reason for our will shall be taken into account... in the allocation for "taxes on parochial emoluments, in the revision of which, saving the part "even for the recognition of parochial law, a more distinct consideration "shall be given to the titular assistant pastors, to the extent that "in the present time, as far as the fact is concerned, they contribute more "to the care of souls in the archpriest's parish, for relief." And rightly so, because it is due to the assistants [the right to a proper and honorable support, and it is also beneficial for them to relinquish those emoluments directly offered by the faithful for the support of him who dispenses the divine mysteries and Sacraments to them. Having considered and weighed all these matters, both in fact and in law: invoking the name of Christ, and with only God before our eyes, and sitting for the tribunal, we say, declare, and definitively judge, answering the proposed question: Negatively, as to the form of the foundation, so that the assistants may have the power to exercise the care of souls both in their respective churches and in the archpriest's parochial church, according to the manner assigned in the founding documents, and under the dependence of the archpriest, as well as the firm authority of the Ordinary, regarding the titular assistant pastors, to prescribe and order those things which the holy founder did not prescribe or order. Therefore, we approve the decree of the Most Reverend Archbishop of November 16, 1903, and decree that it be given execution. We condemn the defeated party to the costs, the taxation of which we reserve to ourselves or to whomever is legally entitled to it in the future. Therefore, we command the Ordinaries of the places and the ministers of the tribunals, to whom it pertains, to order the execution of this our judgment, and to proceed against those who resist, according to the sacred canons, especially chapter 3, session 25, on reform, using the executive and coercive means that may prove more effective and appropriate for the circumstances. March 23, 1909. L. © S. Sac. Tancredes

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Tani, Notary. M. Lega, Dean. Constantinus Contini Riccardi. Ioseph Mori.

[*Latin ed. p. 326*]

Acts of the Apostolic See. - Official Commentary. 326 THE PARISIAN. NULLITY OF MARRIAGE (Under seal). A definitive judgment was issued in this case, the dispositive part of which reads as follows: Regarding the question of whether there exists a cause for the nullity of the marriage in this case, so that the judgment of the Parisian Tribunal may be confirmed or rejected? The Most Reverend and Most Reverend Fathers, Auditors from Tournon, judged that the answer should be: Affirmative. March 31, 1909. William Sebastiani. Seraphinus Many, Prefect. Franciscus Heiner. L. £ß S. Sac. Tancredes Tani, Notary. SECRETARY OF STATE. LETTER I. TO THE REVEREND FATHER ADULPHUS PETIT S. L., CONCERNING HIS WORKS "SACERDOS RITE INSTITUTUS" AND "TEMPLUM SPIRITUALE SACERDOTIS". Reverend Father, I am pleased to inform you with a joyful heart that two works, which you diligently presented to the Most Blessed Father, have been favorably received; one is entitled "Sacerdos rite institutus," and the other "Templum spirituale sacerdotis." These works were brought to light by you with the intention that they might lead priests to the perfection of life; and nothing is more pleasing to His Holiness, who, as always, has recently sent a singular and fervent exhortation to the clergy. Therefore, the Supreme Pontiff, having recognized the purpose you had in writing these works, a purpose entirely in accordance with his wise counsels, has deemed it worthy of the highest praise, and offers fervent prayers to God, that through the meditation of these works, the entire clergy may receive abundant nourishment for the sustenance of their souls.

[*Latin ed. p. 327*]

Secretariat of State. He receives, and, as if from a fountain of living water, draws the most wholesome refreshment, so that he may become more holy, and, by the example of sanctity, may become ever more fitting to guide the faithful to the best pastures for their souls. While His Eminence earnestly requests this, I impart to you, with a generous spirit, the apostolic blessing, a pledge of my charity, and powerful assistance for other works of such great utility. Having fulfilled this august office, I offer you my most heartfelt thanks for another copy of both works, which you have so generously presented to me; and I confirm the sentiments of esteem I hold for you, and I remain, in Rome, on the 23rd of January, 1909, most devotedly, L. E. ß S. R. CARD. MERRY DEL VAL. TO THE OFFICIAL MEMBERS OF THE ASSOCIATION, NAMED "COMMITTEE CATHOLIQUE DE DEFENSE RELIGIEUSE," UPON THE DEATH OF ITS PRESIDENT. Gentlemen, The Holy Father is deeply moved by the loss that your Catholic Committee for the Defense of Religion has suffered, in the person of its venerable and greatly lamented president. The death of Monsieur le Comte

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Emile Keller is a sorrow not only for his homeland, but for the Holy Church, which this admirable Christian served and defended for so long, and until his last day, through the example of the most noble virtues. Among the select souls that Providence has raised up in these troubled times, for the defense of the religion and the Holy See, few have shown with such brilliance and perseverance what a man of character and active faith can achieve, dedicating all his energies and his great qualities to the service of the Church. It was primarily in the direction of the Committee for the Defense of Religion that the rare merits of your lamented president were brought to light. Recently, when he presented to the Sovereign Pontiff a report on the work of the past year, he drew the attention of His Holiness to the fruitful work accomplished by you, forgetting himself in order to highlight the zeal of his collaborators. The Holy Father believes that he can best express his satisfaction with the good accomplished and the work undertaken by the collaborators of Monsieur Emile Keller, by wishing them always to be inspired by the example of this great man of virtue, and by granting them, with all his heart, a most affectionate blessing.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis. - Official Commentary. With the Holy Father's thanks for the generous offering, which was presented to him on behalf of your committee, I ask you, gentlemen, to accept the expression of my highest esteem and complete devotion. Rome, January 25, 1909. L. £g S. R. CARD. MERRY DEL VAL. III. TO STANISLAUS MEDOLAGO, COUNT OF ALBANI, CONCERNING THE FEDERATION OF CATHOLIC PROFESSIONAL SOCIETIES IN ITALY. Most Illustrious Lord, The draft of the statutes for the federation of Catholic professional unions of Italy, which Your Lordship has prepared with loving intelligence, and which is now presented for the sovereign approval of the Holy Father, while crowning your precious merits towards Catholic social action, is a most auspicious sign for the rapid and fruitful development of the aforementioned federation. And the august Pontiff was very pleased to note that the harmonious whole of the norms which you have established, directed and conforming to the purpose of the new institution, contributes wonderfully to uniting, in well-organized and active diocesan groups, the various Catholic institutions of an economic and social nature scattered throughout the peninsula. And by gathering them all, as rays to a center, around the vast organism of the economic and social union, it removes them from that inertia in which they remained due to lack of means and isolation, and opens up to them a source of new life in the total coalition of forces, in the fullness of hierarchical development, and in the concord and unity of intentions. This was indeed a gap that remained to be filled in the field of Catholic action; it was an ancient need, made more urgent than ever today by the threatening growth of subversive tendencies of any kind against a well-ordered society. But the

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divine precept of passing through temporal goods in such a way as not to lose eternal ones, makes it feel even more strongly the need to provide, with means proportionate to the end, for the preservation and increase of the Christian spirit in the working classes; that Christian spirit, without which the elevation of these classes will never reach the supernatural destiny of man, and social discord will only increase, rather than diminish, and instead of establishing among men the desired kingdom of justice and charity, it will inevitably lead to making the already dominant anger and discord bloody. And for this purpose, wisely...

[*Latin ed. p. 329*]

Secretariat of the State. 329. Therefore, the federated Unions are placed under the provident oversight of their respective diocesan Directorates of the Catholic Action, which, being diligent instruments of the pastoral zeal of the local Ordinaries, are called to the high mission of always keeping before the minds of the workers the beneficial aspect of the evangelical doctrine; of instilling in them the necessity that, alongside and above material interests, their hearts and works should be directed towards religious matters; and of persuading them that economic improvement will only be blessed by God, and will become a source of true social prosperity, when it is the product of justice, united in fraternal embrace with charity. But since the supreme ecclesiastical authority is the soul and life of any Catholic movement, it is fitting that the individual federations, and within them and for their sake, each of the federated Unions and each of the adhering members, should render to the salutary prescriptions of the Holy See the constant filial obedience of their minds, which the same has illuminated with the light of evangelical truths, and of their hearts, which it has warmed with maternal affection. Therefore, the Holy Father, looking with confidence towards a more joyful future, heartily blesses the new federation and its related statutes; and presenting both to the Bishops and to the Catholics of Italia, He recommends to the former paternal and diligent vigilance, and to the latter, together with an active adherence, the conscious fulfillment of religious duties, in all and individual manifestations of their individual and social life, and the explicit practice of a diligence constantly informed by the sweet charity of Christ, and radiated by the bright beacon of that authority of which it is written: "He who is not with me is against me." While I impart to you the apostolic blessing, which His Holiness has deigned to bestow upon you in a special manner, I gladly avail myself of this opportunity to express my most devoted sentiments. Rome, March 19, 1909. Affectionately, for the purpose of serving you, L. Eg. S. R. CARD. MERRY DEL VAL.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis. - Official Commentary. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION CONSISTORY. APPOINT-

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MENTS. March 27, 1909. – By a Consistory Decree, to be promulgated by a Papal Bull, Mons. Evaristo Blanco, Bishop of Socorro, has been transferred to the Cathedral See of Nueva-Pamplona. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. His Holiness, by an Apostolic Brief, has deigned to appoint: March 24, 1909. – The Reverend Father Augusto Leopoldo Huys, of the Missionaries of Africa, Coadjutor to Mons. Vicar Apostolic of Upper Congo, and titular Bishop of Rusicade. March 30. – The Reverend Monsignor Leonardo Brindisi, of the Diocese of Athens, Archbishop of Naxos;] – The Reverend Father Augusto Faisandier, of the Society of Jesus, Coadjutor with succession to Mons. Barthe, Bishop of Trichinopoly, and titular Bishop of Dodona. NOTICE. The Sacred Congregation for the Propagation of the Faith for Eastern Affairs communicates the following: Father Alessio Kateb, procurator in Rome for the Melchite Basilian Soarite Order, has sent a pamphlet to many people, in which he requests alms for Masses in favor of the Basilian missions. According to the norms of the ecclesiastical authorities and the faithful, it is declared that said religious has no authorization to collect such alms. Moreover, the Sacred Congregation of the Council, by Decree of March 18, 1908, established that alms for Masses for the Eastern Christians may be sent directly only to the Bishops having jurisdiction, for the exclusive benefit of the priests subject to their authority. And the Sacred Congregation for Eastern Affairs, on July 15, 1908, confirming this decree, expressly forbade the direct sending of alms for Masses to the Superiors of the Eastern religious orders. Therefore, it is reminded to all Catholics, for their guidance, of the aforementioned provision, and its strict observance is recommended. Rome, March 1909. L. % S.

[*Latin ed. p. 331*]

Diary of the Roman Curia. 331 SECRETARY OF STATE. BY ORDER OF THE HOLY FATHER, the following appointments have been made: March 27, 1909. – To the Most Reverend Monsignor Ottavio Cagiano de Azevedo, among the illustrious Cardinals, a member of the Holy Congregation of Religious. April 5, 1909. – To the Most Reverend Monsignor Mariano Rampolla del Tindaro, a member of the Cardinal Commission of the Work for the Preservation of the Faith in Rome. March 31, 1909. – Monsignor Serafino Many and Monsignor Giuseppe Mori, Consultors of the Holy Congregation of the Council. April 3, 1909. – Monsignor Domenico Taccone-Gallucci, titular Archbishop of Costanza, Consultor of the supreme tribunal of the Papal Signature. THE HOLY FATHER, by an Apostolic Brief, has deigned to appoint: March 23, 1909. – The Reverend Father Francesco Saverio Feuerstein, of the diocese of Sioux-City, as a Domestic Prelate. HONORS. THE HOLY FATHER, by a communication from the Secretary of State to be sent by Brief, has deigned to bestow the following honors: The Order of

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Saint Gregory the Great (civil class), Commander: March 14, 1909. – To Mr. Doctor Enrico Duret; – To Mr. Amato Witz. March 22. – To Mr. Doctor Guglielmo A. Dunn. April 9, 1909. – To Mr. Costantino Sneider. The Order of Saint Gregory the Great (civil class), Knight: March 22, 1909. – To Mr. Emanuele Duquaire. March 26. – To Mr. Federico Hug. March 27. – To Mr. Giuseppe Nèmecek. The Order of Saint Sylvester, Commander: March 18, 1909. – To Mr. Lawyer Paolo Angelici. March 24 – To Mr. Giuseppe De Dorlodot de Floresse. April 9, 1909. – To Mr. Professor Pietro D'Achiardi. The Order of Saint Sylvester, Knight: March 26, 1909. – To Mr. Lawyer Carlo Beyerle. April 9, 1909. – To Mr. Professor Alberto De Rohden. The Order of Saint Pius: March 20, 1909. – To Mr. Adolfo Leschevin.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis. - Official Commentary. The Medal of Meritorious Service: March 17, 1909. — To Mr. Edmondo Puccinelli; — To Mr. Ottavio Houpresse. April 9, 1909. — To Mr. Angelo Perelli, Knight.

THE PAPAL HOUSEHOLD

BY THE AUTHORITY OF THE HOLY FATHER, with a letter from His Eminence, the Reverend Monsignor, the Papal Chamberlain, the Holy Father has deigned to appoint:

Secret Chamberlains, honorary:

March 13, 1909. — The Reverend Father Giovanni Herzet, of the diocese of Liège; — The Reverend Father Uberto Bovens, of the same diocese.

March 23 — The Reverend Father Giovanni Naslian, Rector of the Armenian College.

Secret Chamberlains of Sword and Mantle, honorary:

March 13, 1909. — Mr. Enrico Davignon; — Count Enrico de Bylandt.

March 23 — Mr. Ermanno Maria Giuseppe Grisefrood; — Mr. Paolo Waterkeyn.

Honorary Chamberlain in peacock blue:

March 23, 1909. — The Reverend Father Francesco Giuseppe Maes.

NECROLOGY

March 11, 1909. — Monsignor Bernardo Christen, titular Archbishop of Stauropoli.

March 25. — Monsignor Federico Pizza, titular Archbishop of Nisibi.

March 9, 1909. — Monsignor Giovanni Pierantozzi, Official of the Vatican Secretariat of State.

March 13. — The Reverend Father Luigi Malfatti, Consultor of the Sacred Congregation for the Propagation of the Faith and of the Apostolic Signatura.

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March 19. — Monsignor Pietro Cecchi, Chaplain in Ordinary to His Holiness.

[*Latin ed. p. 333*]

Year I. - Vol. I. April 21, 1909. No. 8. OFFICIAL COMMENTARY OF THE APOSTOLIC SEE. ENCYCLICAL LETTER TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARYS OF PLACES WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE. PIUS PP. X. TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Amidst the harsh times and the recent calamities which afflict Our mind with sorrow, the unanimous zeal of the entire Christian people, which has been witnessed and continues to be a spectacle to the world, to the angels, and to men, provides a source of great comfort. This zeal, if viewed from the present perspective, recalls 1 Corinthians, i, 9. ACTA, vol. 1, n. 8. — 21 - 4 - 909. 23.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis. - Commentarium Officiale. We are moved to express our gratitude with particular promptness, but by a single and most excellent cause, namely, the charity of Jesus Christ, Our Lord. For the virtue truly worthy of that name exists in the world, nor can it exist, except through Christ. All the fruits which flow from it among men, even among those who are lukewarm in faith or hostile to religion, are to be attributed to Him alone; and if any trace of true charity is found in such individuals, it is entirely due to the civilization which Christ brought into the world, which they have not yet been able to completely reject from themselves and from Christian society. We are deeply moved and grateful for the heartfelt support of so many Christian souls striving to comfort the Father and to aid their brethren in common and private sorrows, and we find it difficult to express in words the depth of our feelings. Although we have already expressed this sentiment on several occasions to individuals, we do not wish to delay in publicly rendering our most heartfelt thanks, first to you, Venerable Brothers, and through you to all the faithful entrusted to your care. And we also intend to publicly express our gratitude for so many and such brilliant demonstrations of love and devotion which You have shown Us.

[*Latin ed. p. 335*]

Encyclical Letters. 335. The priests of Our Order have diligently followed the example of Our life. These acts of piety, which have delighted Us not so much for Our own sake, but for the sake of Religion and the Church, have been a testament to unwavering faith, and have served as a public demonstration of the honor due to Christ and the Church, rendered through obedience to Him whom the Lord has appointed to govern His family. But other

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events of a similar nature have also brought Us considerable joy. For example, secular festivities held in dioceses of North America provided an opportunity to offer immortal thanks to God for the many souls He has added to the Catholic Church; and the noble island of Britain was a spectacle of splendor with the magnificent celebration of the Holy Eucharist, with the presence of a crown of Our Venerable Brothers, along with Our own Legate and a vast multitude of people; and in afflicted Gallus, tears were dried by witnessing the glorious triumphs of the August Sacrament, especially in the city of Lourdes, whose origins we were pleased to see commemorated with such solemnity on the occasion of its fiftieth anniversary. From these and other events, let all know and be assured that Our dearest children, in every part of the Catholic world, on the occasion of Our sacerdotal jubilee, have rendered Us most pleasing service, not so much for Our own sake, but for the sake of religion and the Church, because they were a testament to faith, fearlessly professed, as a social reparation and a public tribute rendered to Christ and His Church in the person of Him whom the Lord has placed to govern His family. But also other events, through this devotion, greatly comforted Us. Thus, the festivities with which many dioceses of North America commemorated the first centenary of their establishment, giving thanks to the Lord who had called so many souls to the light of truth within the bosom of the Catholic Church; thus, the wonderful homage restored to Christ present in the divine Eucharist, by thousands and thousands of believers, with the participation of many of Our Venerable Brothers and Our own Legate, on the soil of the noble island of England; and thus, the consolations of the persecuted Church of France, in witnessing the glorious triumphs of the August Sacrament, especially in the Sanctuary of Lourdes, of whose origins we were also pleased to see so solemnly celebrated the quinquagenary.

[*Latin ed. p. 336*]

Acts of the Apostolic See. - Official Commentary. 336 May the enemies of the Catholic name have more splendid ceremonies, the cult of the August Mother of God exhibited, the very honors customarily bestowed upon the Supreme Pontiff, all so that, in all things, God may be glorified; that all things may be in Christ, and Christ in all *; that, with the Kingdom of God established on earth, eternal salvation may be compared to man. This divine triumph, concerning both individuals and the entire human society, is nothing other than the turning of those strayed from God back to Himself, through Christ, and to Christ through His Church; which indeed We have declared openly in Our first Apostolic Letter, *E supremi Apostolatus Cathedra*, and often in others. We anticipate this return with confidence; Our plans and desires are directed towards it, as towards a harbor in which even the storms of this present life may find rest. And it is for this very reason that the honors rendered to the Church, through

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Our humble person, are pleasing, if, with God's help, they are a sign of the return of the nations to Christ and to the Church, a return that will be measured by the anniversary of [a specific event]. Through these and other events, it is clear to all, and the enemies of the Catholic faith should be persuaded, that the splendor of the ceremonies and the cult of the August Mother of God, and the very filial honors rendered to the Supreme Pontiff, are all directed, in the end, to the glory of God and to the salvation of men themselves, through the triumph of the Kingdom of God among them, so that Christ may be in all things and in all. This triumph of God on earth, which must be realized in individuals and in society, consists precisely in the return of men to God through Christ, and to Christ through the Church, which We have announced as the program of Our Pontificate, when We first addressed you with *E supremi Apostolatus Cathedra*, and subsequently repeatedly. To this return We aspire with confidence, and towards its fulfillment We direct Our intentions and desires, as towards a port in which even the storms of this present life may find rest.

Colossians 1:17

Encyclical, October 4, 1903

[*Latin ed. p. 337*]

Encyclical Letters. We have received with a willing and grateful heart the testimonies of adherence, fulfilling the duties of humility towards Us. However, although this necessity of charity towards the Apostolic See has not always or everywhere manifested itself to the same degree, nor in the same manner, it nevertheless seems to be the work of divine Providence, so that it may be all the more pronounced, as the times are more unjust, whether against sound doctrine, or against sacred discipline, or against the liberty of the Church. Such examples of union have been given by holy men in those times when the flock of Christ was being persecuted, or when the age was overflowing with vices; and in these evils, God opportunely opposed their virtue and wisdom. Of these, it is particularly pleasing to recall one in these letters, whose secular anniversary appears this very year, eight centuries after his most blessed departure. He is the Doctor, Anselm of Augusta, a staunch defender of Catholic truth and a most ardent advocate of sacred rights, first as a monk and abbot in France, and then as Archbishop of Canterbury and Primate of England. We do not consider it inappropriate, after the deeds of Dio, as a significant indication of this return of nations to Christ, and of a more intense and public adherence to Peter and the Church. This intensity of adherence is certainly not present in every age and in every condition of men, either to the same degree or in the same outward manifestations. But it can certainly be said that, through divine providence, it becomes all the more pronounced, the more adverse the times are, whether against sound doctrine, or against sacred discipline, or against the liberty of the Church. And the Saints have given us an example

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of such union in other centuries, when persecutions raged against the flock of Christ, or when vices raged in the world, while God, according to the need, opposed their virtue and wisdom to these evils. Among these Saints, we especially wish to recall one now, whose glorious passing occurs this year in its eight hundredth anniversary: Saint Anselm of Augusta, Doctor of the Church, a most ardent defender of the doctrine and rights of the Church, first as a monk and abbot in France, and then as Archbishop of Canterbury and Primate of England. Nor will it be inappropriate, after the jubilee celebrations celebrated with unusual splendor in honor of two other holy Doctors of the Church.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis. - Commentarium Officiale. With splendid ceremony, the solemnities of the Doctors Gregory the Great and John Chrysostom, whom we admire as pillars of the Western and Eastern Churches respectively, cause us to pause and contemplate another star, which, although differing in brilliance from the former two, yet, emulating their ascents, sheds a light of examples and doctrine no less effective. Indeed, one might even say that it is more effective in some respects, for Anselm is closer to us in time, in circumstances, in character, and in studies, and the more his times, the nature of the struggles overcome, the form of pastoral action employed by him, the method of teaching applied and widely promoted by him, for himself, for his disciples, and in his writings, all composed in defense of the Christian religion, for the benefit of souls, and in accordance with all theologians, who subsequently taught the sacred scriptures with the method of the school. Wherefore, just as in the darkness of the night, while some stars set, others arise to illuminate the world, so too, to illuminate the Church, the sons succeed the fathers. Among them, Saint Anselm shone forth as a most brilliant star. And indeed, amidst the darkness of errors and vices of the age in which he lived,

[*Latin ed. p. 339*]

339 Encyclical Letters. Bound by the chains of these matters, he appeared to be the most outstanding among his equals, shining forth with the brilliance of his doctrine and sanctity. For he was a prince and ornament of the faith, a glory of the episcopate, who surpassed all the most distinguished men of his time. He was wise, good, eloquent, and possessed a clear intellect, and his fame grew to such an extent that it was rightly written that no one in the world could say: "Anselm is inferior to me, or resembles me." For these reasons, he was esteemed by kings, princes, and the highest Pontiffs. He was not only beloved by his own companions and the faithful people, but was also held dear even by his enemies. Even then, the Abbot received letters filled with esteem and affection from the great and powerful Pope

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Gregory VII, in which he commended himself and the Catholic Church to his prayers. Urban II also wrote to him, acknowledging his preeminence in religion and science. Paschal II, with particular cordiality, often wrote to him and spoke of him, extolling his reverence for devotion, the strength of his faith, and the insistence of his pious concern.

[*Latin ed. p. 340*]

Acts of the Apostolic See. - Official Commentary - 340. Persuaded by the authority of religion and wisdom to assent to the requests of his fraternity, he was, without hesitation, proclaimed by all the bishops of England as the wisest and most devout. Yet, in his own eyes, Anselm appeared to be nothing more than a contemptible little man, an unknown individual, a person of very little knowledge, and a life of sin. And yet, this humility of spirit did not prevent him from having lofty thoughts, contrary to the judgments that depraved men and those with corrupt opinions often make, of whom the sacred Scriptures say: "The animal man understands not the things of the Spirit of God." Moreover, it is a matter of even greater admiration that his magnanimity and unwavering constancy, tested by so many troubles, attacks, and exiles, were combined with such gentleness and grace, that he even quelled the anger of those who opposed him, and reconciled the hearts of those who were embittered. Thus, those very people to whom his cause was a source of annoyance, nevertheless praised him, because he was a good man. Thus, in him, those aspects that the world deems incompatible were wonderfully combined.

[*Latin ed. p. 341*]

Encyclical Letters. 341 The conspiracy and agreement, which many falsely believe necessarily conflict with each other and cannot in any way be reconciled; joined to simple candor, great virtue, elevated spirit, modesty, fortitude in life, and piety in doctrine; so that, as in the beginning of his institute, so also in all of his life, he was remarkably regarded by all as an example of sanctity and doctrine.

Indeed, this double praise of Anselm did not remain within domestic walls or within the confines of his teaching, but, as if from a military training ground, it proceeded into the sunlight and dust. For, as we have said, Anselm encountered times of great difficulty, and he had to fight fiercely for justice and truth. And since his nature was drawn most strongly to those studies that are concerned with contemplation, he was thrust into more varied and weighty affairs, and, having accepted the sacred office, he entered into the turmoil and conflicts of his time. And he, who was of a gentle and mild disposition, compelled by his zeal for the preservation of doctrine and the sanctity of the Church, was forced to withdraw from the pleasantness of a tranquil life, to abandon the friendship and favor of powerful men, to break the sweetest bonds, with which he was joined to

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his brothers in the religious life and to his fellow laborers in the episcopacy, because of long-standing, falsely perceived irreconcilable contradictions: simplicity and greatness, humility and magnanimity, strength and gentleness, and finally, knowledge and piety; so that, as in the beginning, so throughout the entire course of his religious life, he was esteemed by all in a singular way, as an example of sanctity and doctrine.

This double merit of Anselm did not remain within domestic walls or within the confines of the school, but from here, as if from a military training ground, it emerged to be displayed in the open field. For, having encountered such difficult times, as we mentioned, Anselm had to endure fierce struggles for the sake of justice and truth. He, whose mind was entirely inclined towards contemplation and study, had to immerse himself in the most varied and weighty affairs, even those of the governance of the Church, and thus was caught up in the most turbulent events of his agitated age. With a gentle and mild disposition, he, out of love for sound doctrine and the sanctity of the Church, had to renounce a life of peace, the friendships of the powerful, the favors of the great, and the harmonious affection that he previously enjoyed from his brothers in religious life and his fellow laborers.

[*Latin ed. p. 342*]

Acts of the Apostolic See. - Official Commentary. He was beset by troubles, pressed by every kind of distress. For he experienced in England a place surrounded by most grave hatreds and dangers, where he encountered staunch opposition from kings and princes, who held sway over the Church and the fortunes of nations; from ministers who were either cowardly or unworthy of their sacred office; from the ignorance and vices of the nobility and the common people; and he was always a fierce defender of the faith and morals, of the discipline and liberty, and therefore of the sanctity and doctrine of the Church of God; truly worthy of this other praise from the aforementioned Paschal: "Let us give thanks to God, because in you the authority of the bishop always endures, and although placed among barbarians, you do not cease to proclaim the truth, neither through the violence of tyrants, nor through the favor of the powerful, nor through the kindling of fire, nor through oppression of hand. And again: "We rejoice, because giving you aid, the grace of God, neither threats shake you, nor promises move you." For all these things, Venerable Brothers, it is right that we also, after eight centuries, rejoice, as did our Predecessor Paschal.

[*Latin ed. p. 343*]

Encyclical Letters. For eight centuries, we give thanks to God, rejoicing and echoing that joy. At the same time, it pleases us to exhort you to contemplate this light of sanctity and doctrine, which, having arisen in Italia, shone upon the Gauls for more than thirty years; upon the English for more

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than fifteen years; and finally, has been a common defense and ornament to the entire Church. If Anselmus excelled in deeds and words, that is to say, if he was outstanding in both learning and life, in contemplation and action, in peace and in conflict, bringing splendid triumphs to the Church and significant benefits to civil society, all of this stems from his most steadfast adherence to Christ and to the Church throughout the course of his life and his ministry. Reflecting upon these things, Venerable Brothers, with particular attention in the solemn commemoration of such a Doctor, we shall draw forth illustrious examples, both to admire and to imitate. Moreover, from such contemplation we shall also draw a lively encouragement and comfort in the arduous and often anxious duties of governing the Church and the care of souls, so that we may never fail in our duty to cooperate with all our effort, that all things may be restored in Christ.

[*Latin ed. p. 344*]

Acts of the Apostolic See. - Official Commentary. 344, that they may be established in Christ, so that Christ may be formed in all things, especially in those who aspire to the hope of the priesthood; to constantly defend the teaching of the Church; to strenuously defend the freedom of the Bride of Christ, the sanctity of her divinely established rights, and finally, all those things that the defense of the sacred Principate requires. For it is not hidden from you, Venerable Brothers, what we have often lamented with you, how sad are the times in which we have fallen, and how grievous is the condition in which we find ourselves. The pain itself, which we have received from public misfortunes, has been intensified by rash accusations against the clergy, as if they had shown themselves indifferent to assistance in the calamity; by obstacles placed so that the beneficial action of the Church might not appear to the desolate children; by the contempt for its own maternal care and providence. We remain silent about other sad deeds, which have harmed the Church, either devised with subtle cunning or perpetrated with impious audacity, trampling upon every public right, every law. And this has happened in places where Christ is formed in souls, especially in those who are the hope of the priesthood, to constantly uphold the doctrine of the Church, and finally, to strenuously defend the freedom of the Bride of Christ, the sanctity of her divinely established rights, and in short, all those safeguards that the protection of the sacred Pontificate requires. For you see, Venerable Brothers, and you have often lamented with us, how sad are the times in which we have fallen, how grievous are the conditions in which we must find ourselves. Even among the public misfortunes that caused extreme distress, we have felt our pain intensified by hasty calumnies against the clergy, as if they had shown themselves indifferent to assistance in the calamity; by obstacles placed so that the beneficial action of the Church might not appear to the desolate children; by the contempt for its own maternal care and providence. We remain silent

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about other sad deeds, which have harmed the Church, either devised with subtle cunning or perpetrated with impious audacity, trampling upon every public right, every law.

[*Latin ed. p. 345*]

Encyclical Letters. 345. The Church, overflowing with a more abundant love for humanity, imparts this: What could be more inhumane than to see some, among the children whom the Church has nurtured and cherished as if they were her firstborn, hesitate to turn to the loving embrace of their Mother? — Nor is there much cause for rejoicing in the condition of other regions, where the same war rages, or the same fury, either already blazing or soon to erupt from the darkness of hidden conspiracies. For it is the ultimate aim of these factions, in those nations to which the greater benefits of the Christian religion have flowed, to strip the Church of all her rights; to treat her as if she were not a perfect society, by nature and by right, as established by our Redeemer; to destroy her kingdom, which, although it primarily and directly concerns the souls, no less contributes to their eternal salvation than to the security of civil well-being; to strive with all their might to establish, in place of the reign of God, unrestrained domination, under the false name of liberty, license. And in order to establish, through the empire of vices and passions, the worst of all forms of slavery, they drag citizens headlong to the extreme of ruin.

[*Latin ed. p. 346*]

Acta Apostolicae Sedis. - Commentarium Officiale. The extreme measures are enacted; the sin makes the people wretched, and they cease not to cry out: "We will not have this man to reign over us." Hence, the religious orders, which have always been a great support and ornament to the Church, and which have produced outstanding leaders for the promotion of human knowledge and doctrine, both among barbarous peoples and among civilized nations, are driven out. Hence, the Christian institutions of beneficence are weakened and afflicted. Hence, the men of the sacred order are held in derision, and are either so obstructed that their strength is completely undermined, or they are excluded from public offices, or their activity is greatly restricted; or no opportunities are left for them in the education of youth. Hence, every Christian action of public utility is thwarted. Outstanding men from the people, openly professing the Catholic faith, are treated with contempt and insults, are oppressed as if they were the lowest and most despicable of men, and will soon see the day when, with the resurgence of hostile laws, they will not be allowed to participate in any activity that is part of public life. Meanwhile, the authors of this war, so atrociously and cleverly undertaken, claim that they are doing so for the

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sake of liberty.

[*Latin ed. p. 347*]

Encyclical Letters. 347 They are moved, not by the love of liberty, nor by the desire to promote human welfare, nor even by patriotic charity, but in the same way as their father, who was a murderer from the beginning, who, when he speaks lies, speaks of his own, because he is a liar, and is inflamed with an inexpiable hatred against God and the human race. These are certainly men of a brazen countenance, who strive to utter words and to lay snares for the unsuspecting. For neither the sweet love of country, nor the anxious care for the people, nor any noble intention or desire for what is good, impels them to a fierce war; but a blind hatred against God and against that divine society which is the Church. From this hatred springs forth the insane purpose of weakening the Church and excluding it from social life; from this hatred comes the ignoble outburst of proclaiming it dead and gone, while they do not cease to attack it; nay, they proceed with such audacity and insanity as to reproach it, after stripping it of all freedom, for conferring nothing more on the welfare of society, on the happiness of the homeland. From the same hatred also comes the cunning concealment or utter silence regarding the most evident benefits of the Church and the Apostolic See, if indeed our beneficences are not directed in the name of suspicion, of ins...

[*Latin ed. p. 348*]

Acta Apostolicae Sedis. - Commentarium Officiale. Some, with cunning, conceal or pass over in silence; others seize the opportunity to inject suspicion and, with subtle artifice, influence the ears and minds of the multitude, twisting and misrepresenting every action and word of the Church, as if these were imminent dangers to the state, when, on the contrary, it cannot be doubted that the growth of true liberty and of more refined humanity proceeds most of all from Christ, through the Church. In this assault of war, launched by external enemies, and in which, whether through open confrontation or through subtle and concealed machinations, the Church is everywhere attacked, We have repeatedly urged you, Venerable Brothers, to be vigilant, as We also reminded you in Our address given in the Sacred Consistory on the 17th of January, in the year 1907. But We must denounce and repress, with no less severity and sorrow, another kind of war, indeed internal and domestic, but all the less obvious to most, and all the more dangerous. This war is instigated by ungrateful children, who nestle within the very bosom of the Church in order to tear it apart silently, and aims more directly at the root, at the soul of the Church.

[*Latin ed. p. 349*]

Encyclical Letters. These seek to disturb the sources of piety and of Christian life; to tear asunder the sacred deposit of the faith; to undermine the

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foundations of the divine institution through contempt for the authority of the Popes and of the bishops; to impose a new form upon the Church, to establish new laws, new rights, according to the tenets of monstrous systems; and finally, to deform the beauty of the Bride of Christ, all through the vain brilliance of a certain modern culture, that is, of a false science, from which the Apostle repeatedly warns us with these words: "Beware lest any man cheat you by philosophy and vain deceit: according to the tradition of men according to the elements of the world and not according to Christ." Through this guise of philosophy and this empty and deceptive erudition, prepared for ostentation and joined with the utmost audacity of judgment, some have been led astray, vanishing into their own thoughts, and, repelling a good conscience, have been shipwrecked concerning the faith; others, miserably tossed about by the waves of doubt, do not even know to what shore they are calling; others, abusing leisure and studies, pursue difficult trifles with fruitless labor.

[*Latin ed. p. 350*]

Acta Apostolicae Sedis. - Commentarium Officiale. 350. Hoc accidit ut a studio rerum divinarum et a sinceris doctrinae fontibus abducantur. Neque vero haec vitiosa laesio, quae ab incensa morbosae novitatis libidine modernismi nomen accepit, etsi denuntiata saepius, et ipsa fautorum intemperantia suis integumentis nudata, cessat gravi detrimento esse christianae reipublicae. Latet virus inclusum in venis atque in visceribus huius nostrae societatis, quae a Christo et ab Ecclesia deservit; maxime vero ut cancer serpit inter succrescentem sobolem, cui et rerum experientia minima est et insita ingenio temeritas. Nam, cur ita se gerant, non ea sane causa est quod solida polleant exquisitäque doctrina; siquidem rationem inter et fidem nulla potest esse vera dissensio; sed quod ipsi de se mirabiliter sentiunt; quod pestifero quodam huius aetatis afflati spiritu, sub impuro quasi caelo crassoque vivunt; quod rerum sacrarum cognitionem, quam aut nullam habent aut confusam atque per mixtam, stulta cum arrogantia coniungunt. Cui contagioni fovendae sublata in Deum fides ab eoque defectio alimenta suppeditant. Nam quos caeca ista novarum temporum studia, si perdono dietro a ciance astruse, onde poi si alienano dallo studio delle cose divine e dalle sincere fonti della dottrina. Nè, sebbene denunziato già più volte e smascheratosi infine per gli eccessi medesimi dei suoi fautori, questo semenzaio di errori e di perdizione (che ebbe volgarmente dalla sua smania di malsana novità il nome di modernismo) cessa di essere male gravissimo e profondo. Esso cova latente, come veleno, nelle viscere della società moderna, alienatasi da Dio e dalla sua Chiesa, e massimamente serpeggia come cancro in mezzo alle giovani generazioni, naturalmente più inesperte e spensierate. Non è esso infatti una conseguenza di studi seri e di scienza vera, giacche non vi può essere dissenso vero tra la ragione e la fede; ma è effetto dell' orgoglio intellettuale e dell' aria pestifera, che si respira, di

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ignoranza o cognizione tumultuaria delle cose di religione, mista alla stolta presunzione di parlarne e discuterne. E tale infezione malefica è poi fomentata dallo spirito dell'incredulità e della ribellione a Dio; onde chiunque è preso da questa d.

Acta Apostolicae Sedis. - Commentarium Officiale. 350: This results in them being drawn away from the study of divine things and from sincere sources of doctrine. And this pernicious flaw, which received the name of "modernism" from the inflamed lust for unhealthy novelty, does not cease to be a grave detriment to the Christian republic, even though it has been denounced more often, and its own proponents have revealed it through their excesses. This hidden poison lies within the veins and organs of our society, which has turned away from Christ and the Church; it spreads especially like cancer among the growing youth, who have little experience and are naturally impetuous. For it is not, indeed, a consequence of serious studies and true science, since there can be no true dissent between reason and faith; but it is the effect of intellectual pride and the pestilent spirit that is breathed, of ignorance or confused knowledge of religious things, combined with foolish presumption in speaking and discussing them. And this evil infection is further fueled by the spirit of incredulity and rebellion against God; therefore, those who are caught by this...

[*Latin ed. p. 351*]

Encyclical Letters. 351. The lust for worldly things instigates conflicts; these easily believe that they possess sufficient strength to, either openly or deceptively, cast off every yoke of divine authority and to fashion a religion for themselves, which is almost entirely circumscribed by the limits of natural law and adapted to the ingenuity of each individual, a religion which borrows the appearance and name of Christianity, but is, in reality, the furthest possible from its very life and truth. And thus, a new war is sown against all things divine, a war with changed methods; and this is all the more dangerous, because the weapons of feigned piety, of ingenuous candor, of fervent zeal, are so cunning, with which partisan men strive to reconcile the most disparate things, that is, the unstable delusions of human science with divine faith, and with the fickle ingenuity of the world, the dignity and constancy of the Church. Aware of these things with us, Venerable Brothers, do not despair, nor abandon all hope. You know that in former times, though different from our own, the struggles of the Christian republic were very grave. Consider how, in the time of Anselm, a frenzy for novelty pretended to suffice itself, to shake off openly or hypocritically every yoke of divine authority, and then to fashion a religion of its own, vague, naturalistic, individual, which merely simulates the name and appearance of Christianity, without possessing its truth or its life. Now, it is not difficult to discern in all this one of the many forms of the eternal war that is waged against divine truth, and which now proceeds with all

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the more danger, because the weapons of new religiosity, of religious sentiment, of sincerity, of conscience, are so insidious, with which talkative men strive to reconcile the most disparate things, such as the delusions of human science with divine faith, and the fickle whims of the world with the dignified constancy of the Church. But if you see all these things, and with us bitterly deplore them, Venerable Brothers, do not, however, lose heart, nor weaken your hope. You do not ignore how grave struggles have brought to the Christian people in other times, although certainly different from our own. It is enough to briefly recall the age in which Anselm lived, so full of difficulties, as it appears.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis. - Commentarium Officiale. to recount, as far as the annals attest, is indeed most difficult. For there was truly a struggle to be waged for the altars and hearths, that is, for the sanctity of public law, for liberty, for humanity, for doctrine, of which the Church alone was entrusted with the guardianship; to restrain the violence of princes, who arrogated to themselves the right to disregard all sacred laws; to eradicate vices, to cultivate minds, to bring men back to civil order, still not entirely free from the vestiges of ancient barbarism; to rouse a portion of the clergy, either remiss in their duties or intemperate in their conduct; of this order, many, chosen at the whim of princes and by perverse means, were subject to their domination and were obedient to them in all things. Such was the state of affairs, especially in those regions to which Anselm devoted his efforts most particularly, whether through the teaching of a master, the example of a religious man, or the constant vigilance and manifold industry of an Archbishop and Primate. For above all, the provinces of Galliae, which had fallen under the power of the Normans a few centuries prior, and the Britanniae insulae, experienced the singular benefits of his work.

[*Latin ed. p. 353*]

353 Encyclical Letters. Troubled by internal factions and external wars, they presented a cause for relaxing discipline, among those subject to their princes and their authority, as well as among the clergy and the people. The most eminent men of that age never ceased to lament these things, including the venerable Anselm, formerly a master and later the predecessor of Anselm in the Canterbury see, Lanfranc; but especially the Roman Pontiffs, of whom it is sufficient to mention one, a man of unyielding spirit, a fearless champion of justice, a steadfast defender of the rights and liberties of the Church, a vigilant guardian and avenger of the discipline of the clergy, Gregory VII. Emulating their efforts and examples, Anselm, raising the voice of lamentation, wrote to his prince, who was accustomed to boast of being related to him by blood and affection: "Behold, my most beloved

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lord, how the Church of God, our mother, whom God calls His beautiful friend and beloved bride, is trampled upon by wicked princes; how she is tormented to her eternal damnation, by those to whom she was entrusted by God as protectors, who were to defend her; with what presumption these very ones usurp for their own uses the things..."

[*Latin ed. p. 354*]

The Acta Apostolicae Sedis, - Official Commentary. 354 His abundance; his religion. To the Christian strength, the Apostle, who, by his actions, refutes those who, with contempt, reject religion, proves himself to be one who does not wish to be subject to the law of God, and who, being obedient to the Apostle, is obedient to Christ... without doubt, he is considered an enemy of God. Thus spoke Anselm; may his words have been heard with attentive ears, not only by those who succeeded him as a most powerful prince, and by his descendants, but also by other kings and peoples, whom he loved so much, and to whom he imparted so much protection and benefits. However, it happened that storms of troubles, plunders, exiles, and hardships, especially in his episcopal office, did not weaken his virtues, but rather drew him closer to the Church and the Apostolic See. Therefore, writing to the aforementioned Pope Paschal, burdened by anxieties and surrounded by dangers, he said: "I do not fear Vesigilio, nor poverty, nor torments, nor death, because, comforted by God, my heart is prepared for all these things in obedience to the Apostolic See."

[*Latin ed. p. 355*]

355 Encyclical Letters. He sought the patronage and aid of the Chair of Peter, for this purpose, that the constancy of the ecclesiastical and apostolic liberty of the Church, his "Mother," might never be weakened, as he stated in letters addressed to two illustrious prelates of the Roman Church. He then sets forth the reason for this, which is a clear mark of pastoral fortitude and dignity: "I would rather die, and as long as I live, endure every kind of hardship in exile, than see the honor of God's Church violated in any way, either through my fault or through my example." Therefore, the honor, liberty, and integrity of the Church are always foremost in his thoughts; he strives for these with sighs, prayers, and sacrifices; he devotes all his strength to promoting them, resisting vigorously and enduring bravely; he defends them with action, writings, and words. He urges his religious brethren, bishops, clergy, and the faithful people with strong and gentle words to defend these same things; but with even greater emphasis, he wrote to Our Predecessor, Paschal, amidst his most distressing trials: "For if I seek protection and aid from the Chair of Peter, it is only for this reason: that through me and for my sake, the constancy of ecclesiastical piety and of apostolic authority may never be weakened," as he signifies in writing

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to two illustrious prelates of the Roman Church.

[*Latin ed. p. 356*]

Acta Apostolicae Sedis. - Commentarium Officiale. To those princes who, with greater severity, trampled upon the rights and liberties of the Church, causing immense harm to themselves and their subjects. These noble voices of sacred liberty are most fitting for our time, and are entirely appropriate for those whom the Holy Spirit has placed to govern the Church of God; they are fitting even when, due to weakened faith, or the perversity of men, or the blindness of prejudices, they are not heard. To us, Venerable Brothers, as you well know, this divine admonition is particularly directed: "Cry aloud, spare not, lift up thy voice like a trumpet" (Isaiah 58:1); and especially when the Most High Himself has made His voice heard, in the very turmoil of nature and in terrifying calamities: the voice of the Lord, shaking the earth; a voice that resounds loudly in our ears, teaching us the harsh lesson that whatever is not eternal is nothing; for we have here no abiding city, but we seek a city that is to come (Hebrews 13:14); a voice, moreover, not only of justice, but of mercy, and a salutary call to nations that have gone astray. In such public misfortunes, our voice must be raised more strongly;

[*Latin ed. p. 357*]

Encyclical Letters. 357 The documents of the faith are not to be instilled only in the least learned, but also in the most virtuous, in the rulers of nations, and in those associated in the governance of states; these most firm opinions must be presented to all, the truth of which has been confirmed by bloody historical events, such as these: "Sin makes nations miserable," and "The powerful will suffer powerful torments"; and also that which is in Psalm 1: "Now therefore, O kings, be wise; and be warned, O judges of the earth. Serve the Lord with fear..." "Embrace discipline, lest He be angry, and you perish in the way." But the consequences of such threats are to be expected to be most bitter, when public injustice prevails, when sin is committed most of all by those who govern and by the rest of the citizens, when God is cast out from the midst, and when one departs from the Church of Christ; from this double aversion follows the disturbance of all things, and a vast harvest of woes, both for individuals and for the entire republic. And if we can become partakers of such sins through silence itself and through indolence, which happens too often even among the good, then the Lord will say, "and you shall perish in the way."

[*Latin ed. p. 358*]

Acts of the Apostolic See. - Official Commentary.

To each of the pastors, he would say what he thought was fitting, and he would appropriately urge upon others what was written by Anselm to the most powerful prince of Flanders: "I beseech you, I implore you, I warn you,

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I advise you, as a faithful servant of your soul, my Lord, and as one who truly loves God, not to believe that your dignity will ever be diminished if you love and defend the freedom of the Bride of God, which is your mother, the Church; nor should you think that you will be humbled if you exalt her, nor that you will be weakened if you strengthen her. Look around, consider; examples are at hand; consider the princes who attack and trample upon her, to what end do they profit, to what point do they arrive?" It is clear enough; it is not necessary to say it.

And this he also expresses more clearly, with his usual strength and gentleness, to the powerful Baldwin, King of Jerusalem: "As a most faithful friend, I beseech you, I warn you, I implore you, and I pray to God, that you, living under the law of God, may subject your will to the will of God in all things. For why do you truly reign for your own good, if you reign according to the will of God? Nor should you believe, as many wicked kings do, that the Church of God has been given to you."

[*Latin ed. p. 359*]

The document is given to be observed, the Encyclical Letter. But it is to be regarded as if given to a lawyer and defender. "THERE IS NOTHING WHICH GOD LOVES MORE IN THIS WORLD THAN THE LIBERTY OF HIS CHURCH," for He wishes to be the God of His Church. Those who, without doubt, treat His bride not as a mother to be revered, but otherwise, truly show themselves to be displeasing to Him. But those who treat her as a daughter, and honor her as such, truly show themselves to be sons of her and sons of God. But those who, on the other hand, treat her as a subject to be dominated, show themselves not to be sons, but strangers to her, and therefore are justly excluded from the inheritance and the dowry promised to her. Thus, from the heart of the holy man, a fervent love for the Church bursts forth; thus, his zeal for the defense of liberty is evident, which is so necessary in the governance of the Christian republic, and so dear to God, as the same excellent Doctor affirms in that concise and forceful sentence: "THERE IS NOTHING WHICH GOD LOVES MORE IN THIS WORLD THAN THE LIBERTY OF HIS CHURCH." And we, Venerable Brothers, cannot more clearly open our minds to you than by repeating these beautiful words. And likewise, other warnings from the same Saint are fitting: 1 Epist., lib. IV, ep. 8.

[*Latin ed. p. 360*]

Acta Apostolicae Sedis. - Official Commentary. 360 and likewise, he wrote to the Queen of England, Maud: "If you wish to give thanks rightly, well, and effectively through your very actions, consider that Queen whom it pleased Him to choose as His bride from this world... This one, I say, consider, this one exalt, honor, defend; so that you may please God with this one and in this one, and with her live reigning in eternal

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blessedness. And especially when you encounter some son puffed up with earthly power, or forgetful of his most loving Mother, or rebellious against her sweet rule, then it should be remembered that: It belongs to you to suggest frequently, opportunely, and persistently these and other such admonitions, and to suggest that he show himself to be not a master, but an advocate, not a bastard, but a son of the Church." Moreover, it is incumbent upon us, and especially upon us, to impress upon them that other saying of Anselm, so noble and paternal: "When I hear something of you that does not please God and is not expedient for you, if I fail to admonish you, I do not fear God, and I do not love you as I ought."

[*Latin ed. p. 361*]

Encyclical Letters. Because the churches, which are under your authority, are being treated in a manner different from what is fitting, and because we have imitated Anselm, we must again implore, advise, and admonish you, so that you may diligently consider these matters, and so that your consciences may testify that there is something to be corrected, and that you may hasten to correct what can be corrected, lest you despise that which can be amended. For nothing is to be neglected of that which can be corrected, but God demands an account from all, not only for the evil they do, but also for the evils they fail to correct. And the more power they have to correct, so much the more strictly does God demand that they, according to the power mercifully granted to them, will and do good... If you cannot do all things at once, you must not, for that reason, cease striving to improve from good to better, because God is wont benignly to lead to perfection good intentions and good endeavors, and to repay them with blessed fullness. These and other similar admonitions, most wise and most holy, which Anselm also gave to lords and kings of the earth, can well be repeated by pastors and princes of the Church, as natural defenders of truth, justice, and religion in the world.

1 Epist., lib. IV, ep. 52.

2 Ibid., lib. III, ep. 142.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis. - Commentarium Officiale. Indeed, obstacles have arisen on many days, and so many snares have been set for us, that scarcely any place remains where it is permissible to move quickly and safely. For while the restraints on all things are relaxed, and the Church is bound with stubborn fetters, and while the name of liberty is held to ridicule, new arts are devised daily to hinder all your actions, and the actions of your clergy, so that it is no wonder that you cannot accomplish all things together: the correction of the erring, the suppression of abuses, the promotion of right ideas and right living, and finally, the relief of the evils that oppress the Church. But let us raise our spirits. For the Lord lives, and

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He will ensure that all things will work together for the good of those who love God. He will even derive good from these evils, and He will make the triumphs of His work and His Church shine more brightly, in proportion to the stubbornness of human perversity that seeks to hinder them. This is the admirable plan of divine Providence; these are the ways of God, which are investigable in the present order of things.

[*Latin ed. p. 363*]

Encyclical Letters. 363*. – That the Church may draw ever closer to the likeness of Christ and reflect His image more clearly, so many and such great trials are endured, so that, in a certain way, those things which are lacking in the sufferings of Christ may be completed. Therefore, it is divinely ordained for the Church, while still on earth, that she be perpetually exercised by conflicts, troubles, and anxieties, so that through this manner of life, she may, through many tribulations, enter into the Kingdom of God, and eventually join with the Church triumphant in Heaven. Concerning this, Anselm explains that passage of Matthew: "Jesus compelled his disciples to get into the boat," thus: "According to the mystical understanding, the state of the Church is briefly described from the coming of the Savior until the end of the world... The boat, therefore, WAS TOSSED BY WAVES IN THE MIDDLE OF THE SEA, while Jesus remained on the summit of the mountain; because from the time that the Savior ascended into Heaven, the holy Church has been agitated by great tribulations in this world, buffeted by various storms of persecution, and by diverse perversities of men."

[*Latin ed. p. 364*]

Acta Apostolicae Sedis... - Commentarium Officiale. 364. Vitis vexata, et vitiis multis modis temptata. NAM VENTUS ERAT CONTRARIUS, quia flatus spirituum malignorum adversatur, ut non ad portum salutis perveniat; et intentat obruere fluctibus adversitatum saeculi, omnes quas commovens. VALET EI. CONEE semper eam nititur. Contradictionibus. Igitur vehementer errant qui Ecclesiae statum sibi fingunt, et sperant omnium perturbationum expertem, in quo, rebus ad voluntatem fruentibus, nullo repugnante sacrae potestatis auctoritati atque imperio, frui liceat quasi otio iucundissimo. Turpius etiam decipiuntur qui, falsa et inani spe ducti potiundae huiusmodi pacis, Ecclesiae res et iura dissimulant, privatis rationibus postponunt, iniuste deminuunt, mundo, qui totus in maligne positus est, assentantur, per speciem captandae gratiae fautorum novitatis et conciliandae iisdem Ecclesiae, quasi lucis cum tenebris aut Christi cum Belial ulla possit esse conventio. Sunt haec aegri somnia, quorum vanae species fingi numquam desierunt, nec desinent.

PERCHÈ LE ERA CONTRARIO IL VENTO, mentre il soffio degli spiriti maligni l'avversa continuamente, affinchè non giunga al porto della salute; tenta di travolgerla sotto i flutti delle avversità del secolo, movendole tutte

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le contrarietà che può.

Errano dunque gravemente coloro che si perdono di fede nella tempesta, perchè vorrebbero per sè e per la Chiesa uno stato permanente di piena tranquillità, di prosperità universale, di ricognizione pratica e unanime del sacro suo potere senza contrasti.

E molto peggio e turpemente errano quelli che s'illudono di guadagnarsi questa pace effimera col dissimulare i diritti e gli interessi della Chiesa, col sacrificarli ad interessi privati, con l'attenuarli ingiustamente, col piaggiare il mondo che tutto sta sottoposto al maligno, sotto specie di riconciliarsi i fautori della novità e ravvicinarli alla Chiesa; quasi fosse possibile una composizione o accordo tra la luce e le tenebre, fra Cristo e Belial.

E questa un' allucinazione vecchia quanto il mondo, ma è moderna sempre e durevole nel mondo, finché vi l 2 1 Horn., i n. 2 I. IOAN., V, 19.

[*Latin ed. p. 365*]

Encyclical Letters. 365 As long as there are cowardly soldiers, who, as soon as they see the enemy, flee, abandoning their shields, or traitors, who hasten to make peace with the enemy, that is, in our case, with the most implacable enemy of God and of the human race. Therefore, Venerable Brothers, whom Divine Providence has appointed as pastors and leaders of the Christian people, it is your duty to strive with all your strength to prevent this wicked tendency of the present age, amidst this fierce war against Religion, from succumbing to shameful inertia, from seeking a vile neutrality, consisting of weak concessions and compromises, all to the detriment of justice and honesty, and from forgetting that firm and definite judgment of Christ: "He that is not with me, is against me." It is not that the ministers of Christ should not abound in paternal charity, for to them especially belong the words of Paul: "I am become all things to all men, that I may by all means save some," nor that it is not sometimes fitting to yield even one's own rights, insofar as it is permitted and required by the good of souls. But surely, no suspicion of such a fault falls upon you, who are spurred on by the charity of Christ. But this is a just condescension, which is shown...

[*Latin ed. p. 366*]

Acts of the Apostolic See. - Official Commentary. 366 La Charite urges. This surrender at Vico Equense does not contain even the slightest reprehension of a violation of duty, and it does not touch, in the least, the immutable and eternal foundations of truth and justice. Thus, we read that it happened in the case of Anselm, or rather, in the case of God and the Church, for which Anselm had to endure such long and such harsh struggles. Therefore, when the long dispute was finally resolved, Our Predecessor, Paschal, whom we have often mentioned, praised him with these words: "We believe that it was precisely through your charity and through the insistence of your prayers that the divine mercy turned its gaze towards

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that people, to which your solicitude presides." — And concerning the pious leniency used by the Supreme Pontiff towards the guilty, know that this was done out of such affection and compassion that we may raise up those who were lying down. For if one who is standing extends his hand to the fallen to raise him up, he will never raise him up, unless he himself bends down somewhat. However, although bending over may seem like approaching a fall, it does not, nevertheless, lose the balance of righteousness. But in saying these things, Our most pious Predecessor said: "In Book III of the Epistles of St. Anselm, epistle 140."

[*Latin ed. p. 367*]

Encyclical Letters. 367 Concerning the consolations of Saint Anselm, we do not wish to conceal the anxious doubts that sometimes trouble even the best of pastors, leading them to deliberate whether to act with excessive leniency or with insufficient firmness. The anxieties, trepidations, and tears of the most holy men are evidence of this, for they keenly felt the terrible weight of the care of souls and the magnitude of the dangers involved. Indeed, the life of Saint Anselm provides a clear testimony; he, drawn from a life of solitude and study, and raised to the highest office in difficult times, as we have said, endured the most grievous trials. And amidst so many concerns, he feared nothing more than that his efforts, and those of his people, would not be sufficient for the salvation of souls, for the honor of God, and for the dignity of the Church. With his mind thus troubled, and further inflamed by the grievous abandonment of many, even among his fellow bishops, he found nothing more comforting than trust in God and recourse to the Apostolic See. Therefore, cast upon the shipwreck, and as the storms raged, he sought refuge in the bosom of the Mother Church, imploring the Pope...

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis. - Commentarium Officiale. Divinely, perhaps, it was ordained that this man, endowed with singular wisdom and sanctity, should be beset by such adversities. For these tribulations could be an example and a comfort to us who labor in the sacred ministry and are cast into great difficulties, so that each of us may feel and desire what Paul said: "I will most gladly boast in my infirmities, that the power of Christ may dwell in me." Therefore, I take pleasure in my infirmities... for when I am weak, then I am powerful. And not foreign are the sentiments that Anselm expressed to Urban II: "Holy Father, I am grieved because I am what I am; I am grieved because I am not what I was; I am grieved because I am a bishop, for, because of my sins, I do not perform the office of a bishop. In a humble state, I seemed to accomplish something; placed in a sublime position, burdened by a great weight, I accomplish nothing for myself and am no benefit to anyone. I succumb to the weight, because I suffer a lack of

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strength, of virtue, of industry, of knowledge, which are fitting for such an office. I long to flee from the unbearable burden, to abandon the weight; I fear, on the contrary, to offend God."

[*Latin ed. p. 369*]

Encyclical Letters. God compels this, and I know not why... I do not know, I ignore that I am erring. Now, compelled, because I sigh, the same fear, the same burden, the same thing hides from me, and the will of God, and to what end I ought to bring this matter to a conclusion. Thus it has pleased Divine Providence, that men of outstanding sanctity should not be ignorant of their own natural weakness, so that it may be understood by all, that if they have accomplished anything praiseworthy, it should be attributed entirely to the power of Heaven, and that through humility of spirit, men may be led to cherish the authority of the Church with greater devotion. This happened to Anselm and to other bishops who fought for the freedom and doctrine of the Church, under the guidance of the Apostolic See; and they reaped this fruit from their obedience, that they might depart victorious from the conflict, and confirm the divine judgment by their example: "The obedient man shall speak victory." But the hope of such a reward shines brightly for those who, with a sincere heart, obey Christ in His person in all those things which pertain either to the governance of souls or to the administration of the Christian commonwealth, or to anything connected with these.

1 Epistles, Book III, Epistle 37.

2 Proverbs, xxi, 28.

[*Latin ed. p. 370*]

Acts of the Apostolic See. - Official Commentary. 370 For the directions and counsels of the children of the Church depend on the authority of the Apostolic See. Of this virtue, how much Anselm excelled, and with what ardor and fidelity he maintained perfect union with the Apostolic See, may be gathered from what is read from him written to the same Pope Paschal: "How much my mind, according to its power, strives to be filled with reverence and obedience towards the Apostolic See, this is attested by the many and most grievous tribulations of my heart, known only to myself and to God... From such an intention, I hope in God that there may be nothing that can deter me. Therefore, as far as it is possible for me, I wish to submit all my actions to the disposition of that very authority, that it may direct them, and, if necessary, correct them." 1, 2 And this same firm will is shown to us by his actions, his writings, and especially by those most delightful letters, which our predecessor Paschal said were written with the pen of charity. But in his letters to the Pope, he does not only implore

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pious help and comfort, but he promises constant prayer. 3

[*Latin ed. p. 371*]

Encyclical Letters. 371 He promises to God, so that when the Abbot of Le Bec-Hellouin wrote to Urban II, he used these most affectionate words: "For your tribulation and the tribulation of the Church of Rome, which is our tribulation and the tribulation of all true faithful, we do not cease to pray to God diligently, that He may mitigate the evil days for you, until the pit is dug for the sinner. And we are certain, even though it may seem to us to be delayed, that God will not abandon the scepter of the wicked over the inheritance of the just; that He will not abandon His inheritance, and that the gates of hell shall not prevail against it." Now, from these and similar letters of Anselm, we receive wonderful comfort, not only for the renewed memory of so holy a man, so devoted to this Apostolic See, but also for the refreshed remembrance of your letters and your countless other testimonies of devotion, Venerable Brothers, in such struggles and such sorrows. Truly, it is a marvelous thing how the union of bishops and the faithful with the Roman Pontiff has become ever more closely united amidst the storms, unleashed throughout the centuries against the Christian name.

[*Latin ed. p. 372*]

The Acts of the Apostolic See – the Official Commentary – continue to this day, to the point that this ardor has grown so much that it seems, as if by a divine miracle, the wills of men have been able to coalesce into such harmony. This conspiracy of love and obedience greatly elevates and strengthens Us, and is a great ornament and a most powerful bulwark for the Church. But indeed, the more excellent the benefit conferred, the greater the envy directed towards Us; and the more grievous the anger gathered against Us by wicked men, the more keenly these men are struck by this novelty. For they admire nothing similar in other associations, nor do they discern any reason for it, whether sought from public affairs or from any other human matter, nor do they consider the sublime prayer of Christ, which He approved with His disciples at the Last Supper. Therefore, Venerable Brothers, it is necessary to strive with all our might, so that the members may adhere more and more closely to the head, bound together by a stronger bond each day, considering divine things, not earthly things, so that all may be one in Christ. For this purpose, if you will, and with all our might, we shall fulfill the office bestowed upon us, which is to promote the work of Christ and to extend His kingdom on earth. This pertains to that sweet petition, by which the Church, in these times, has become so unanimous and cordial, that it appears ever more like a divine thing. It is precisely our greatest consolation, as it is the glory and a most powerful bulwark of the Church. But the more excellent the benefit, the more it is

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envied by the devil, and the more it is hated by the world, which knows nothing similar in earthly societies, nor can it explain it by its political and human reasons, being the fulfillment of the sublime prayer itself of Christ, made at the Last Supper. Therefore, Venerable Brothers, it is necessary to strive with all diligence to preserve and to make this divine union between the Head and the members ever more intimate and cordial, not considering human things, but rather divine reasons, so that all may be one in Christ. By renewing this noble effort, we shall better fulfill our sublime mission, which is to be continuers and propagators of the work of Christ and of His kingdom on earth. And for this very reason, the Church repeats throughout the ages...

[*Latin ed. p. 373*]

Ecclesiastical Letters. 373. The Spouse urges us constantly, in which are contained the highest aspirations of Ours: And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are. But these endeavors have as their purpose the defense, not only against external attacks by those who fight openly against the freedom and rights of the Church, but also against the dangers of internal strife, of which mention was made above, when we lamented the existence of a certain class of men who, with insidious schemes, strive to utterly change the form and nature of the Church, to violate the integrity of doctrine, and to undermine all discipline. This same poison still lurks in these days, and has infected not a few, even men of the sacred order, especially young men, as we have said, infected by the atmosphere clouded by the unrestrained lust for novelty which overwhelms them and drowns them. Moreover, through a deplorable aberration, even the very progress itself, which in itself is good, in the positive sciences and in material prosperity, gives occasion and prelude to 1 JOHN, XVII, 11.

[*Latin ed. p. 374*]

Acts of the Apostolic See. - Official Commentary. Many things are considered virtuous and pertain to the usefulness or convenience of this present life, but these, like new fabrics, are woven into the divinely revealed truth through supreme cunning and arrogance. Let these remember that the supporters of rash novelties have been diverse and contradictory in their opinions on matters completely necessary for the understanding of the mind and the regulation of life, and let them recognize that this is the punishment of human pride, so that they may never be consistent with themselves, and may be overwhelmed before they can even glimpse the harbor of truth. But these, almost without exception, have learned from their own example, and have finally begun to feel more humble and to abandon their schemes... and to cast down every high thing that

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exalts itself against the knowledge of God, and to bring every thought into captivity to the obedience of Christ. Moreover, having fallen from one extreme to the other, from presumption to despair, they have followed that method of philosophy which, by doubting everything, shrouds all things in darkness; and thus, the contemporary profession of agnosticism, along with other such absurd doctrines, is a marvel of contradiction, with an infinite variety of opinions that are almost always in conflict with each other; this is a test of insolence with an intolerable pride against divine truths, which confounds many weak minds predisposed to error. These, instead, should remember the many disagreements and contradictions frequently found among the supporters of rash novelties in matters of speculative and practical order that are most vital to man; and they should recognize that this is precisely the punishment of human pride, so that they may never be consistent with themselves and may be miserably overwhelmed before they can even glimpse the harbor of truth. But they, not even from their own experience, have learned to humble themselves and to destroy the machinations... and to cast down every high thing that exalts itself against the knowledge of God, and to bring every thought into captivity to the obedience of Christ.

[*Latin ed. p. 375*]

Encyclical Letters. For those who, claiming to be wise, are in conflict, have become fools in their own thoughts... 1. Meanwhile, with these grand and inflated words, promising a new wisdom as if fallen from heaven, and hidden paths of learning, a portion of the young began gradually to stray and be turned aside; which happened in times past to Augustine, by the deceptions of the Manicheans. But concerning these disastrous teachers of insane wisdom, and their attempts, their illusions, their erroneous and pernicious systems, we have said enough in Our Encyclical Letter of the eighth day of September in the year 1907, entitled *Pascendi dominici gregis*. Now, it behooves us to note that, although the dangers recalled are more grave and more imminent in our days, they are not entirely dissimilar from those which threatened the doctrine of the Church in the time of Anselm. And it is also to be considered how, in his work as Doctor, we can find almost the same help and comfort for the protection of the truth, as we find in his apostolic strength for the defense of the rights and liberties of the Church. Without here recalling in detail all the intellectual conditions...

[*Latin ed. p. 376*]

376. The human condition, concerning the clergy and the people, we shall briefly address the twofold danger to which minds were exposed at that time, because they ran to opposite extremes. There were, indeed, men inept and vain, who, lightly and superficially educated, boasted of

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an indigestible mass of knowledge, deceived by the empty appearance of philosophy or dialectic. These, indeed, covered with the empty fallacy bearing the name of science, scorned sacred authorities, and with outrageous temerity dared to dispute against some of the dogmas which the Christian faith professes... and with insipid pride, they judged that it was not possible what they could not understand, rather than confessing with humble wisdom that there might be many things which they were not capable of comprehending... For indeed, some, as soon as they have begun to show the first signs of a presumptuous science, - not knowing that if anyone thinks he knows something, he has not yet known as he ought to know, before they have put on the wings of the spirit through the firmness of faith; they rashly attempt to rise to the highest questions of faith. Hence it happens that, while... irregularly they strive to ascend prematurely by the path of intellect, through a lack of intellect itself, they are led to descend.

[*Latin ed. p. 377*]

Encyclical Letters. 377 And many similar examples are even now before our eyes. Others, on the contrary, of a more timid disposition, struck by the fall of many who have shipwrecked in the faith, and fearing the danger of knowledge which inflates, have come to the point of avoiding all use of philosophy, and perhaps even any reasoned discussion of sacred matters. The Catholic custom stands midway between these two extremes, equally rejecting the arrogance of the former, which Gregory IX, in the following age, rightly condemned, who, puffed up with the spirit of vanity, strive to establish the faith with natural reason to a greater extent than is due, adulterating the word of God with the fancies of philosophers; and also the negligence of the latter, who are so averse to rational studies, and do not care to profit, through faith, in understanding, especially when their office requires them to defend the Catholic faith against errors arising from every quarter. To such a defense, it can be said that Anselm was divinely raised, so that by his example, his words, and his writings, he might show the safe path.

[*Latin ed. p. 378*]

Acts of the Apostolic See. - Official Commentary. 378. The very sap of wisdom derives from the common good! And he was a guide and a norm for those doctors who, after him, transmitted the sacred teachings using the scholastic method, of whom he was rightly considered and esteemed as the precursor. Although this is not to be understood as if the Doctor of Augusta immediately, with his first steps, attained the heights of philosophy and theology, nor did he surpass the fame of the most eminent men, Thomas and Bonaventure. For the later fruits of their wisdom matured only over time and through the combined efforts of many doctors. Anselm himself, possessed of the modesty proper to true wise men, and equally endowed

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with mental acuity and perspicacity, never published any of his writings except on a given occasion, or under the compulsion of others, and he constantly states that if anything he has said is to be corrected, he does not refuse correction; indeed, when the matter is controversial and connected with the faith, he does not want the student to adhere so rigidly to what he has said that he stubbornly maintains it, even when others, with more valid arguments, might destroy these things and establish different opinions.

[*Latin ed. p. 379*]

Encyclical Letters. It has served to strengthen; we shall argue that if this should happen, you will at least not deny that it has been beneficial to the exercise of discussion. Nevertheless, he has achieved much more than either he himself had hoped for, or anyone else had promised. Indeed, he has accomplished so much that the glory of those who followed has not diminished his merit, nor has the nobility of Thomas, even though not all of his conclusions were accepted by Thomas, but rather have been further refined and perfected. However, the greatest credit is due to Anselm, for he opened the way for investigation, dispelled the suspicions of the timid, protected the unwary from dangers, and repelled the harm caused by stubborn disputants, whom he rightly calls: "those dialecticians of our time, indeed, heretical dialecticians, whose understanding is enslaved to their own delusions and ambition." Concerning these latter, he says: "And while all should be warned to approach the questions of Holy Scripture with the greatest caution, these dialecticians of our time... should be completely removed from the discussion of spiritual matters." And the reason he gives for this is more than sufficient.

1 *De Grammatico, cap. 21, near the end.

2 *De fide Trinitatis, cap. 2.

[*Latin ed. p. 380*]

Acts of the Apostolic See. - Official Commentary. 380, to those of them who imitate them today, by whom those absurdities are surrounded: For in the souls of these, reason, which ought to be the principal and judge of all things, is so enveloped in corporeal imaginations, that it cannot disentangle itself from these, nor can it discern from them those things which it alone, pure and simple, ought to contemplate. Nor do the words seem inappropriate to our time, with which this kind of philosopher derides, who, because they cannot understand what they believe, dispute against the very truth of the faith, confirmed by the holy Fathers; as if bats and owls, who do not see the sky except at night, were to dispute about the rays of the sun at its meridian, against eagles who fix their gaze on the sun without blinking. Therefore, he also condemns here and elsewhere the perverse opinion of those who, granting too much to philosophy, attributed to it the right to invade the field of theology. Opposing this folly, the excellent

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Doctor clearly defines the proper boundaries of both disciplines, and sufficiently warns as to what is the office of natural reason in matters concerning [divinely revealed doctrine]: "Our faith," he says, "must be defended by reason against the impious..."

[*Latin ed. p. 381*]

Encyclical Letters. 381 But how, and for how long? The following words clearly state: it must be shown to them reasonably how unreasonably they despise us. Therefore, the primary task of philosophy is to demonstrate the reasonableness of our faith, and, consequently, the duty to believe in the divine authority that proposes to us the highest mysteries, which, through the testimony of many signs of credibility, have become exceedingly worthy of belief. Quite different is the task proper to Christian theology, which is based on the fact of divine revelation and makes those who already profess to enjoy the honor of the Christian name more steadfast in the faith. Therefore, it is clear that no Christian ought to dispute how something is not; but, holding fast to the same faith, always and without doubt, loving and living according to it, he must seek, as far as he can, the reason why it is so. If he can understand, let him give thanks to God; if he cannot, let him not butt his horns, but let him lower his head in reverence. When, therefore, theologians seek and the faithful ask for reasons concerning...

[*Latin ed. p. 382*]

Acta Apostolicae Sedis. - Commentary. Our reasons for faith, and not those reasons which are founded on human reasoning, but on the authority of God revealing Himself, as Anselm states: Just as it is fitting that we believe the profound mysteries of the Christian faith before we presume to discuss them with reason, so it seems to me to be negligence, if, after being confirmed in faith, we do not strive to understand what we believe. And Anselm here speaks of that understanding of which the Vatican Council speaks. For, as he demonstrates elsewhere, although after the Apostles, many of our holy Fathers and Doctors have said so much and such great things about the reason for our faith, they could not, however, say all the things they might have said, had they lived longer; and the reason for the truth is so vast and so profound that it cannot be exhausted by mortals; and the Lord does not cease to impart the gifts of His grace in His Church, with which He promises to be until the consummation of the age. And to be silent of other passages in which Holy Scripture invites us to investigate the reason, in that where it says that "if you do not believe, you will not understand," it openly warns us to extend our understanding, while teaching us how we ought to approach it.

[*Latin ed. p. 383*]

Encyclical Letters. 383. The reason which He adds is to be considered with the utmost care: between faith and vision, which are the ultimate

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goals, there is intelligence, which we can attain in this life; and the more a person progresses in it, the closer he comes to vision, which all desire. This solid foundation, – omitting others, – was laid by Anselm in philosophy and theology; and this was the purpose of his studies, which he set forth for the use of those who would come after him, and which were then followed by most wise men, the leading figures of Scholasticism, among whom the most eminent was the Doctor of Aquino, who greatly enriched, illuminated, and perfected them, to the great honor and defense of the Church. And We have gladly insisted on this merit of Anselm, Venerable Brothers, because it has given Us a new and desired opportunity to urge you to ensure that the youth, especially of the clergy, are brought back to the most wholesome sources of Christian wisdom, which were first opened by the Doctor of Aosta and greatly enriched by the Doctor of Aquino. In this regard, let not the instructions of Our Predecessor, Pope Leo XIII of blessed memory, and Our own, repeated many times, and also in Encyclical Letters on the 4th of August, 1867, be forgotten.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis. - Commentarium Officiale. September, in the year 1907, concerning the beginning of the tending of the Lord's flock. Alas, the ruins are too evident, which have been dug up, either through neglect of these studies, or through having undertaken them with a path that is neither certain nor safe; for very few, even from the clergy, are either suitable or prepared, and they do not hesitate to presume to raise questions on the highest matters of faith. And this, together with Anselm, whose words we repeat, so strongly warning: "Let no one rashly plunge into the intricate questions of divine things, into the manifold subtleties of sophisms, into the windings of morals, unless first he has acquired, with the firmness of faith, gravity of character and wisdom, so that, discoursing with careless levity through the many windings of sophisms, he may not fall into the trap of some tenacious falsehood." And this careless levity, if it is heated, as often happens, by the fire of passions, is the complete ruin of serious studies and of the integrity of doctrine. For, puffed up with that insipid pride, which Anselm laments in the heretical dialecticians of his time, they despise the sacred authorities, that is, the divine Scriptures, the Fathers, and the Doctors, of whom a more modest mind would not be able to say anything other than the respectful words of Anselm: "Neither in our times nor in future times do we hope for others equal to them in the truth, as already mentioned in the Encyclical *Pascendi dominici gregis*." Too openly is it being confirmed, day by day, through sad experience, the damage and ruin of having neglected such studies, or of having undertaken them without a firm and secure method; while, before being suitable or

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prepared, many have presumed to discuss the highest questions of faith.

[*Latin ed. p. 385*]

Encyclical Letters. 385 No warnings from the Church, nor from the Supreme Pontiff, urging them to return to a better path, are held in higher esteem by those who, concerned with appearances and eager to feign obedience, seek to gain favor and the goodwill of many. However, there is scarcely any hope that these individuals will turn to sounder judgment, since they reject what is said to them; let us, therefore, hope in Him to whom the Lord and Father has entrusted, through divine Providence, the care of all life and the preservation of the faith of the Church; if, on the contrary, something arises within the Church that is contrary to the Catholic faith, it is more fitting to refer it to Him, so that it may be corrected by His authority; and it is safer to show to others what is to be answered against error, so that it may be examined by His prudence. Oh, that these misguided individuals, who often speak beautiful words of sincerity, conscience, religious experience, and felt faith, would learn from Anselm and understand his holy teachings, and imitate his glorious examples! Therefore, before all else, faith must be purified, just as in Naila. The authority of the Church and the Supreme Pontiff are of the greatest importance when they strive to bring people back to a better understanding, even though they may sometimes be very eloquent in their protests of submission, as long as they hope to cover themselves with this, gaining credit and protection. Now, such disregard almost closes the way to any reasonable hope of repentance for the erring; for they disobey Him to whom the divine Providence, as Lord and Father of the entire Church, which is a pilgrim on earth, has entrusted the care of Christian life and the faith, and the governance of His Church; and therefore, when something arises in the Church that is contrary to the Catholic faith, it is more fitting to refer it to Him, so that it may be corrected by His authority; and it is safer to show to others what is to be answered against error, so that it may be examined by His prudence. But may it please God that these wretched wanderers, who often have beautiful words of sincerity, conscience, religious experience, and felt faith on their lips, would learn from Anselm and understand his holy teachings, and imitate his glorious examples.

[*Latin ed. p. 386*]

Acta Apostolicae Sedis. - Commentarium Officiale. 386 cor... and first through the precepts are the eyes... and first to God we must become humble, in order to understand, to illuminate the testimonies of the Lord, so that we may learn wisdom; higher things are forbidden to the mind, and sometimes the given intellect is taken away, and even faith itself is overturned, if good conscience is neglected. *

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And if those who err continue stubbornly to spread causes of dissension and error, to scatter the patrimony of the sacred doctrine of the Church, to attack its discipline, to mock its venerable customs, which to destroy is a kind of heresy, and to undermine its very divine constitution, then all the more diligently must We, Venerable Brothers, watch over, and keep away from Our flock, and especially from the most tender part of it, which is the youth, such a deadly pestilence. This grace we implore from God with incessant prayers, under the most powerful patronage of the Mother of God, Augustae. Above all, it is well if this saying of hers is engraved in the soul: First, the heart must be cleansed with faith, and first, the eyes must be illuminated by the observance of the Lord's precepts... and first, with humble obedience to the testimonies of God, we must become humble, in order to learn wisdom... And not only is the mind hindered from ascending to understand higher truths, if faith and obedience to the commandments of God are taken away, but sometimes the given intellect is taken away, and even faith itself is overturned, if good conscience is neglected.

* That is to say, if the erring continue stubbornly to spread causes of dissension and error, to scatter the patrimony of the sacred doctrine of the Church, to attack its discipline, to mock its venerable customs, which to destroy is a kind of heresy, according to the saying of Anselm, and to undermine its very divine constitution, then all the more diligently must We, Venerable Brothers, watch over, and keep away from Our flock, and especially from the most tender part of it, which is the youth, such a deadly pestilence. This grace we implore from God with incessant prayers.

2 <, 1 De fide Trinitatis, cap. 2. 5 S. ANSELM., De nuptiis consanguineorum, cap. 1.

[*Latin ed. p. 387*]

Encyclical Letters. 387. To those who implore the aid of the triumphant Church, and especially to its blessed citizens, particularly Anselm, a shining light of Christian wisdom, and a zealous defender of all sacred rights, it is pleasing to address the following words, with which our most holy Predecessor, Gregory VII, also addressed him when he was still living on earth: "For the fragrance of your good works has reached us, and we give thanks to God for you; and we embrace you with all our heart in the love of Christ, believing that the Church of God is made better by your examples, and that through your prayers and those of those like you, it may also be delivered from the dangers that threaten it, with the help of the mercy of Christ. Therefore, we implore your fraternity to pray to God constantly, that He may deliver His Church, and us who govern it, from the present oppression of the heretics, and that He may bring them back to the path of truth, abandoning error." Supported by such protection, and confident in your cooperation, we bestow upon you all, O Venerable Brothers, upon the clergy and the people, upon each and every one of you, our apostolic

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blessing, with the grace of heaven and the singular and most powerful patronage of the August Mother of God, and also with the intercession of the blessed citizens of the triumphant Church, especially of St. Anselm, a shining light of Christian wisdom, a steadfast guardian of all sacred rights of the Church.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis. - Official Commentary. As a testament to our benevolence, we impart to you all, Venerable Brothers, and to the entire clergy and people, a paternal blessing, earnestly in the Lord. Given at Rome, near St. Peter, on the feast of St. Anselm, on the twenty-first day of the month of April, in the year nineteen hundred and nine, in the sixth year of Our Pontificate. PIUS PP. X. Entrusted, under the auspices of heavenly grace and as a testimony of Our special benevolence, we impart with all affection in the Lord the apostolic blessing. Given at Rome, near St. Peter, on the feast day of St. Anselm, April 21, 1909, in the sixth year of Our Pontificate. PIUS PP. X.

[*Latin ed. p. 389*]

Year I. - Vol. I. May 15, 1909. No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA OF POPE PIUS X. LETTER. I. INDULGENCES ARE GRANTED TO THE PIOUS WORK FOR THE PRESERVATION AND DEFENSE OF THE FAITH, CANONICALLY ESTABLISHED IN MADRID, SPAIN. POPE PIUS X. For the perpetual memory of this matter. — Since, as has been reported to Us, a pious work for the preservation and defense of the faith exists, canonically established in Madrid, and since the esteemed daughters in Christ, the general president and those assisting her, along with the central council, have earnestly implored Us to deign to grant certain plenary and partial indulgences to the members of the aforementioned work, through Our apostolic benevolence; We have considered it most fitting to readily and willingly assent to these pious requests, which greatly contribute to the fruitful growth of this association and to the spiritual good of the Christian people. Therefore, confident in the mercy of Almighty God, and by the authority of the blessed Apostles Peter and Paul, We grant to all and each of the faithful who intend to give their name to this pious work, on the first day of their entry into the association, or on any other day within the immediately following month; choosing the day at their own discretion, if, truly contrite, they receive the Holy Eucharist, a plenary indulgence; and likewise, to those already enrolled and to those who will be enrolled in the future in this society, at the hour of death of each of them, if, truly contrite as well, and having confessed and received Holy Communion, or, if they are unable to do so, having devoutly invoked the name of Jesus, if they can with their mouth, but if not, with their heart, and having accepted death as the penalty for sin with a humble spirit, a plenary

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indulgence; finally, likewise to those already enrolled and to those who will be enrolled in the future in the aforementioned pious work, who, having received the sacrament of reconciliation and having been nourished at the heavenly table, annually, on the feast days of the Immaculate Conception of the Virgin, the ACTA, vol. I, a. 9. — 15 - 5 - 909. 27

[*Latin ed. p. 390*]

The Acts of the Apostolic See. – Official Commentary. To the patrons of this pious work, namely, the Nativity and Epiphany of Our Lord Jesus Christ, Saint Joseph, the Blessed Virgin Mary's spouse, the Saints Peter and Paul, the Apostles, Saint James the Apostle, patron of Spain, Saint Alphonsus M. de Liguori, patron of this work, and also the Blessed Virgin Mary, commonly known as "del Pilar," from the first vespers until sunset, if the church of this work exists in the places where the members reside, they shall visit that church; otherwise, they shall visit any public church or oratory, and there they shall offer devout prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, as well as for the growth of this same pious work, and We grant them, with merciful kindness in the Lord, a plenary indulgence and remission of all their sins. Furthermore, to the members of this work, both now and in the future, if they participate with at least a contrite heart in the meetings, or in the common gatherings of the sodality or in private devotions, for seven years and forty days; and if, with the same contrite and devout heart, they offer prayers for the preservation and protection of the faith among the Spanish people, or if they perform any act of piety or charity for the growth of the work, We remit, in the manner customary in the Church, three hundred days of their penitential obligations. Finally, We grant to these members, if they so desire, the faculty, except for the plenary indulgence to be obtained at the hour of death, to expiate, through the life of devotion, the faults and the penalties of the indulgences mentioned above, both plenary and partial. Contrary provisions notwithstanding. This shall be valid for the present and all future times. We decree that these present letters, even if copied, printed, signed by a public notary, and sealed with the seal of a person holding an ecclesiastical office, shall have the same validity as if the original documents were exhibited or shown. Given at Rome, near Saint Peter, under the Fisherman's ring, on the 5th day of February, 1909, in the sixth year of Our Pontificate. By special mandate of the Most Holy Lord, £ß S., for His Eminence, Cardinal F. Tedeschini, Prefect of the Secretariate of State. The Venerable Joanna de "Arc", a virgin from Orleans, is declared Blessed. PIUS PP. x For the perpetual memory of this event. – The name of the virgin, noble in every age, the girl from Orleans, already consigned to immortality, and now to be inscribed among the ranks of the blessed, is a

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witness to the divine power that ”

[*Latin ed. p. 391*]

Acta Pii PP. X. 391 ”But the foolish things of the world hath God chosen, that he may confound the wise” (1 Corinthians i, 27). For, in the year MCCCCXXVIII, when the restoration of peace was being considered, civil unrest and internal discord, no less than the long and grave war with England, threatened France with imminent ruin and destruction. There was no refuge for the vanquished, nor any hope of salvation. Then, God, who had pursued this most noble of nations with a singular and constant love, raised up a woman ”And he exposed himself to deliver his people, and to get himself an everlasting name” (1 Maccabees vi, 44). Joan of Arc, a maiden from Orleans, was a prodigy throughout her life. Born in the town of Domremy, within the boundaries of the diocese of Toul, near a grove that had once been a sanctuary of Druidic superstition, Joan tended her father’s sheep. But here, this simple and poor village girl, who had not yet completed the third decade of her life, raised her spirit to Him who had distinguished the mountains and forests, the fields and woods, with such beauty that any earthly splendor and even the pomp of royal purple were surpassed. Unaware of the world, the girl’s sole concern was to adorn the altar of the Virgin with flowers, and she had scarcely heard the clamor of war. But when Orleans was already falling into precipitous ruin, and the fate of King Charles VII was in peril, for the noblest provinces of France had already passed under the dominion of the English invaders, in these extreme straits, Joan, engaged in her usual tasks in the domestic garden, heard the voice of the Prince of the heavenly host, Michael, as he had once spoken to Judas Maccabaeus: ”Take the holy sword, a gift from God, with which you shall cast down the enemies of the people of Israel” (2 Maccabees xv, 16). The daughter of peace was thrust into war; the virgin was first astonished and afraid, but after repeated voices from heaven, as if inspired by the divine spirit, she hesitated not to transform her fleece into a sword, and her shepherd’s staff into the sound of trumpets. Neither the piety of her parents, nor the dangers of a long journey, could deter her from her work in God. Therefore, with simple yet sublime words, she stood before the powerful, and commanded to be brought before the King. Ignoring the interruptions, rejections, and doubts, she revealed to King Charles the command that she believed had been divinely given to her, and, with promises of heavenly signs, she assured him that she would deliver Orleans from the siege. Then God, ”who gives strength to the weary, and increases the power of those who have no strength” (Isaiah XL, 29), endowed this poor village girl, who did not even know how to read, with wisdom, knowledge, military expertise, and even knowledge of hidden and divine things, so that there would be no doubt that the salvation of the people lay in her. Everywhere, a throng of people gathered, accustomed

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to war, soldiers, nobles, leaders, elated with new hope, praising and cheering the girl. She herself, riding on horseback, her virginal body adorned with masculine arms, girded with a sword, and holding a white banner, woven with golden lilies, charged against the proud English with repeated victories: and in a noble battle, not without...

[*Latin ed. p. 392*]

Acts of the Apostolic See. - Official Commentary. With the help of God, and with the enemy forces routed and terrified, on the first day of May in the year 1429, the walls of Aurelianensi were victoriously retaken. But before the English forces could attack the defenses of Anglica, Joan encouraged the soldiers to hope in God, to love their country, and to obey the commandments of the Holy Church. Innocent, though already a shepherdess, was brave as a hero, and terrible to the enemies, but she could scarcely restrain her tears when she saw the dying; the princess went into battle, but she did not strike anyone with her sword, remaining pure of blood and unblemished, even amidst the slaughter and licentiousness of the camp. Then truly, the power of faith was revealed! Immediately, the people took up new courage, and the love of country and the restored piety in God added strength to their already remarkable deeds. The invincible maiden challenged the English in many battles, and finally, in a most famous battle near the oppidum of Pataium, she routed and drove back their army, and led her king, Carolum VII, to Rothomagi with a glorious triumph, to be solemnly consecrated in the royal church, in the very temple where the first king of the Franks, Clodovaiment, had been cleansed with lustral waters by the blessed Remigius, laying the foundations of the Gallica nation. Thus, the name of Gallia was defended from heaven, and thus, the Arcensis virgin completed her mission, preserving the divine homeland. She herself humbly desired to return to the fold and to a poor house, but she was already worthy of heaven, and her wishes could not be fulfilled. For shortly after the battle, she was captured by the enemies, who were greatly distressed to have been defeated by a girl; and after being imprisoned, and enduring many hardships and a harsh confinement in the castris of the enemy, she was finally condemned to be burned as a sacrificial victim for the redemption of Gallia, six months later in Rothomagi. Even in her final ordeal, she was splendidly brave and pious, and she prayed that God would forgive her executioners, and that he would preserve her country and her king. After being placed on the pyre and already enveloped in the devouring flames, she remained steadfast in heavenly contemplation; the venerable and beloved names of Jesus and Maria were the last words of the dying maiden. Thus, the celebrated virgin attained an immortal laurel; but the fame of her sanctity and the memory of her deeds lived on in the mouths of men, especially in the city of Aurelianensi, and will continue to live on, always fresh with new praise, until the secular honors recently

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bestowed upon her. And it truly seems that the praise given to Judith applies to her: "Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee" (Judith, xiii, 31). However, only in recent times has the question of granting the Arcensis Virgin the honors of the blessed in heaven been raised before the Congregation of Sacred Rites, and this has happened at an opportune time; for in this present time, when the Catholic world weeps because of so much evil, and so many enemies of the Christian name seek to destroy the love of country, above the ruins of the state and religion, it pleases Us to celebrate the example of this glorious and courageous Virgin, so that they may remember to "act."

[*Latin ed. p. 393*]

Acta Pii PP. X. 393: "To endure hardships, to be a Christian." But hope for us is almost certain, that the most venerable handmaid of God, now blessed, will add to the heavenly host, and will obtain for her country, for which she so richly deserved, strength for the ancient faith; and for the Catholic Church, of which she was so devoted a member, she will obtain consolation from the return of so many erring children. Therefore, in the year following the publication of the decree, on the eighth day before the Kalends of January in the year 1904, after due legal proceedings had been carried out, we solemnly declared, by a decree, that the most venerable handmaid of God, Joan of Arc, a virgin from Orleans, had attained the height of heroic virtues. Then, an investigation into miracles, which were said to have been miraculously granted in response to her prayers, was initiated, and after all legal matters had been concluded, We, by a decree published to the public on the fifteenth day before the Kalends of December in the year 1908, declared with supreme apostolic authority that there were three miracles.

Now, since judgment had already been rendered regarding her virtues and the triple miracle, the matter to be discussed was whether the venerable handmaid of God could safely be enrolled among the blessed in heaven. This was demonstrated by Our beloved son, Dominic, Cardinal of the Holy Roman Church, Ferrata, the relator of the cause, in a general meeting held before Us in the Vatican buildings on the day before the Kalends of January of the present year, and all the Cardinals who were entrusted with the safeguarding of the sacred rites, as well as the fathers advisors who were present, unanimously responded affirmatively. However, We refrained from revealing Our thoughts on this very important matter, and postponed the final judgment to another day, so that We might first seek heavenly light through fervent prayers. Having done this, finally, on the ninth day before the Kalends of February of this year, on the most joyous day of the Divine Family of Jesus, Mary, and Joseph, We, after having duly celebrated the Holy Eucharist, with the Most Reverend Cardinal Cretoni,

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Prefect of the Congregation of Sacred Rites, and Our beloved son, Dominic, Cardinal of the Holy Roman Church, Ferrata, the relator of the cause, as well as the Most Reverend Father Diomede Panici, titular Archbishop of Laodicea, Secretary of the same Congregation, and the Reverend Father Alexander Verde, Promoter of the Holy Faith, standing nearby, solemnly pronounced that it was possible to proceed to the solemn beatification of the most venerable handmaid of God, Joan of Arc. Since this is the case, moved also by the suffrage and votes of the Holy Prelates of all of France, and of other regions, by Our apostolic authority, by the force of these letters, We grant the faculty that the most venerable handmaid of God, Joan of Arc, the maiden from Orleans, shall henceforth be called by the name of "Blessed," and that her images may be adorned with rays. Furthermore, by the same Our authority, We grant that an Office may be recited about her, and that a Mass may be celebrated each year, for all virgins, with proper prayers approved by Us. We grant that the celebration of such a Mass and the recitation of the Office may take place only in the diocese of Orleans, by all the faithful, both secular and regular, who are required to recite the canonical hours; and with regard to the Masses, by all priests in the churches in which...

[*Latin ed. p. 394*]

Acts of the Apostolic See. - Official Commentary. 394. Concerning this feast, it is celebrated with the gathering of the faithful, according to the decree of the Congregation of Holy Rites (3862, of the City and the World), given on the ninth of December in the year 1895. Finally, We grant the faculty that the solemnities of the beatification of the venerable Handmaid of God, Joan of Arc, may be celebrated in the aforementioned diocese and churches, according to the norms of the decree or instructions of the Holy Rites Congregation of the sixteenth of December, 1900, concerning the solemn celebration of a triduum within one year from the beatification, which We command to be carried out on days designated by the Ordinary within the year, after the same solemnities have been celebrated in the patriarchal basilica of the Vatican. Notwithstanding any and all apostolic constitutions and ordinances, and decrees concerning the non-cult, and all other contrary things. We wish that copies of these letters, even printed ones, may have the same full faith in discussions, even judicial ones, as would be given to the signification of Our will expressed in these letters, provided that they are signed by the hand of the Secretary of the Congregation of Holy Rites and are sealed with the seal of the Prefect. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh of April, 1906, in the sixth year of Our pontificate. L. £ß S. R. CARD. MERRY DEL VAL, Secretary of State. III. THE CHURCH OF ST. MARY OF THE ANGELS AT PORZIUNCOLA IS DECLARED A PATRIARCHAL BASILICA AND A CHAPEL OF THE POPE, WITH PRIVILEGES AND

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RIGHTS RECOGNIZED AND EXTENDED. PIUS PP. X For the perpetual memory of this event. — Almighty and merciful Lord, who pours forth heavenly graces upon the entire earth, as salutary rains, and who, with the wise counsel of His providence, illuminates certain places in the world with His sacred presence, so that the Christian people may, as from a perennial fountain, draw more abundantly the divine graces. Who would doubt that this most celebrated sanctuary, namely, that of St. Mary of the Angels, also called Porziuncola, renowned for its origin with the illustrious Franciscan Order, and not only of Italy, but of the entire Catholic world, should be honored? It is handed down in memory that in the fourth century after the restoration of the true faith, while Our predecessor, Pope Liberius, held the Chair of St. Peter, four pious men, coming from Jerusalem, settled in a valley, near the walls of Assisi, and there built a small chapel, because of a fragment of the tomb of the Virgin, together with the insignia and relics brought by Cyril

[*Latin ed. p. 395*]

The acts of Pope Pius X, page 395, state that the Patriarch received a relic and deposited it in the chapel of Santa Maria de Josaphat. From this fragment of the blessed one's tomb, where the body of the Virgin lay, she was quickly taken among the choirs of angels, and the name "Maria de los Angeles" was given to the chapel. This chapel was restored by Saint Benedict, the father of Western monks, in the year 61 after the birth of Christ, and he assigned a small portion of land to it, from which it received the name "Portiuncula." For centuries, monks and hermits of the most holy life cultivated it with great piety, and even though it was almost destroyed by the ravages of time, the citizens of Assisi piously preserved the crumbling chapel of the Virgin of the Angels, and it is said that the mother of Saint Francis, Pica, received the grace of motherhood there. Therefore, this chapel was very pleasing and beloved by Francis from his early youth, and remembering this filial devotion, he took care to restore and adorn it, and afterwards, called by God, he entered the path of evangelical perfection, and there he laid the foundations of the Order of the Minorites. There, having gathered his first companions, he conceived of that wonderful rule of poverty, obedience, and the sacred apostolate, which shortly after, in Rome, Pope Innocent III, our predecessor, encouraged, having been moved by a heavenly vision, to restore the crumbling walls of Francis's house with his help and work, which was offered by the Saint himself and with his presence, and on the sixteenth day of April in the year 1209, it was approved by apostolic authority. It was also in this place, where he had happily begun the Order of the Friars Minor, that Francis put on the noble Assisi girl, Clare, the simple habit of the seraphic religion, and with this pious ceremony, the sacred family of Franciscan nuns was established. Here were held the first gatherings of the chapter, and here the most celebrated vision of the

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divine Savior and the Virgin Mary was revealed to the venerable Father, from which the Indulgence of Portiuncula originated. This place, which the Saint loved above all others while he was alive and which he illuminated with so many miracles, he also commended to his brothers after his death: "See, my sons, never abandon this place, for this place is truly holy, and it is the dwelling place of Christ and of the Virgin Mary, his mother." Francis commanded that his heart be kept in the sanctuary of the Virgin of the Angels and Portiuncula after his death, as if to signify that this was the place he loved above all others on earth: here he wished to complete the course of his mortal life; here he ordered his companions to bring him when he was dying; and here, finally, desiring to dissolve himself and to be with Christ, he peacefully passed away in that sweet refuge. But after the holy founder departed this life, and his body was placed in the magnificent basilica of Assisi, the Christian people, without interruption through the centuries, have celebrated the chapel of Santa Maria de los Angeles, or Portiuncula. Countless citizens, pilgrims, princes, nobles, kings, and emperors from all conditions of life come there every year to obtain the Indulgence, and even now, on the designated day, they gather there.

[*Latin ed. p. 396*]

● ● ●. , ● .. ● ● . f I 396 Acta Apostolicae Sedis. - Commentarium Officiale. Designated for granting indulgences, it is scarcely adequate to contain the large crowds of pilgrims that gather there. Moreover, the sanctuary has gained considerable honor from the fact that several Roman Pontiffs, our predecessors, namely Gregory X, Innocent IV, Clement IV, Honorius IV, Benedict XI, Urban VI, and Boniface IX, have made devout pilgrimages to the church of Saint Mary of the Angels, and have sometimes stayed in the adjoining monastery, so that not only would they venerate the sanctuary, but also, in a remarkable way, they would demonstrate their zeal for the Portiuncula, and fill those sacred buildings with the presence of pontifical majesty. Pope Pius II, Sixtus IV, Julius II, Clement VII, Paul III, and Pius VI also visited the sanctuary; the last of these, upon returning to Rome, celebrated the Holy Eucharist in the church of the Angels on May 15, 1775. More recently, the Roman Pontiffs Gregory XVI and Pius IX also graced the church with their presence. However, it is particularly fitting to remember that our predecessor, Pope Pius V, whose generosity led to the construction of a magnificent temple at the Portiuncula, a building splendid in its size, structure, and wondrous works, with a lofty and impressive dome that proclaims the glory of the Seraphic Father to all the inhabitants of Umbria. No less worthy of mention is Pope Gregory XVI, who restored the church, which had been damaged by an earthquake in 1840, and took care that it be decorated with new splendor. Our predecessors, the Roman Pontiffs, also took great care to ensure that, in that holy place where Saint Francis received the spirit of grace and laid the foundations of his Order, the religious

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men, his sons, would observe with greater diligence the rule prescribed by him, and which has been approved by the authority of this Holy See. Moreover, with wise deliberation, our predecessors also took care that all the glorious traditions and memories of the Portiuncula should be held in due honor and preserved unchanged. In addition, they demonstrated their special devotion to the Portiuncula through solemn decrees, by which they forbade anyone to build houses or permanent shops around the sanctuary or in the adjoining convent; and they also provided for other matters, such as the repair of aqueducts and the maintenance of roads. Finally, these Pontiffs, in the sacred jubilee years, always exempted the granting of the indulgence of the Portiuncula in the church of the Angels from the general suspension of indulgences, rightly considering that it was not fitting for the indulgence, which is derived directly from God, to be revoked or suspended by the Pontiffs. Furthermore, it has pleased our predecessors to enrich the same sacred building, from its very beginnings, with numerous spiritual graces, special indulgences, and privileges.

[*Latin ed. p. 397*]

The Acts of Pope Pius X, 397, speak of a plenary indulgence, wholly singular and celebrated throughout the Catholic world, known as the Indulgence of Porziuncola. This indulgence can be obtained annually by the faithful through sacramental confession, on the second day of August, from the first vespers until sunset on that same day, as many times as they visit the chapel of Porziuncola. Furthermore, among the special privileges, there is a perpetual plenary indulgence, which can be obtained daily under the usual conditions in the church of Angelorum, granted by our predecessor, Pope Innocent XII, through pontifical letters, beginning with the words "Redemptoris," dated August 18, 1695; and also a plenary indulgence, which can be obtained annually by the faithful of both sexes on the anniversary of the consecration of that same church, who, having been absolved through confession and refreshed with heavenly food, visit the church of Angelorum from the first vespers until sunset on that same day, offering devout prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church; this indulgence was received by us in the year 1840 from His Eminence, Cardinal Lambruschini, a living oracle of the Sacred Roman Church. Moreover, in the same church of Angelorum, a pious association of the faithful was canonically instituted by Pope Pius IX, our predecessor, who bestowed upon it the title of archconfraternity and special indulgences. Finally, there are the privileges of Masses offered for the dead to alleviate the pains of Purgatory, which are more numerous in the altars of that same church; then there is the privilege of a votive Mass for certain chapels of Porziuncola; then there are special faculties for confessors and penitents; and many other entirely special graces granted

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to that sanctuary, which clearly testify to the devotion and generosity of the Roman Pontiffs towards that illustrious church. Now, since on the sixteenth day of this month of April, the seventh century will happily begin since that day when the most venerable Seraphic Family, in which the holy Father Francis professed the rule of the Order in the hands of Pope Innocent III, received from him the apostolic approval, and thus gave birth to the Order of the Minor Friars; and for this reason, the Superior General of that Order, on behalf of himself and the entire religious family over which he presides, has earnestly implored us, we, having seized this most auspicious opportunity, desire to elevate the sanctuary of the Blessed Virgin Mary, called the Angels at Porziuncola, to the dignity and rank of a patriarchal basilica, according to our apostolic authority; we, knowing that this most celebrated church is highly venerable to the Order of the Minor Friars, who should consider it the source of their origin, have deemed it fitting to grant our approval to these wishes, as far as is possible in the Lord. Therefore, led by the duty of filial devotion, by which we follow Saint Francis, and also by this singular and paramount will,

[*Latin ed. p. 398*]

Desiring to offer a pledge to the entire Order of the Friars Minor, of which We ourselves are the patrons and protectors, We, with Our own authority and with the fullness of Our apostolic power, enact, by the present document, for reasons that are Our own, and especially for the glorious memories of the Franciscan annals, that the church of Saint Mary of the Angels in Porziuncula, located within the territory of the Assisi diocese, shall be rightfully called the head and mother of the Order of the Minor Friars, just as the basilica of Assisi, in which the body of Saint Francis rests, has been raised to a similar title by Our predecessors, Gregory IX and Benedict XIV. Furthermore, by Our own authority and with the fullness of Our power, by the tenor of the present document, We erect the aforementioned church of the Angels in Porziuncula into a patriarchal basilica and a papal chapel, and We decree that it shall be and remain such perpetually: and We wish and intend that this patriarchal basilica and papal chapel shall be called and regarded in the same manner as other patriarchal basilicas within the venerable City and outside its walls, as well as papal chapels established in the papal residences and near them. Therefore, with Our own apostolic authority, by the tenor of the present document, We subject the patriarchal basilica of Saint Mary of the Angels in Porziuncula and the convent contained therein, together with all things pertaining to the basilica and the convent, to the jurisdiction, patronage, and dominion of Ourselves and Our Successors and of this Holy See, fully and completely, leaving, as before, the perpetual and unending custody of both to the Friars Minor of the Seraphic Province. However, We expressly command that the Minister of that Province, for the greater honor of this distinguished

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sanctuary, shall establish a permanent residence there, and that, together with the custodian, he shall personally and effectively consult in the provincial chapters or congregations, so that the basilica may maintain that high dignity with which the Apostolic See has deigned to honor it, by adding the honorable title of patriarchal basilica. Furthermore, in memory of the immediate subjection of both the basilica itself and the convent, together with all its appurtenances, to this Holy See, by Our authority We impose a tax of one pound of white wax annually, to be paid to the Apostolic Chamber on the vigil of the Nativity of the holy apostles Peter and Paul, for all future times. Moreover, We wish that, in the church of the Angels, as has been brought about for the sublime honor of the patriarchal basilica, a pontifical throne, or cathedra, shall be permanently erected near the main altar, in the corner of the Gospel side, for the use of the Roman Pontiff alone, and of no other. The main altar, located in the patriarchal basilica, from that part which faces the pontifical throne, We declare to be, from now on and forever, the pontifical altar, or papal altar, so that no one shall be permitted to alter it without special permission.

[*Latin ed. p. 399*]

The Acts of Pope Pius X, page 399, grant an indulgence, or exemptions from certain prescribed penances, to those who celebrate Mass in that place, whether privately or solemnly. Concerning the sacred rites to be performed in that basilica, and the ceremonial rites to be observed there, We refer the matter to the Congregation for Sacred Rites, to which it will be its duty to collect numerous laws and regulations into a single code, which We shall approve in due time, according to what is rightfully due to patriarchal basilicas. But to all and each, to whom this pertains, or who may hereafter pertain, We command, by the force of the present document, that they observe most strictly all that the aforementioned Congregation shall establish, and that they strive to conform to, and obey, the prescriptions and dispositions of that Congregation in all things. To perpetuate the memory of this concession, by which the sanctuary of the Angels, head and mother of the Order of the Friars Minor, is raised to the honor of a patriarchal basilica, We grant that mention of the hoped-for outcome be made in the readings of the Office of the Order of the Seraphim.

Now, turning the eyes of Our mind to the countless and most precious treasures of indulgences with which the sanctuary in the Porziuncola is enriched, We, by the fullness of Our apostolic power, hereby confirm, by the force of the present document, all those privileges which have been granted by Our predecessors through authentic documents. We wish, above all, that the most notable indulgence of the Porziuncola remain unchanged, namely, that each year, on the second day of August, from the first vespers until sunset on that very day, those who have confessed their sins may, if they wish, acquire, as often as they visit the sacred chapel of the Porz-

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iuncola, located in the patriarchal basilica of Santa Maria degli Angeli, a plenary indulgence.

Confirming the concession of Pope Innocent X, We wish that each day, those faithful who, having been duly absolved through confession and refueled by the divine sacraments, visit the basilica of the Angels, and there offer devout prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, may enjoy a plenary indulgence for all time; and likewise, perpetually, on the day on which the memory of that basilica is celebrated, namely, on the last Sunday of July, those faithful who, truly penitent and having confessed, and refueled by the Holy Communion, visit it, offering prayers, as We have said above, from the first vespers until sunset on that day, We grant, by Our apostolic authority, a plenary indulgence for all their sins. It is permissible for these faithful to apply these plenary indulgences to the remission of the temporal punishments of the dead, if they so wish.

We confirm all the privileges and indulgences of the archconfraternity instituted in that patriarchal temple, by similar apostolic letters granted by Our predecessor, Pope Pius IX. To the pious wishes of the faithful, especially of the clergy, and

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis. - Official Commentary. To better serve pilgrims, and by Our apostolic authority, with the force of the present document, We grant that votive Masses for the most Holy Virgin and for the holy Father Francis, already celebrated for the chapel of the Porziuncola and the altar of the passage of the aforementioned Father Francis, may be celebrated by any priest who performs the sacred rites there, from this holy See, henceforward and forever, on those days on which a votive Mass for the same Patriarch is permitted at his tomb in the basilica of Assisi, and with the same rights and privileges as votive Masses celebrated in the larger sanctuaries of the Order in the Holy Land. And likewise, by Our authority, We confirm that in the ancient chapel called "of the Rosary," dedicated to the holy Father Francis, renowned for its wondrous examples of virtues and deeds, any priest who performs the sacred rites there may celebrate a Mass for Saint Francis, as on the fourth day of October, provided that it does not coincide with a first or second class feast day, or a feast day that is to be observed, nor on a weekday, vigil, or octave that is privileged. We further confirm all other similar indulgences for Masses and also the privileges for Masses for the dead, both in the basilica and in the altars of the adjoining chapels, which have been duly granted by Our predecessors through apostolic letters: and with regard to the number of penitents and priests receiving sacramental confessions in the same basilica, and their special faculties, We maintain that all these things are valid and We desire that they be religiously observed, which Our Roman Pontiff predecessors,

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as We have mentioned above, have benevolently deemed fitting to grant. Finally, likewise by Our own motion and from certain knowledge and mature deliberation, through these Our letters which shall remain valid forever, We also, by Our apostolic authority, approve, confirm, and renew all other and individual privileges, prerogatives, liberties, exemptions, and other concessions granted, or confirmed, or renewed, at any time and in any manner, to the aforementioned holy basilica of Saint Mary of the Angels at the Porziuncula, and to the adjoining monastery, by Our predecessors, provided that they have not been actually revoked, or included under any general revocation; and We desire that the same basilica be free and immune from visitation and authority, both ordinary and delegated, of the local Ordinary and of all and any superiors, even of religious orders, and We decree and declare this to be so; for, as We have said above, We establish it permanently under the immediate power, dominion, and property of Ourselves and of Our successors, the Roman Pontiffs, and the Apostolic See. We decree that these Our letters shall always be firm, valid, and effective, and shall have and obtain their full and complete effect, and that they shall fully suffice for all those to whom they pertain, now and in the future, in all things and through all things, and that in all matters concerning these things, judgment and definition shall be rendered by any ordinary or delegated judge.

[*Latin ed. p. 401*]

Acta Pii PP. X. 401: It is necessary, and it is invalid and void, if these matters are attempted to be altered by anyone, with any authority, knowingly or unknowingly. Notwithstanding the constitutions and apostolic ordinances, even those with special and individual mention and derogation, and all other things to the contrary, whatever they may be. We wish that to these present letters, whether transcribed or printed, signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity, the very same faith be given, as would be given to these present, if they were exhibited or shown. Given in Rome, at St. Peter's, on the solemn day of the Pasch of the Resurrection of our Lord, April 11, 1909, in the sixth year of Our Pontificate. R. CARD. MERRY DEL VAL, Secretary of State: L. ® S. EPISTOLA I. TO THE MOST REVEREND FATHER RENATUS GRAFFIN, BISHOP OF THE PONTIFICAL HOUSE, CONCERNING THE SOCIETY OF GALLICANS FOR THE ABOLITION OF SERVITUDE. Beloved son, greetings and apostolic blessing. — It is hardly necessary to say that We hold the Society for the Abolition of Servitude in high regard; for it is engaged in a work of such importance, which should be dear to all good men, and especially to the Vicar of Jesus Christ. For nothing is more contrary to the dignity of human nature than for one man to serve another, as a beast of burden, by the law of mancipium; but this is all the more contrary to the principles of the Christian religion, by which the

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fraternal bond between men is established, since all are called to the same inheritance of the heavenly Father, redeemed by the same blood. Therefore, the Church has always been concerned about the condition of slaves; and, as history tells us, the Roman Pontiffs have always striven for their freedom at all times; and indeed, no one is unaware of the actions of Leo XIII, Our departed predecessor, who issued two encyclicals on this subject, one to the Bishops of Brasiliae, congratulating them on the public emancipation of many, and the other to all the Sacred Prelates, urging them to collect funds each year for the redemption of Africans held in servitude. We, likewise, are deeply concerned, and We earnestly desire, as far as is in Our power, to help all these afflicted people. Therefore, since We have learned that you have recently been appointed to lead this Society, and We congratulate you on being deemed worthy of this important task by excellent men, your colleagues, and We are confident that, in their judgment, you will perform admirably.

[*Latin ed. p. 402*]

Acts of the Apostolic See. - Official Commentary. We shall respond. In order that this may come to pass, and that your common deliberations and undertakings, concerning the calamities afflicting Mahdia, may be salutary, to you, beloved son, and to the entire society, we invoke divine assistance and impart our apostolic blessing with paternal affection. Given in Rome, at St. Peter's, on the tenth day of April, in the sixth year of Our Pontificate. PIUS PP. XII. To the Most Reverend Doctor Anselm Sanson, Bishop of Cephaludena, concerning the forthcoming diocesan gathering in honor of the Most Holy Eucharist. Venerable Brother, greetings and apostolic blessing. — We greatly approve of your plan to hold a diocesan gathering shortly, in honor of the divine Eucharist, at the end of the eighth century since the death of the most holy Bishop Anselm: all the more so because, in order to stir up the piety of the faithful to worthily celebrate that gathering, you have announced solemn discourses for a triduum. Indeed, we rejoice that this is of the greatest concern to you, which appears to Us to be the most important thing of all; namely, that the children of the Church, by frequently attending the august Sacrament of the altar, may come to know and understand better each day the infinite charity of Jesus Christ, and may seek from that source all increases of virtue and all aids to salvation. He Himself, who desires nothing more than to be with men and to share His riches of goodness with us, will certainly favor you with every grace, as many as you gather together for that purpose, so that it may be abundantly fulfilled as you desire. But nevertheless, We do not fail to pray that you may obtain these things through your merits: for which, venerable Brother, and to your clergy and people, we impart with great affection our apostolic blessing. Given in Rome, at St. Peter's, on the tenth day of April, in the sixth year of Our Pontificate. PIUS PP. XII. To the Most Reverend Doctor William

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O'Connell, Archbishop of Boston, concerning the weekly publication "THE PILOT." Venerable Brother, greetings and apostolic blessing. — Since, in these times, due to the widespread desire for knowledge and discussion, it has come about that so many things are written down in print,

[*Latin ed. p. 403*]

The acts of Pope Pius X are published daily or at intervals, and this is a matter of great importance to both sides; therefore, it should not be neglected by anyone who seeks the common good. Indeed, since this instrument has often been abused by the wicked to spread errors, to disseminate corrupting influences, it is necessary, and indeed essential, that the good use it for the defense of truth, for the protection of Christian morals, and for the benefit of civil institutions. In this, we are not surprised that you, as a Bishop, fulfill your office with such intelligence, prudence, and diligence. But we are also pleased to learn about the weekly publication, "The Pilot," which is the oldest of its kind in the United States, and how much effort you devote to its preservation. We do not spare expense, nor labor, to ensure that it is complete in every issue, so that you may properly inform all those who are subject to your jurisdiction of whatever you have decreed, and especially to illuminate and defend the Catholic doctrine before the eyes of many. Therefore, we sincerely offer you our praise for your active virtue; at the same time, we urge not you, for your zeal needs no encouragement, but all those who are engaged in the Catholic profession, to assist in the preservation and dissemination of this publication to the best of their ability. They will have done something pleasing to us, beneficial to religion and to the state, and fruitful in divine graces; for which we, with the greatest affection, impart to you, venerable Brother, and to yourselves, our apostolic blessing. Given in Rome, at St. Peter's, on the 17th of April, 1909, in the sixth year of Our Pontificate.

PIUS PP. X.

IV. TO THE MODERATORS, PROFESSORS, DEANS, AND STUDENTS OF THE CATHOLIC UNIVERSITY OF LOUVAIN.

Beloved sons, greetings and apostolic blessing.

In many pious and devout testimonies, which have recently been brought to Our attention from all sides, We have been particularly pleased by your recent letter. We see that each of you has a devotion to Us, as required by the bond of necessity that exists between your Academy and the Chair of St. Peter; and We rejoice that you rightly appreciate the benefits that have been conferred upon your Academy by the Popes of Rome, beginning with the authority established by Martin V, and then, when afflicted by the storms of time, revived by the foresight of Gregory XVI. Know that We are aware that you remember these things with such

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gratitude.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis. - Commentarium Officiale. We desire that Our concerns, those of Our predecessors and Our own, may be seen to be excellently fostered among you. For We know that in the University of Louvain, obedience to the Vicar of Jesus Christ has always been paramount; and that almost all those who today uphold the dignity and honor of the Church and the state in Belgium have come forth from this institution. Therefore, from the results which We have observed during this time of Our pontificate, whether through commands, exhortations, or encouragements, We are certain that you will never fail to diligently fulfill your duties, especially in safeguarding the integrity of the holy faith. We receive your congratulations and auspicious omens all the more gladly, because they confirm your desire to obey Us, to Our joy. And that which you request, that We might, in anticipation of the solemn celebrations which you will hold, marking the fifteenth anniversary since the restoration of the Academy, increase our prayers, [indeed, We already offer singular thanks to God, the Provident One, who has, through His goodness, brought this illustrious seat of learning to such great prominence; and We earnestly beseech Him that He may continue to be favorable to the salvation of your nation. We invoke divine blessings upon you all, beloved sons, and We impart to the University of Louvain Our apostolic blessing with the greatest benevolence. Given at Rome, near St. Peter's, on the nineteenth day of April, in the sixth year of Our pontificate. PIUS PP. X

SERMONES I. TO PAUL CALON, GENERAL PRESIDENT OF THE SOCIETY OF ST. VINCENT DE PAUL, AND OTHER PILGRIMS FROM FRANCE, DURING AN AUDIENCE ON APRIL 16, 1909.

If it can be said of all the saints that, after completing their mortal lives, they still live on in the memory of men, through the virtues of which they left an example and through the works which they founded, it is fitting that we solemnly attribute this honor to St. Vincent de Paul. He lives on in the society of the Venerable Priests of the Mission, formed in his school, in the incomparable Daughters of Charity, born, so to speak, from his hands, without mentioning here so many other institutions which owe their origin to him. He lives on finally in the admirable institution of the Conferences, which, a century and a half after his death, placed itself under his patronage, took his name, and was inspired by his faith, his charity, and his...

[*Latin ed. p. 405*]

Acts of Pope Pius X, 405: Apostolic spirit: a new generation, an unexpected but fruitful posterity, which has borne everywhere the choicest fruits of blessing.

1. We salute you, beloved sons of the Conferences of St. Vincent de Paul.

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We thank you for the consolation you bring to Our heart, not only through the prayers you offer Us on the occasion of Our sacerdotal jubilee, but also through the achievements of your zeal and the abundant harvest of your works of charity. The mustard seed, sown in 1833 by Frédéric Ozanam, has become a gigantic tree, extending its branches throughout the world, and after 76 years, the Conferences of St. Vincent de Paul are already flourishing in France, Italy, Belgium, Holland, Switzerland, England, in North and South America, in Canada, in Australia; they penetrate even into Russian Poland and the Belgian Congo; they become the center around which the neophytes of all the missions of the earth gather.

2. We rejoice with you, beloved sons, in this marvelous prosperity, and in order that it may continue without ceasing, We recommend that you be, above all, men of charity that operates through faith. In your works of beneficence, always seek your inspiration at the foot of the altars. If your hands rise each day towards God in the homage of prayer, before lowering them to the miseries of men to alleviate them, they will be strong to bring these souls, who have lost all memory of heaven, back to God. Your beneficence must not be that of a man, but of a Christian, who sees in the poor a sacred thing, and not only the image but the very person of Our Lord Jesus Christ. It is He who says this to us, when He reminds us in the holy Gospel of the day when He will say, in these words, to those who will be on His right: "Come, you blessed of My Father, possess the kingdom which has been prepared for you from the beginning of the world. For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me." Then the righteous will say to Him: "Lord, when did we see You hungry, thirsty, a stranger, without clothes, sick, in prison?" And Jesus will answer them: "Truly, I say to you, whatever you did for one of the least of My brothers, you did for Me." Thus, it is Our Lord Jesus Christ whom you visit and help in the poor. It is true, you will sometimes find, in your visits of charity, all the physical and moral sufferings united; you will encounter unfortunate beings, prey to the worst suggestions of the ungodly.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis. - Commentarium Officiale. concerning the wretched slaves of sin, buried in corruption and vice, the voluntary excommunicates, for whom there is no longer faith, nor Church, nor sacraments; but fear nothing, for the holy angels accompany you in these depths of misery; and among these poor creatures, whatever the depth of their degradation, you will have the joy of discovering hidden treasures, precious remnants of a good nature, happy dispositions to virtue, the still vivid imprint of the character received in holy baptism, traces of religion and faith, which, thanks to your patient charity, will give you more than hope, the certainty

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of salvation. When Our Lord Jesus Christ gave His apostles the mission to preach the Gospel, He also entrusted to the seventy-two disciples the care of healing the sick and announcing to them the coming of the Kingdom of God. The institution of the Conferences of St. Vincent de Paul admirably fulfills this design of the divine Redeemer for the conversion of the world. If the apostle clothed with the sacerdotal character has the office of teaching the truths of the faith and confirming them by the wonders of charity, he finds in the lay apostolate of simple faithful a powerful aid, which prepares his way, and by relieving bodily miseries, opens souls to the evangelical truth. Indeed, while the genius of evil inspires so many unhappy people not only with distrust but also with hatred of the priest, and through every encounter with this messenger of God, by efforts worthy of Satan, closes all access to their souls, the children of St. Vincent de Paul, animated by the spirit of the apostles, if they do not wear their habit, are received with kindness in families, where the priest, aided by these incomparable precursors, enters, in turn, without obstacle; and thus the missions, which are prepared by the children of St. Vincent de Paul through home visits, produce, in a few days, in a parish as many fruits as might have been obtained, after many years, by the tireless zeal of its pastor. The children and adults baptized and confirmed, the scandalous unions legitimized by holy marriage, the abjurations of heretics, the conversions of sinners, the frequent use of the sacraments of penance and the Holy Eucharist, the churches built, the Christian schools founded, these are, beloved children, the triumphs of grace that the Lord delights to work through your instrumentality. 1 Truly, the blessing that the august Pope Pius IX, of holy memory, granted to your first general assembly on January 5, 1855, which was presided over by him, in which your pious and peaceful militia received the most authoritative mission, the most solemn sanction, the most authentic consecration, has produced wonders whose history is written in letters.

[*Latin ed. p. 407*]

Acts of Pope Pius X, page 407, concerning the glories of the Christian apostolate. May the Lord, through Our blessing confirmed by Him, deign to perpetuate them, and since there are still few laborers before so abundant a harvest, may He will to multiply them, through your zeal, in the mystical field of the Catholic Church. May you, returning filled with joy at the end of your labors, and repeating with the seventy-two disciples: "Lord, behold, even the demons are subject to us," hear in turn these words of the Divine Master: "Rejoice not because the spirits of evil are subject to you, but rather rejoice that your names are written in heaven: *Gaudete quod nomina vestra scripta sunt in caelis*." Addressing these wishes to you, Most Reverend Cardinal Protector, to you, most beloved General President, to you all present here, to your confreres throughout the universe, to your families and their own, to your poor and to all your works of charity, We

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impart, with all the outpouring of Our heart, the apostolic blessing. AT R. P. DIEI D. EPISCOPUM AURELIANEN., ET PEREGRINOS XIX APRILIS GALLIAE IN AUDIENTIA MCMIX. We thank you, venerable Brother, for the wishes, the testimonies, and the promises that you have just offered to Us, in your name, in the name of your revered confreres, of the pilgrims present here, and of all Catholics of France. It is with extreme satisfaction of Our heart that We have heard you express your attachment to the Catholic Church and your devotion to the Vicar of Jesus Christ. Certainly, these sentiments were not new to Us, and the testimony that you have given Us of them was not necessary. Without resorting to history, an eloquent witness to the unalterable fidelity of France to the Chair of St. Peter, to the fruitfulness of its faith, to its countless works of charity, to its intrepid valor in defending, without fear and without human respect, the rights of Jesus Christ, to the labors of its legions of apostles who have carried and still carry to the most distant lands the light of the Gospel, and who give testimony of their blood, without appealing to so many glorious memories that it has inscribed in its annals in letters of gold, without recalling the spectacle that We have before Our eyes of this immense people gathered in Rome to enhance by their presence the glorification of a beloved compatriot, the Blessed Joan of Arc, We already knew, in 1

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis. - Commentarium Officiale. The recent and grievous events that your country is enduring are a most admirable proof of this fidelity. Indeed, your bishops and priests are worthy of admiration, who, obedient to the voice of the Pope, have suffered the loss of all their possessions, reduced to begging for a roof and bread. Along with them, those fervent Catholics are worthy of admiration, whose living faith, boundless charity, and generosity, capable of the greatest sacrifices, have triumphed over countless obstacles, scorned the most malicious insinuations and the most relentless persecutions, sustained and rewarded in their courageous efforts by God, who protects holy causes and alone can grant true victories. Therefore, the perpetual enemies of the Church have spared nothing to break this admirable harmony, to divide the people from the clergy, the clergy from the bishops, and the bishops from the Supreme Pastor. Thanks be to God, these criminal attempts have remained without effect, and at no other time in your history has there been seen such a strong, universal, and compact union. Preserve this union, venerable Brothers and beloved sons, for it will be your strength in the terrible struggles that you courageously endure with the help of God; it will help to protect without weakness and to defend without fear the rights of justice, truth, and conscience. Furthermore, you will have this consolation and this reward for working for the good of your country, for it is religion that guarantees the order and prosperity of civil society, and the interests of one and the

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other are inseparable. Therefore, venerable Brother, you rightly invoked the memory of your great doctors of France, who, through their union and devotion to the holy Church, proclaimed and defended the doctrine of the Fathers and the doctors of the whole world; and with legitimate pride, you affirmed that all French Catholics, without exception, precisely because they are patriots, glory in being called Papists and Romans. Venerable Brothers and beloved sons, because you preach and practice, without human respect and in obedience to your conscience, the teachings of the Church, you suffer all kinds of insults; you are pointed out to public contempt, and you are branded with that infamous label of enemies of the fatherland! Have courage, venerable Brothers and beloved sons, and reject in the face of your accusers this vile calumny, which opens a deep wound in the hearts of you Catholics, a wound for which you need all of divine grace to forgive. Indeed, there is no greater outrage to your honor and your faith, for if Catholicism were an enemy of the fatherland, it would no longer be a divine religion. Yes, it is worthy not only of love, but of preference.

[*Latin ed. p. 409*]

Acts of Pope Pius X, 409. O, homeland, whose sacred name awakens the most cherished memories in your spirit and makes every fiber of your soul tremble, this common land where you were born, to which you are bound by the ties of blood, and this other, more noble community of affections and traditions. But this love of the native soil, these bonds of patriotic fraternity, which are common to all nations, are strengthened when the earthly homeland remains indissolubly united with that other homeland, which knows neither the differences of languages, nor the barriers of mountains and seas, which embraces, at once, the visible world and the world beyond death, namely, the Catholic Church. This grace, though common to other nations, is especially fitting for you, most beloved sons of France, who hold such a strong love for your country because it is united with the Church, of which you are the defenders, and for which you glory in bearing the name of Catholics and Romans. To those political men who declare a war without truce against the Church, after having denounced it as an enemy, to those sectarians who ceaselessly vilify and slander it with a hatred worthy of hell, to those false champions of science, who strive to make it odious through their sophisms, accusing it of being the enemy of freedom, of civilization, and of intellectual progress, respond boldly that the Catholic Church, mistress of souls, queen of hearts, dominates the world because she is the spouse of Jesus Christ. Having all in common with Him, rich in His goods, and the depositary of truth, she alone can claim the veneration and love of peoples. Thus, he who revolts against the authority of the Church, under the unjust pretext that it invades the domain of the State, imposes terms upon the truth; he who declares it foreign in a nation, declares at the same time that truth must be foreign

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there; he who fears that it will weaken the freedom and greatness of a people, is obliged to admit that a people can be great and free without truth. No, that state, that government, whatever name it may be given, cannot aspire to love, which, by waging war against truth, outrages that which is most sacred in man. It may sustain itself by material force; it will be feared under the threat of the sword; it will be applauded hypocritically, out of self-interest or servility; it will be obeyed because religion preaches and ennobles submission to human powers, provided that they do not demand that which is contrary to the holy law of God. But if the fulfillment of this duty towards human powers, insofar as it is compatible with the duty towards God, makes obedience more meritorious, it will not thereby be more lenient, more joyful, or more spontaneous; it will never deserve the name of veneration and love.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis. - Commentarium Officiale. These sentiments of veneration and love, only this homeland can inspire in us, which, united in a chaste alliance with the Church, produces the true good of humanity. You will have proof of this, venerable Brothers and beloved sons, if you consider that it is among the ranks of the faithful children of the Church that the homeland has always found its saviors and its best defenders, if you remember that the saints are rightly invoked in the hymns of the sacred liturgy as the fathers of the homeland. Above the heroes and the saints, cast your gaze upon their King and Master, Our Lord Jesus Christ: He submits to human powers, He pays tribute to Caesar; and when He approaches Jerusalem, whose imminent ruin He foresees, He weeps with sorrow, considering that this ungrateful city, beloved and favored by God, has abused so many graces and has not known how to recognize the benefit of the visit of its Redeemer. We rejoice with you, beloved Catholics of France, who, echoing the oracle of the Church, fight under the banner of the true patriot, Joan of Arc, where you seem to see written these two words: Religion and Homeland; with you who, with all the fervor of your soul, acclaim this heroine, a victim of base hypocrisy and the cruelty of a renegade, sold to foreigners, yet always confident in the Vicar of Jesus Christ, to whom, in her distress, she appealed, as to her last refuge. We share your joy and your pride, when you venerate on the altars this blessed virgin, who, through the inscrutable judgments of God, saved her homeland from schism and heresy, and preserved for it the august privilege of being the eldest daughter of the Church. Thank you, venerable Brothers, very dear priests, beloved sons, for the consolations that the demonstrations of your piety bring to Our heart, and for the solemn protests that you make to Us, of remaining always, as today, faithful to the Church and to the Pope, at the cost of all sacrifices and even of life itself. United in the mystical barque that floats on the muddy waves of incredulity and indifference, you will be saved

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from these two plagues that threaten society with ruin; under the protection of the blessed Joan of Arc and the other saints, your advocates before God, you will have the glory of distinguishing yourselves in the most noble endeavors. Finally, through your good examples, your sacrifices, your prayers, you will not only erase from the face of your homeland the very grave shame that the war against the Religion has imprinted upon it before other nations; but you will make it glorious through your zeal in converting and reconciling with the Church your blind persecutors; you will appease the discord that is the fruit of misunderstandings and prejudices, you will lead minds back to the truth and hearts to the charity of Jesus Christ.

[*Latin ed. p. 411*]

Acts of Pope Pius X, 411. Addressing these greetings to you, venerable Brothers, most dear priests, and beloved sons, to you and to your families, we impart, with all the affection of our paternal heart, the apostolic blessing.

III. TO THE BISHOPS OF FRANCE, IN AN AUDIENCE ON APRIL 20, 1909.

The expression of piety, love, and devotion that you have so beautifully shown us, through the eloquent Cardinal Archbishop of Lyons, brings us great joy. We are pleased by the honors bestowed upon the Blessed Virgin in Orleans. Of this blessed event, you, our beloved son, have the right to rejoice before others, for you, who assisted the illustrious Bishop Dupanloup, and then succeeded him, have diligently worked in the cause of that noble Virgin. As for us, in this very cause, and in many others of this kind, when, besides Joan of Arc, we also included the lights of your nation, namely, John Vianney, the Carmelite nuns of Compiegne, and the martyrs of China, and Mary Magdalene Postel, and Magdalene Sophie Barat, and John Eudes, among the ranks of the blessed in heaven, we have perceived the fruits of the work of our predecessors. We believe that this was done by the merciful counsel of God, so that, from the very pains that are publicly brought to us, we may be raised with hope for better times, through the abundant patronage offered to us from heaven.

How much joy we experience today, as we, before all else, cannot sufficiently express the joy we feel in greeting you, Bishops from almost all of France. For, what we desired has happily come to pass, that we may embrace you with grateful hearts, who, amidst so many and such long-standing difficulties, contend with admirable constancy for the sake of the rights of the Christian profession and for the salvation of souls. Thus, following the example of the Vicar of Jesus Christ, you have rendered a most excellent service to the Church of France; and indeed, whatever is done rightly, generously, and profitably for the sake of religion, is, by your au-

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thority and insistence, considered to be done.

Therefore, we offer immortal thanks to God, the Creator and Preserver of the Church, because He was, is, and will be present with you, as you strive for the altars and for the hearths; and we congratulate you with all our heart. And we do this not only in our own name, but in the name of the entire Church, for the virtue of the Bishops of the Catholic world, and indeed of all good men, is greatly admired; and this will certainly be followed by eternal commendation from posterity. Furthermore, a much greater glory...

[*Latin ed. p. 412*]

4Í2 Acta Apostolicae Sedis. - Official Commentary. We await, for the sake of merit, that the Prince of Pastors will grant you what you desire; and we do not doubt that He has already written your names in the book of life. In the meantime, venerable Brothers, while the fury of the wicked rages against religion, those who, in order to utterly destroy it, show no regard for justice, equity, or humanity, we earnestly urge you to continue, as you have done until now, to repel the hostile attacks, to publicly denounce unjust actions, to expose falsehoods, calumnies, and conspiracies, and to refute errors and false doctrines, condemning them. When, however, unrestrained license is permitted to commit every wickedness, you must, with united efforts, vindicate your right to proclaim, teach, and prescribe what is true and right, and what is good and salutary, especially that which is worthy of the divine majesty and should be publicly honored in the city. We therefore commend to you the harmony of your studies, and we implore you not to lack this, for it is of great importance to the safety of the Holy Church. Indeed, in the unity of the Church, that is, in the wondrous union of members which it has from Christ, there is an invincible power, by and which it is called in the divine Scriptures a formidable army. Therefore, Augustine says, "discord among Christians is the triumph of the demons." It is clear that the most bitter enemies of the Christian religion among you have no other goal than to dissolve the unity of the Church and its communion: indeed, they do this with incredible cunning, by means of laws, in order to separate the sacred pastors from the successor of blessed Peter, that is, from the center of faith; to separate the flocks from the pastors; and to sow seeds of discord among the pastors themselves, by which the mystical body of Jesus Christ will be torn apart. Therefore, in accordance with your apostolic office, we remind you of the words of the Apostle: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment." Let this harmony of minds be foremost in your hearts, which provides the necessary inner peace for the holy ministry, and which increases the effectiveness of your apostolate. Thus, like a united army, you will better resist the enemies of Christ who are

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attacking from all sides, and you will constantly defend the deposit of faith. Although you are those to whom our highest praises are more fitting than such exhortations. For you, adhering to the veneration of this Apostolic See, not only have you all, in a solemn and sacred manner, the will to do whatever is pleasing to all, which is forbidden to each individually; but also, in those matters in which it is permissible for each to think and do whatever he wishes, you are willing to abandon your own opinion and to follow the common opinion of others. In these difficult times, venerable Brothers, we are greatly consoled by the strength of mind and fortitude with which you defend the rights of the Church; we are greatly consoled by the piety with which you profess your devotion to Us; but nothing more than this great communion among you and with Us. For these things...

[*Latin ed. p. 413*]

To the married couples, we humbly implore the most merciful God to grant you the abundance of His benefits; and may He especially grant that you may always preserve your union inviolate.

SACRED CONGREGATION OF THE COUNCIL.

REGULATIONS CONCERNING EXPENSES FOR THE CULT OF THE CATHEDRAL CHURCH OF CERRETO.

April 3, 1909.

The question is raised before the Bishop of Thelese (or Cerreto) and his Cathedral Chapter concerning to whom the responsibility belongs for providing the expenses for the cult in the aforementioned Cathedral, whether to the Bishop alone, or to both, according to the custom established by the Bull *Compertum* of the year 1853. It is stated therein: "It has been reported to us that, whether due to past injustices inflicted upon Thelese, or to other circumstances that do not provide sufficient assistance, this church lacks endowments to such an extent that, until now, each Bishop of that diocese has been compelled to provide, at times, for the preservation of the fabric itself, as well as for the sacred furnishings and other necessities for the divine cult. Therefore, we wish that this burden should continue to be borne by any Bishop in the future, especially considering that, for this purpose as well, the endowment of the episcopal see of Thelese (or Cerreto) has been increased to approximately three thousand ducats, exceeding three hundred."

SYNOPSIS OF THE DISCUSSION.

Especially in those words: "Therefore, we wish that this burden should continue to be borne by any Bishop in the future," both parties base their intentions; and while the Bishop does not object to such a burden being

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imposed upon him, he nevertheless maintains that the partial cooperation of the Chapter should not be excluded, as has been the case up to now; the Canons, on the other hand, maintain that they are entirely exempt from any, even the smallest, share of the expenses for the cult. And, in favor of the Canons, it can be observed that in the aforementioned words of the Bull, nothing can be found that suggests that the Chapter should, at least in part, be obligated to contribute to the expenses for the cult in the aforementioned Cathedral; rather, it appears quite clearly from these words that this burden belongs solely to the Bishop and remains with him.

[*Latin ed. p. 414*]

Acta Apostolicae Sedis. - Official Commentary. 414 Indeed, the words cited from the Bull include, "We wish that the 'pius onus' be continued by the Bishop," and immediately following are other words that demonstrate that such an obligation weighed upon a particular Bishop: "It has been reported to Us that... the Antistes of that diocese has, up to now, been burdened with any expenses whatsoever for the preservation of the church building, and also for the sacred furnishings and other necessities for the divine cult." Therefore, the 'pius onus' is, in fact, continued, etc. Thus, there is no word or syllable concerning the burden of the Chapter. Furthermore, for the continuation of such an obligation upon a Bishop, the Pontiff assigns a reason, namely, the endowment of the episcopal table, which amounts to approximately three thousand ducats, or about one-third, and also the lost revenue of the Chapter, which has become very meager for any canonical provision. It cannot be denied that the Canons have, or before the year 1853, contributed to these expenses; for in the first place, the Canons provided such assistance as individuals, and not as a college, and therefore, the obligation of their persons could not extend to their successors. Moreover, their contribution was entirely voluntary and rendered rather in obedience to the Bishop; and it is clearly taught by the laws that prescription does not run in those things which are done voluntarily, that is, in matters of option. On the other hand, it is to the advantage of the Bishop that the contribution of the Chapter seems to originate, rather than from the liberality of the Canons, from their inherent obligation. Indeed, if, in the matter of providing for the expenses of the cult, when a portion destined for this purpose, or the church building, is lacking, the Bishop and the Chapter are both obligated to bear this burden, "with this distinction, however, that the Bishop is first obligated, since he alone has the fourth part of his Cathedral, and he alone enjoys the benefit of it; the Canons, on the other hand, are only obligated to supplement, in the absence of sufficient episcopal funds, and in the absence of the church building," as Francis, in *de eccl. cathedr.*, chapter 20, number 1, states. Hence, since in this case the episcopal table was lacking, it may be inferred that a certain agreement, truly binding upon both parties, was initiated, with both remaining obligated to contribute to

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the expenses of the cult. Furthermore, if the nature of the contribution is carefully examined, it seems that the Chapter cannot exempt itself from the burden undertaken. Indeed, the expenses which have been borne by the Canons are more properly reduced to a sum which each must repay from his own stipend, than to the expenses of the cult properly speaking. For we are dealing with the matter of wine and hosts for the celebration of Mass, the salary of the Cathedral clergy, or another similar burden, which, while distinct from the strict expenses of the cult, must be borne by each one who has an interest in it. If this were not so, it would be...

[*Latin ed. p. 415*]

Sacred Congregation of Rites. It would certainly be fitting to know how, when parish priests are obligated to provide for the expenses of the worship of their church, and when others lack sufficient income, they are nevertheless bound by this obligation to provide the sacred vessels, wine, and the Host to the priests of their church, even if these are located within the church itself. Thus, Ferraris, *Bibliotheca Canonica*, volume 5, article on "Parochus," number 11. Furthermore, the Bishop states that his predecessor, who governed the diocese for forty-two years, "was the first Bishop after the separation of the two dioceses, and therefore he was able to give the correct interpretation to the words of the 'Bulla'." And what his predecessor had done, he himself preserved, namely, "he provided for the maintenance of the building, the sacred furnishings, the oil for the lamps, the wax for all the sacred functions, the compensation for a sacristan and an organist, and for the sacred functions." The Chapter, on the other hand, "provided for the wine and the Hosts for the Holy Masses, the coal for the fire in the winter, a sacristan for his needs, and for the organist for his functions."

RESOLUTION. - After considering these and other matters, the Most Reverend Fathers of the Sacred Congregation of the Council, in a general meeting on April 3, 1909, regarding the question: whether the Cathedral Chapter of Cerreto is obligated, together with the Bishop, to provide for the expenses of worship in the Cathedral, according to the manner previously observed, in this case; they judged that the following should be answered: Considering all things, the established custom should be maintained. And after a report was made on these matters, on the 5th of the same month and year, the Most Holy Father approved the resolution of the Most Reverend Fathers.

L. S. Julius Grazioli, Under-Secretary.

I. OF THE PIOUS SOCIETY OF MISSIONS CONCERNING THE USE OF THE ROMAN CALENDAR IN THE CITY, AND CONCERNING THE FEASTS OF SAINT BARTHOLOMEW THE APOSTLE, SAINT JOHN THE BAPTIST, THE IMMACULATE HEART, AND THE MOST HOLY NAME OF THE BLESSED VIRGIN MARY. The Pious Society of Missions, by the

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benevolence of the Apostolic See, on March 8, 1904, obtained the faculty, by which all priests, "residing in any region whatsoever," may recite the Divine Office and perform the sacred functions according to "the calendar for secular clergy of the city of Rome." Therefore, in order to resolve some doubts, the Sacred Congregation of Rites...

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis. - Official Commentary. The following matters, for the sake of proper clarification, have been reverently proposed: I. Whether, according to the decree no. 3694 of Port-au-Prince, or Cap-Haïtien, of August 11, 1888, for those members of the aforementioned Society residing in any region, the feasts of the Transfiguration of the Lord and the Dedication of the archbasilica of the Most Holy Savior are to be observed with a double office of the first class, and the feasts of Saint Catherine of Siena and Saint Philip Neri with a double office of the second class; also, whether the commemoration of the octave of the holy apostles Peter and Paul should be observed whenever it occurs. And, to the extent that the answer is negative; II. Whether those (namely, religious) residing in the City are to celebrate the feast of the Transfiguration of the Lord with a double office of the first class without an octave, and the feast of the Dedication of the Roman cathedral with a double office of the second class; while those outside the City are to observe these two feasts with a double office of a higher rank, and the feasts of Saint Catherine of Siena and Saint Philip Neri with a double office of a lesser rank? III. Whether, according to the decree no. 1432 of Umbria, of September 12, 1671, the feast of the apostle Saint Bartholomew should also be celebrated by the students of the pious Society of Missions, who use the calendar of the City, on the 24th or 25th of August, as is the custom in the diocese or region in which they are located? IV. Where the feasts of the Assumption and Nativity of the Blessed Virgin Mary, whenever they occur within the week, are observed on the following Sunday with the complete Office and Mass as if in their proper place (as is to be done by religious, according to the decree of August 5, 1904, in Prussia), whether the feast of Saint Joachim, as well as the feasts of the Immaculate Heart and of the Most Holy Name of the Blessed Virgin Mary, can retain their proper rank in the liturgical year, unless the day of August 15 falls on a Sunday. Therefore, the following is asked: 1.° Whether the feasts of Saint Joachim and the Immaculate Heart of the Blessed Virgin Mary should be celebrated on two subsequent Sundays, so that, for example, if the Assumption of the Blessed Virgin Mary is celebrated on Sunday, August 16, the feast of Saint Joachim should be observed on August 23, and the feast of the Immaculate Heart on the following Sunday, August 30; or whether both should be assigned to fixed days in the immediately following week, namely, August 22 and September 8, respectively? 2.° Whether the feast of the Most Holy Name of

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the Blessed Virgin Mary should be assigned to the fixed day of September 12, according to the most recently revised rubric, even if a feast of lower rank occurs there? And the Sacred Congregation of Rites, after considering the report of the undersigned Secretary, and the opinion of the esteemed liturgical commission, having carefully considered all matters, decided that the following should be answered: To I. Affirmative, except for the octaves of the titular feast and the Dedication of the Lateran archbasilica. To II. As provided in the preceding.

[*Latin ed. p. 417*]

Sacred Congregation of Rites. 417 Regarding III. Affirmative, due to the reason of festivity; which, although reduced, requires complete uniformity from the entire clergy of the same diocese or region, even concerning the day, in celebrating the feast. Regarding IV. Concerning the previous question: The feast of Saint Joachim, the Confessor, should be celebrated on the same day as it is commonly celebrated by the secular clergy of the Kingdom of Prussia; and, if no specific day has been commonly assigned, it should be observed on March 20, the day on which the feast is announced in the Roman Martyrology. The feast of the Immaculate Heart of the Blessed Virgin Mary, by grace, should be celebrated on the Third Sunday after Pentecost, as it is already observed in some places. Regarding the subsequent question: The feast of the Most Holy Name of the Blessed Virgin Mary, on September 12, should be fixed in its proper place. And thus it was decreed, declared, and granted. April 23, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f ü. Panici, Archbishop of Laodicea, Secretary.

DECREE OF CANONIZATION OF Blessed Clement Maria Hofbauer, Priest of the Religious Congregation of the Most Holy Redeemer, for the Propagation of the Same.

I. Concerning the doubt: Whether, with the approval of two miracles, and after the veneration of the aforementioned Blessed One has been granted by the Apostolic See, it is possible to proceed safely to his solemn canonization.

Scarcely has the solemn ceremony passed, with which the honors of the blessed saints were bestowed upon Gerard Majella; and behold, another disciple of the Alfonsian Congregation is prepared for a similar triumph. Therefore, we may congratulate this excellent family on their parent with the words of Tobias (13:17): "But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord." And we may glory in this, "For we are the children of saints, and look for that life which God will give to those that never change their faith from him" (Tob. 2:18). Today, we speak of an immortal man, whom Ligorius left as "a defender of the house against enemies, and rendering grace to friends" (Ecclesiasticus 30:6); we speak of the invincible Apostle of Poland and Germany, who "was divinely directed to repentance of the nation and to strengthen

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piety in the days of sin" (Ecclesiasticus 49:3, 4). This admirable example of divine works, as Ambrose says: "These are the heavens which declare the glory of God; this is the handiwork of His hands, which proclaims His firmness," was Blessed Clement Maria Hofbauer.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis. - Official Commentary. Although the lives of all who have become friends of God are never devoid of examples that many can imitate, as Ambrose says, "The life of the saints is a rule of life for others" (Ep. xxn); nevertheless, the mortal course of some is such that their sanctity seems foreign to no one. Indeed, Blessed Clemens Maria Hofbauer should be considered among these, who experienced, on several occasions, both a solitary life and an active one, from his departure from Tiburtino to the monastery, from the university to the apostolate; and it seems that men of almost every condition can repeat the Pauline admonition: "Be ye followers of me, as I also am of Christ" (1 Corinthians 11:1). From his youth, whether engaged in manual labor or devoted to intellectual pursuits, he demonstrated, even amidst the dangers of a corrupt age, that faith and the integrity of morals can be preserved, provided that idleness is avoided, the temptations to sin are resisted, no account is taken of the folly of laughter, and natural weakness is strengthened by the frequent use of the Sacraments. Such was Blessed Clemens, whether when he practiced the art of a baker, or when he was in Vienna for the sake of studies. After joining the Society of the Most Holy Redeemer, he became an example of religious life, and, like a giant, he ran the path of perfect virtue amidst numerous difficulties and the most turbulent storms, showing his confreres, more by deed than by word, how they ought to remain faithfully and courageously in their vocation. To the heralds of Christ, who are sent to distant places to spread the seed of the divine word, he demonstrated what the duties of an apostle are: to endure labors, to undertake dangers, with such zeal to care for the glory of God and the salvation of others. Finally, he constantly taught all Catholics how much effort is required to safeguard the treasure of faith amidst so many dangers; how much obedience and deference are due to the Vicar of Christ in so great an office; how bravely one must fight for the freedom and dignity of the Church in the daily attacks of the enemy. For these singular examples of virtue and the resulting miracles, duly proven according to the norms of sacred law, Pope Leo XIII, of blessed memory, raised Clemens Maria Hofbauer to the honors of the blessed in heaven. As the fame of his sanctity and miracles grew daily, and with prayers offered to the Apostolic See, so that this new light of the Alfonsian Institute might be placed in a brighter light by the addition of the highest honor, that is, by being enrolled in the ranks of the saints, a cause was initiated for this purpose, based on two miracles, of which our most holy Lord Pope Pius X, by a decree issued on the ninth day before the Kalends of

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February of the following year, affirmed to exist. One of these, according to the statutes of this sacred Forum, had to be investigated: whether the honors of the blessed and saints could be safely conferred upon Blessed Clemens Maria Hofbauer. Therefore, in the general assembly of this sacred Congregation, held before His Holiness Pope Pius X on the twelfth day before the Kalends of May of the same year, the same question was considered.

[*Latin ed. p. 419*]

Sacred Congregation of Rites. 419. The Most Reverend Cardinal Dominic Ferrata, as relator of the cause, proposed the following question: Whether, with the approval of two miracles already established, and after the granting of an indulgence by the Apostolic See for the veneration of the Blessed Clement Mary Hofbauer, it is permissible to proceed safely to her solemn canonization. The Most Reverend Cardinals and Fathers Consultors, with unanimous agreement, responded that it is permissible to proceed safely. Then, the Holy Father, considering the matter, admonished all those present to earnestly implore divine light through prayer in this matter of such gravity. Finally, on this day, which commemorates the anniversary of the Most Holy Virgin Mary, Mother of Good Counsel, the sacred Host was reverently elevated in the domestic chapel, followed by the noblest hall of the Vatican. Seated on the pontifical throne, the Holy Father called to him the Most Reverend Cardinals Sebastian Martinelli, Prefect of the Sacred Congregation of Rites, and Dominic Ferrata, promoter of the cause, together with the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, along with those present from the secretariat, and duly pronounced: that it is permissible to proceed safely to the solemn canonization of the Blessed Clement Mary Hofbauer. This decree was to be published, recorded in the acts of the Sacred Congregation of Rites, and letters apostolic were to be issued regarding the solemn canonization to be celebrated in the patriarchal basilica of the Vatican, at the first opportunity. On the eve of May, in the year 1909. Fr. S. CARD. MARTINELLI, Prefect. L.) $j S. f D. Panici, Archbishop of Laodicea, Secretary. III. DIJON. DECREE OF BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, BENIGNI JOLY, CANON OF THE CHURCH OF SAINT STEPHEN, OF THE CITY OF DIJON. Regarding the question: Whether it is established that the theological virtues of faith, hope, and charity, in God and in neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those virtues connected with them, were practiced heroically, in every circumstance and with effect, in the case under consideration. If charity towards one's neighbor is the characteristic of the strong, as Saint Gregory the Great teaches, then the office of fortitude is "to conquer the flesh, to contradict one's own desires, to extinguish the delight of present life, to love the hardships of this world 'for eternal

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rewards'" (Moral., VII); certainly, this virtue cannot be said to belong to anyone except to those who love and are devoted to Christian perfection.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis. - Official Commentary. For those who shrink from the discipline of the Cross, and who, whether in times of prosperity or adversity, are reluctant to remember God, « For all seek the things that are their own not the things that are Jesus Christ's », and if, at times, they are moved by the impulse of nature or the pursuit of glory to be beneficent, their generosity is neither universal, nor lasting, nor manifold, and it is very far from the charity of Christ's soldiers. Although the love of one's neighbor for the sake of God seems to be a common mark of Christian sanctity, nevertheless, because « the Spirit breathes where it wills, and divides to each one as it wills », there have arisen, for various reasons of time and place, those who showed a particular charity towards their neighbors. Among these, a jewel of the Gallic nation and of the Catholic priesthood, is the venerable servant of God, Benignus Joly. Born in Dijon, on the eleventh day before the Kalends of September in the year 1644, he came from parents who were distinguished not only by their lineage but also by their virtue, and he began his youth with a most excellent start. For, inspired by charity towards God and his neighbor, he not only avoided offending in the smallest matters, but seemed eager to advance in mature sanctity, and already then he embraced the poor with such compassion that he provided food and clothing to those in need among his equals, and he cared for those he received, not without pious admonitions. After his mother's death, he was sent by his father to the college of the Philippians, which was for him not only a gymnasium of letters but also of virtue. There he clearly demonstrated how much strength of spirit he had gained for all things through love of Christ, when he received a blow from a fellow student with the same composure as if he had been struck by a stone. Having been admitted to the ranks of the Sacred Militia, and because of the expectations that had been placed upon him, he was appointed a Canon in the church of St. Stephen in Dijon. After his father's death, he devoted himself to philosophy at the college of the Society of Jesus in Rheims; and in Navarre, in Paris, he received the degree of Doctor of Theology. On the day he first celebrated Mass, the solemnities were observed not so much for himself as for the poor. For, having completed the Sacred rites in private, in a small oratory, and without any pomp, he took twelve beggars with him and served them at the table, and also gave them alms. And the fact that he burned with the fire of divine love whenever he performed the Sacred rites was evident, and it was often seen that his face shone and his mind was so rapt in heavenly things that he seemed to be struck by a flash of lightning. Returning to Dijon to perform his duties as a Canon, he was appointed a Vicar to his Abbot; but he was forced to resign from this office

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for reasons of health. Freed from this care, and believing that he was sent « The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,. », he devoted himself entirely to helping the poor in mind and upon body. He undertook many works of charity, among which the most worthy of mention are the pious sodality for mending clothes and linens, and the restoration, at his own expense, of the shrine of St. Vincent, in which the poor were instructed in Christian doctrine, and the opening of a double house, one for discharged female servants, which he called the House of Divine Providence, and another for women who had been led astray, to return to a good life.

[*Latin ed. p. 421*]

The Holy Congregation of Rites dedicated the name of the good Shepherd. Likewise, the same Vincent, appointed by the magistrates in Dijon, founded a family of pious sisters who ministered to the sick; these sisters were then called by Saint Vincent, and those who are called Lazarists, to Dijon. He founded a seminary for training young men for the priesthood, who would dedicate themselves to the care of the poor in the countryside. Considering nothing difficult, because, as Augustine teaches, "only love is that which shames the name of difficulty" (Confessions XIII), he drew strength from his own suffering to alleviate all kinds of miseries in others. Accustomed to abstaining from food and sleep, to enduring lashes and various voluntary penances, to bearing insults, threats, and reprimands with unwavering patience, it was not unusual for him to give away his clothes to clothe the poor, to sleep on a straw mattress, and to listen to the confessions of the sick, even if afflicted with a pestilent disease, to attend to the condemned, and to rebuke their obstinacy. For, indeed, "no one has greater love than this, that a man lay down his life for his friends" (John 15:13), and although the magnitude of his virtue cannot be measured, the manner of his death, which the venerable Servant of God experienced, demonstrates this. He did not refuse, even in his last moments, to offer any help he could to the afflicted, and in that very effort, he hastened his own end, considering the salvation of others. He passed away on the fifth of the Ides of September in the year 1694, prematurely, since he had barely completed his tenth decade of life, but in a manner worthy of a man who had never ceased to be a father to the poor. For he lay down on a borrowed bed, which he had given to the needy, and he left nothing of his own, except precious vestments and an immense desire for such virtue. The reputation for holiness, with which this victim of love flourished during his mortal life, grew so much after his death that miracles were attributed to him, so that investigations were promptly initiated by the ordinary authority. After these were completed, the entire matter was brought before the Most Holy Congregation of Rites, until, on the ninth of September in the year 1771, the

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Most Holy Pope Pius X signed with his own hand the commission for the introduction of the cause of the venerable Servant of God. The proceedings of the cause were then, by the authority of the Apostolic See, with the Most Holy Congregation of Rites, concerning the heroic virtues of the venerable Servant of God. The first meeting of the preparatory committee took place in Rome, presided over by the Most Reverend Cardinal Vincent Vannutelli, Bishop of Praeneste, the promoter of the cause, on the fourteenth of the Kalends of January in the year 1905; then, the preparatory meeting took place in the buildings of the Vatican, on the fourth of the Kalends of February of the same year; finally, the general meeting was held there before His Holiness Pope Pius X, on the twelfth of the Kalends of May of the same year, at which the aforementioned Most Reverend Cardinal Vincent Vannutelli proposed the following question for discussion: whether it is established that the virtues of faith, hope, and charity in God and in neighbor, as well as the cardinal virtues of prudence, justice, and fortitude, are present.

[*Latin ed. p. 422*]

Acts of the Apostolic See. - Official Commentary. With fortitude, temperance, and their related virtues, the venerable Servant of God, Benigni Joly, demonstrated these qualities heroically, in the case and to the extent under consideration. The Most Reverend Cardinals and Fathers Consultors each gave their votes; after considering these, the Most Holy Lord decided to suspend the final judgment, urging those present to seek divine guidance. Today, on the feast of the Most Blessed Virgin Mary, under the title of the Mother of Good Counsel, the Divine Host was celebrated in the domestic chapel, succeeding the more distinguished hall of the Vatican and seated upon the papal throne, the Most Reverend Cardinals were summoned, along with Sebastian Martinelli, Prefect of the Congregation for Rites, and Vincent Vannutelli, Bishop of Praeneste, who presented the case, as well as the Reverend Father Alexander Verde, Promoter of the Holy Faith, and myself, from the secretariat, and, with these present, He solemnly declared: that the theological virtues of faith, hope, and charity, in God and in neighbor, as well as the cardinal virtues of prudence, justice, fortitude, temperance, and their related virtues, were demonstrated by the venerable Servant of God, Benigni Joly, heroically, in the case and to the extent under consideration. He ordered that this decree be made public and recorded in the acts of the Most Holy Congregation for Rites, on the first day of May, in the year 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. SACRED ROMAN ROTA, SEGUSINA. REGARDING THE CELEBRATION OF ADVENT MISSES. During the blessed reign of Pope Pius X, in the sixth year of his pontificate, on April 6, 1909, the Reverend Fathers, Michael Lega, Dean, presenting the case, Constantinus Contini Riccardi and Joseph Mori, Auditors of Tournon, in the case of Segusina - Regarding

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the celebration of Advent Masses, between Anthony Tonda, Prefect of the cathedral church, represented by his legitimate procurator, the priest Anthony Lombardi, advocate, and Peter Viglione, rector of the parish church, appealing the decision, represented by his legitimate procurator, Vincent Sacconi, advocate, rendered the following final judgment. In the year 1890, the municipality of Segusina moved the cemetery far from the city, and at the same time forbade the celebration of proper funeral rites in the church of Saint Charles, as had been customary before, arguing that these matters should be...

[*Latin ed. p. 423*]

In the city of Rome, within the cathedral church, there arose a dispute. The Chapter opposed this, but the Bishop, Rosaz, in order to resolve the disagreements and difficulties arising from the distance of the cemetery, decided to erect a new church outside the walls of Segusina, near the road leading to the cemetery. After obtaining the necessary permissions, he laid the foundation for the church, which was dedicated to the Blessed Virgin, who intercedes for us. From the year 1900, it began to be used for divine worship, and funerals and other appropriate ceremonies were held there, especially for the deceased, as ordered by the Bishop himself, through a priest appointed as the rector or chaplain of that church. After the death of Bishop Rosaz, or rather, about five years after his appointment, the current Bishop was petitioned by the aforementioned priest to allow him to celebrate Mass, with singing, both for the living and the dead, without the permission of the parish priest. The Bishop agreed, but cautioned the priest about the complaints that the parish priest would certainly make. Indeed, the parish priest protested, claiming that, according to custom in the diocese of Segusina, which had existed for a long time and was still in force, the rector did not have the right to sing such Masses without the permission of the parish priest; therefore, the matter was formally brought before the tribunal of Segusina, and on July 20, 1908, a judgment was issued, which granted the same right to the priest Viglione, the rector of the church dedicated to the Blessed Virgin. The parish priest appealed to the Holy Congregation of the Council, and today, the matter is being considered by the Auditors of the Holy Rota, in accordance with the most recent Constitution, and the question is being debated in the present case, under the following formula of doubt, to which the parties or their representatives have agreed: "Does the priest Viglione, rector of the church dedicated to the Blessed Virgin, have the right to sing Masses, even funeral Masses, without the permission of the parish priest, in this case?" In resolving this question, which pertains to the facts, the Lords Auditors noted the following: 1.° That the new church dedicated to the Blessed Virgin was erected within the boundaries of the parish church, so that it could serve the same in carrying out funerals for the faithful, who were to be buried in the new

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cemetery; and this has been the practice since the year 1900; 2.° That the Bishop, in order that the church might better serve the spiritual needs of the faithful, ordered the priest Viglione, who is the appellant, to reside near the church, to celebrate Mass there daily, except on feast days, and to perform other pious functions; 3.° That for at least five years, or during the lifetime of Bishop Rosaz, the priest Viglione never dared to sing Mass; and then, the current Bishop, at the request of the priest Viglione, considered it permissible to grant the priest the freedom and faculty to sing Mass, but cautioned him about the question that the parish priest would certainly raise. The following points must be considered regarding the legal question. The priest Viglione, through his representative, argued that he had a certain right to sing...

[*Latin ed. p. 424*]

4&Í Acta Apostolicae Sedis. - Commentarium Officiale. Celebrated three Masses in his rectory church, because the decree of the Sacred Congregation of Rites of December 10, 1703, grants him this faculty. Nor can the custom invoked by the Rector be considered proven, given that the witnesses presented by the priest Viglione are unreliable, so that the matter remains at least doubtful; and in the presence of doubt, it must be held that the common law contained in the aforementioned decree of Urbis et Orbis prevails; therefore, the burden of proving the contrary custom falls upon the Rector, and if he does not fully prove it, the priest Viglione cannot be prevented from exercising said right. On the contrary, the Rector's advocate maintains that he has fully and completely proven the custom asserted by him. However, it must first be determined whether the priest Viglione is truly entitled to these privileges, so that he may invoke the common law in his favor and be relieved of the burden of proof. Indeed, upon closer examination, it is evident that the common law favors the Rector, or the cathedral church, which he represents. For the cathedral church, unlike other churches, even parochial ones, claims a certain superior authority, and almost a dominion over inferior churches; as the Doctors deduce from chapter 2, on monastic chapels, whose summary states: "If a church does not claim its right in another church, it will obtain only with regard to those things which it has proven to be due to it by prescription or another legitimate means." Also, from the final chapter, on the office of the archdeacon. Indeed, all other churches in the diocese should recognize and respect the cathedral church as their mother, their head; therefore, they can only claim rights against the cathedral church if they demonstrate that they have acquired them by a legitimate title; therefore, as a matter of law, the rights of the cathedral church extend to another church that has not certainly acquired them. Thus, in Bisinianen. - Praeminentiarum of February 10, 1710, before Ansaldo, it is asserted in n. 483: "It is practiced in cities with regard to the cathedral, that both residents and strangers who do not have a fixed parish,

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receive such Sacraments from the same cathedral, as from their common mother." For the same reason, the parish priest of the cathedral church performs the funeral rites over the bodies of those who do not have a parish in the episcopal city, as decided by the Sacred Congregation of the Council in Novarien on June 22, 1895, and confirmed in Romana and Bredanen on August 27, 1904, ad I, although in the response to II, consideration is given to the parish priest who ministered the Sacraments to a pilgrim who was temporarily staying in the city. In this sense, Barbosa De canon, and dignitat., chapter VI, n. 19, teaches: "The cathedral... is said to be the parish of the entire city and diocese," and from this, Fagnanus, in his commentary on the chapter on church buildings, deduces the consequence: "No church, except for the cathedral church, can found its intention on the right to subject another church, even one founded within the limits of its parish, except for the rights of the parish."

[*Latin ed. p. 425*]

The Roman Rota. "Chiala." Cardinal De Luca, in a text cited by the defense of the priest Viglione, in discourse 31, number 6, concerning parishes, writes: "Churches, if they are established within the limits of a parish, are not considered subject to that parish, nor do they depend on it, unless the law of their foundation, or legitimate custom, or other special circumstances prove otherwise; and this pertains solely to the cathedral, and the Rota rightly affirms this in Aversana, *Funeralium*, June 23, 1634, before Coccino, among the recent decisions, number 552, part 5, number 11, which decision is masterful in this matter." Nor does this principle contradict the celebrated decree of the Holy Congregation of Rites, for the City and the World, of the year 1703, in which the following is stated in the decision before Motines, July 3, 1705: "The reason for the decision rests on the fact that, although the church of Saint Mary is located within the limits of a parish church, it is not thereby considered subject to that parish, since no church, except the cathedral, establishes by law its intention to subject another church to its authority, except in matters pertaining to parochial rights." And more distinctly, in the decision before Lancetta, decision 784, June 2, 1713: "Whatever the Holy Congregation of Rites may have considered in former times, today we have a sentence received without any doubt, that the exposition of the Forty Hours and the blessing given over the people are not matters of mere parochial rights; therefore, these aforementioned functions can be properly and duly performed by other priests and the chaplain of the confraternity, without any absolute consent of the archpriest, even if the oratory is located within the limits of his parish; for no church, except the cathedral, by reason of this simple situation, establishes an intention to subject another church to its authority, with regard to acts that are not strictly parochial." The same principle is confirmed in another decision, 988, before Lancetta, in the year 1717; and in the aforementioned

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masterful decision before Coccino, after he has stated the common doctrine, namely that even a parish church does not obtain any subjection from a smaller church located within its limits, unless it proves it, except with regard to parochial rights, he adds: "Nor do the arguments presented in number 15 prove the contrary, for that text speaks of the Bishop and the cathedral church, which, as has been said, establishes an intention to subject other churches located within the diocese. It is different with a parish church that is inferior to the cathedral, for with regard to this, nothing has been expressly stated by law from which it can be proven that other churches located within its limits are subject to it." Therefore, it does not present a difficulty if mention is not made in the celebrated decree of the Holy Congregation of Rites of such a privileged condition of the cathedral church; for this prerogative belongs to the cathedral church, not because it is a certain parish church, having its own rights and its own limits, just like other parishes.

[*Latin ed. p. 426*]

426 1 Acta Apostolicae Sedis. - Commentarium Officiale. [The cathedral church] is not merely a parish, but because it is the church of the Bishop and, as it were, the parish of the entire diocese, and the matrix and head of other churches. In the present case, the effect of this prerogative is that the Rector of the cathedral church is relieved of the burden of proof, as Schmalzgrueber states in title *de capellis monachorum*, n. 5, saying that the cathedral church, because it "is founded with the intention" of being subject to the churches within its diocese, "is relieved of the burden of proof, and this is rejected against the adversary"; De Luca, *de ind.*, disp. 2, n. 19, and H. S. Tribunal, in decision 321 among the *Recentia*, part. 15, n. 3, held that: "sole legal assistance would suffice in a petitionary proceeding." Therefore, the priest Viglione cannot obtain his claim unless he proves that he has acquired the right to say Mass by some legitimate title. But he does not even consider this, because he is entirely occupied with presenting arguments to prove that the custom does not apply, by virtue of which it is not lawful for rectors of non-parochial churches to say Mass without the permission of the parish priest. And even if this were to be established, the priest Viglione would gain nothing from it in his case, as is clear from the aforementioned legal rules. Therefore, we cannot discuss the disputed custom further; but it is better to point out something for a clearer legal position of the parties in dispute. Indeed, even on the subject of custom, the position of the Rector is much stronger. Although, against all the witnesses, presented by both sides, it may be objected that they were not formally and legally examined, as was proper according to the title *De testibus et attestationibus*, it cannot be denied that, if they are not subject to any other exception, they provide solid evidence of the facts asserted. Furthermore, although the custom of neighboring dioceses cannot be invoked, because

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custom, contrary to common law, is of strict interpretation and must be strictly interpreted (Rota, *Recentia*, decision 112, n. 4, part. 2, and decision 217, n. 8, part. 16), and therefore cannot be extended from place to place, from person to person; as De Luca states in *De beneficiis*, disp. 13, n. 8, and disp. 29, n. 23; nevertheless, De Luca himself states in *De feudis*, disp. 59, n. 6, that "the custom of neighboring places should be given the most consideration" in cases of doubtful interpretation, or that it constitutes an indication and argument of probability. This should be all the more considered in our case, because the parishes of Segusia, before the constitution of the diocese, belonged to various neighboring dioceses, which are governed by this customary law, as declared by Bishop Rosaz in the decree of July 13, 1885, and in this sense, the prescription of the old synod held in 1725 by Abbot S. Iusti de Segusia, which stated that it belonged to no diocese, should not be disregarded; also, the testimony of the Bishop in the aforementioned decree of July 13, 1885, that "in these matters, we are governed by the law of neighboring dioceses," and this is deduced from the very decrees of the synod. However, the testimonies presented to the contrary by the priest Viglione are not free from all exception.

[*Latin ed. p. 427*]

The Roman Rota. In 427 cases, this is especially true because they are ambiguous and equivocal, since they do not expressly exclude the possibility that Mass was celebrated in certain places with the permission of the parish priest, or that they do not concern established Masses. Furthermore, no one has demonstrated that the custom was not peaceful. Moreover, several rectors of churches have either questioned it or have acted freely without consulting the parish priests. However, in order to establish the validity of a custom, it must be shown that Masses were sung without the license of the parish priests, and that the parish priests were aware of this and did not object. Moreover, the Sacred Congregation of the Council, in a decree dated May 29, 1885, stated: "The proofs regarding the custom should be extended and supplemented," which refers to the chaplains of the churches of Saint Charles and Saint Spirit, who were then involved in the case, from whom further proof was requested. Therefore, the custom invoked by the rector, although not fully proven, especially because the witnesses were not examined under oath, nevertheless, considering especially the synodal prescriptions, gives rise to a presumption in favor of the rector, which shifts the burden of proof to those who assert the contrary. However, the present case concerns only a church recently built and dedicated to divine worship, which serves as an auxiliary to the cathedral church, and therefore has a special dependence on it. From its origin, this church was intended to be an auxiliary to the cathedral church, primarily for the purpose of conveniently celebrating the funerals of the parishioners; therefore, any independence from the cathedral church is contrary to its purpose and would disrupt the

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proper exercise of divine worship. Nor is the objection valid that the rector residing in the same church was appointed by a decree and ordination of Bishop Rosaz, the founder of that church. For, as declared and defended by the celebrated decree of the Holy Congregation of Rites of the City and the World, rectors of churches can enjoy the common right to celebrate Mass, and this is derived from the authorities and decisions cited above. However, the limits within which rectors, or even confraternities through their chaplains, may perform non-parochial functions are established by the respective statutes and foundations approved by the Bishop. Therefore, in the aforementioned decree, in question X: "Whether the celebration of solemn Masses throughout the year, either for the living or the dead, is included in these parochial rights," the response was: "No, as stated, but it is permissible for confreres only, on the more solemn festivals of the same church or oratory, as in Brundusium on June 1, 1601." Provided that, whether in churches that are divided and separate from the parish church, or in other cases, legitimate confraternities have been established, or other rectors have been appointed in them to perform the sacred functions or festivals of the respective church or oratory, according to the founding documents, they cannot be prohibited by the parish priest of the cathedral church.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis. - Official Commentary. Concerning either sodalities or simple rectors, so that they may fulfill sacred, non-parochial functions, according to the aforementioned decree of the City and the World; it pertains only to the Bishop to regulate the use of these functions; as Benedict XIV teaches in *Institutiones ecclesiasticae*, 105, chapter V, number 94, writing: "From these things which have been said thus far, it is easily understood that the Sacred Congregation, while settling disputes between pastors and sodalities, did not intend to infringe upon the jurisdiction of Bishops, nor to prevent them from ever deviating from the aforementioned decrees, even if a legitimate reason intervenes, and the benefit of the diocese appears to require otherwise." In our case, the priest Viglione is the rector of a certain church, which, not only is subject to the cathedral by common law, but also by special designation, since it was built with the support and assistance of the cathedral; and therefore, he is the rector to fulfill certain auxiliary and subsidiary functions. He never had the mandate to celebrate additional Masses; he desires to celebrate these Masses and requests permission from the Bishop, or the faculty to celebrate them, without the prior consent of the Prefect. The Bishop, being hesitant about the matter of law, and intending to resolve the question without prejudging the rights of the Prefect, permitted the priest Viglione to celebrate the aforementioned Masses, with the warning about the complaints that would, undoubtedly, be raised by the Prefect himself.

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Having considered and diligently pondered all of these things: invoking the name of Christ, We, the undersigned Auditors, sitting for the tribunal and having only God before our eyes, decide, declare, and definitively sentence that it does not legally belong to the priest Viglione, rector of the suffragan church, to celebrate additional Masses, even funeral Masses, without the permission of the Prefect; or, to state the matter in doubt, we answer negatively; and therefore, we reject the appealed sentence, and we decide and declare that it is to be considered rejected. Furthermore, we decide that the judicial expenses of both the prior and the present instance are to be borne equally by the parties, and we will and order that they be considered as borne equally. Thus we pronounce, ordering the Ordinaries of the places and the ministers of the tribunals to whom it pertains, to order the execution of this our definitive sentence, and against those who resist, to proceed according to the sacred canons, and especially chapter 3, session 25, concerning reform, of the Council of Trent, using the executive and coercive means that will be more effective and appropriate for the circumstances. Rome, on the 6th of April, 1909. M. Lega Becanus, President. L. Eg S. Constantinus Contini Riccardi. Joseph Mori. Sac. Tancredes Tani, Notary.

[*Latin ed. p. 429*]

Appendix. - Unpublished Decrees of the Sacred Congregation of Rites. 429 APPENDIX. UNPUBLISHED DECREES OF THE SACRED CONGREGATION OF RITES FROM THE YEAR 1900. I. Regarding the privileges granted when solemnly celebrating the triduum or octiduum within the year following the beatification or canonization. I. In the solemnities, whether triduums for those recently beatified, or octiduums for those recently canonized, which are permitted to be celebrated, all Masses, whether solemn or private, are to be reckoned among the votive Masses. However, because of the particular solemnity, the Holy See grants that all and each of them may be said with the Gloria and the Creed; always, however, the Gospel of St. John shall be read *in fine*, according to the rubrics. Nevertheless, the solemn Mass shall be said with the single Collect; the other Masses, however, shall be said with all the commemorations that occur, except for the Collects. II. Solemn Masses are impeded only by duplications of the first class, and also by those of the same class which fall on a Sunday, as well as by feast days, vigiliae, and privileged octaves, which exclude the aforementioned duplications. Private Masses, however, are also impeded by duplications of the second class, and also by those of the same class which fall on a Sunday. In these cases of impediment, the Masses shall be said according to the feast day or Sunday, or other privileged days, as above, as the rite of the day requires. However, in duplications of the first class, a single commemoration of the Blessed or Saint shall be added to the Collect of the day, with its own

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single conclusion; in duplications of the second class, to the Collect of the day, in private Masses, in addition to the Collect of the Blessed or Saint, all the commemorations that the rite requires shall be added, except for the Collects, as above. Similarly, on other privileged days, the Masses shall be said according to the rite of the day, with the commemoration of the Blessed or Saint always added in its proper place. Regarding the Preface, the rubrics shall be observed. III. In a church where there is the obligation of celebrating the conventual Mass or the parochial Mass with application for the people, such a Mass shall never be omitted on the day of the occurring Office. IV. If Pontifical Masses are celebrated at the throne, the Terce shall not be sung, the Bishop wearing the appropriate vestments, but the Nones: which, however, shall always be the lesser hour of the Blessed or Saint; nevertheless, it cannot be substituted for the hour of the day for the purpose of satisfaction.

[*Latin ed. p. 430*]

Acts of the Apostolic See. - Official Commentary. 430 V. Although all Masses, whether private or public, may be impeded, it will nevertheless always be permissible to celebrate the Second Vespers of a Blessed or Saint with greater solemnity, without any commemoration; however, these, although they may have a votive character, will not be able to serve for satisfaction [of penance]. VI. Other ecclesiastical functions, besides those mentioned, may always take place, with the consent of the Ordinary, such as a homily during the solemnities of the Mass, or a panegyric prayer at Vespers, prayers similar to those offered for a Blessed or Saint, the Rosary, and especially the most solemn blessing with the Venerable Relic. Finally, the hymn "Te Deum," together with "Tantum Ergo" and the prayers for the Most Holy Sacrament and for the thanksgiving of graces, should always be solemnly chanted under a single conclusion, for three or eight days. VII. In order to further foster veneration and piety towards the novenas of the Blessed or Saints, His Holiness, opening the treasures of the Church, benignly grants to all and to each Christian of both sexes, who, truly penitent, having confessed and having received the Holy Sacraments, visit the churches or public oratories in which the aforementioned three-day or eight-day solemnities are celebrated, and there, for a certain period of time, offer pious prayers to God, a plenary indulgence, to be obtained once, in the usual form of the Church, which may also be applied to the souls detained in Purgatory. To those, however, who, at least with a contrite heart, visit these churches or public oratories during the aforementioned time, and there pray as mentioned above, an indulgence of one hundred days is granted, to be obtained once each day, which may also be applied in the same way to the souls existing in Purgatory. Thus it is found in the acts and records of the Secretariat of the Congregation for Sacred Rites. December 16, 1902. L. Jjj S. f D. Panici, Archbishop of Laodicea, Secretary.

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II. REGARDING ALTARS WITH MARBLE CROWNS, OR STONE STAVES, WHICH DO NOT BELONG. The Most Reverend Lord John Baptist Ricci, Bishop of Iesi, having completed the pastoral visitation of the entire diocese, humbly submitted the following doubts to the Congregation for Sacred Rites, for a suitable solution: All parish churches are consecrated. In them, there are found some fixed altars, in which, although the table is made of stone,

[*Latin ed. p. 431*]

Appendix. – Unpublished Decrees of the Sacred Congregation of Rites. 431. To this, however, a piece has been added at the edges, either before or after consecration, which is made of marble. Therefore, it is the case that the table is not truly made of one piece of stone. Furthermore, some altars are indeed made of one piece of stone, but they do not touch, neither do they rest upon a stone base, nor upon at least four stone columns, with which the table could be joined by means of anointing. Hence, the following questions arise: I. Can these altars be considered fixed and consecrated? II. To the extent that the answer is negative, can they be considered portable altars? III. To the extent that the answer is still negative, what should be done in both cases? Furthermore, the Sacred Congregation of Rites, upon the report of the undersigned Secretary, and after a careful vote by the liturgical commission, and after mature deliberation, decided that the following should be answered: Regarding I. Affirmative, according to the decrees n. 3640 of Eugubina, August 29, 1885, n. 3797 of Imola, April 23, 1893, and n. 3829 of Gnesen, June 8, 1894. Regarding I. Regarding II. As provided in the preceding. Regarding III. As for altars in the first case, the defect is remedied, as far as necessary. As for the others, the Sacred Congregation of Rites grants that stone supports be added to these altars, and that the prescribed anointings, with the recitation of the formula, be performed privately by the Bishop, so that the table may be joined to each altar with these supports at the appropriate time. And thus it was decided and granted, on November 25, 1904. A. L. © S. CARD. TRIPEPI, Pro-Prefect. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 432*]

In the Acts of the Apostolic See. - Official Commentary. DIARY OF THE ROMAN CURIA, SACRED CONGREGATION PROVIDED WITH CHURCHES, April 29, 1909, in the hall of the Consistory in the Apostolic Palace of the Vatican, the secret and public Consistories took place for the canonization of the Blessed Joseph Oriol, priest, and Clement Maria Hofbauer, of the Congregation of the Most Holy Redeemer. The Holy Father, accompanied by his noble Court, entered the aforementioned hall, where the Most Reverend Cardinals were assembled, and recited the prayer *Adsumus*. Then, the Most Reverend Cardinal Martinelli, having

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completed his office as Chamberlain of the Sacred College, presented the customary purse to His Holiness, who deigned to pass it to the Most Reverend Cardinal Gennari. After this, the same Most Reverend Cardinal Martinelli, Prefect of the Sacred Congregation of Rites, briefly recounted the lives of the Blessed Oriol and Hofbauer; and the Most Reverend Cardinals present pronounced their vote for the canonization of the aforementioned. Subsequently, His Holiness proposed the following churches: The metropolitan Church of Toledo, to which the Patriarchate of the West Indies is united, for the Most Reverend and Venerable Cardinal Gregory Maria Aguirre y Garcia, transferred from the metropolitan see of Burgos. The titular archbishopric of Stauropoli, for Monsignor Emilio Maria Miniati, promoted from the cathedral see of Massa. The metropolitan Church of Burgos, for Monsignor Benedetto Murua y Lopez, promoted from the cathedral see of Lugo. The metropolitan Church of Urbino, for the Reverend Father Ciro Pontecorvi, of the Congregation of the Precious Blood, diocesan of Piperno, general secretary and postulator in his congregation. The archbishopric of Camerino, to which the perpetual administration of the Cathedral of Treia is united, for the Reverend Father Peter Paul of the Immaculate Conception, formerly Camillo Moreschini, of the Congregation of the Passionists, archdiocesan of Fermo, general consultant of his congregation. The titular bishopric of Sura, for Monsignor Angelo Balzano, transferred from the cathedral see of Termoli.

[*Latin ed. p. 433*]

Diary of the Roman Curia. 433: The titular bishopric of Sasima, assigned to Monsignor Carlo Mola, of the Oratory of Naples, transferred from the cathedral see of Foggia. The united cathedral sees of Pistoia and Prato, assigned to Monsignor Andrea Sarti, transferred from the cathedral see of Guastalla. The cathedral see of Barcelona, assigned to Monsignor Giovanni Giuseppe iíaguarda y Fenollera, transferred from the cathedral see of Jaen. The titular bishopric of Filomelio, assigned to Monsignor Francesco Giacci, transferred from the cathedral see of the Marsi. The cathedral see of Portalegre, assigned to Monsignor Antonio Moutinho, transferred from the cathedral see of Capo Verde. The titular bishopric of Aretusa, assigned to Monsignor Benedetto Spila, of the Order of Friars Minor, transferred from the cathedral see of Alatri. The united cathedral sees of Galway and Kilmacduagh, to which is united the perpetual administration of Kilfenora, assigned to Monsignor Tommaso O' Dea, transferred from the cathedral see of Clonfert. The cathedral see of Jaen, assigned to Monsignor Giovanni Emanuele Sanz y Saravia, transferred from the cathedral see of Leon. The cathedral see of Pouso Alegre, assigned to Monsignor Antonio Augusto D'Assis, transferred from the titular bishopric of Sura. The cathedral see of Alatri, assigned to the Reverend Americo Bevilacqua, a priest of the diocese of Piperno, a doctor of sacred theology, in Rome, pastor of Saint Catarina

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della Rota, Consultor to the sacred Congregations of the Sacraments and of the Council, and of the Commission for the codification of canon law. The cathedral see of Foggia, assigned to the Reverend Salvatore Bella, a priest of the diocese of Acireale, a doctor of sacred theology, professor of sacred eloquence in the Seminary of Acireale, and pastor of Acicatena. The cathedral see of Termoli, assigned to the Reverend Giovanni Capitoli, of Todi, a doctor of canon law, in Todi, rector of the Seminary and professor of moral theology and sacred scripture, and canon theologian of the cathedral. The cathedral see of Muro Lucano, assigned to the Reverend Alessio Ascalesi, an archpriest of Spoleto, in Montefalco, a vicarious and prior pastor of Saint Bartholomew. The cathedral see of Nusco, assigned to the Reverend Father Giacinto Angelo Scapardini, of the Order of Preachers, a priest of the diocese of Novara, a master of philosophy. The cathedral see of Fiesole, assigned to Monsignor Giovanni Fossa, a priest of the diocese of Vicenza, Apostolic Protonotary ad instar participantium, archpriest of Lonigo. The cathedral see of Volterra, assigned to the Reverend Emanuele Mignone, a priest of the diocese of Acqui, a doctor of sacred theology, canon, pastor, and vicarious of Ovada. The cathedral see of Montalcino, assigned to the Reverend Alfredo Del Tomba, a priest of the diocese of Fiesole, prelate, pastor, and vicarious of Stia. The cathedral see of Massa, assigned to the Reverend Giovanni Marenco, of the Salesians, a doctor of sacred theology, and general procurator of his congregation.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis. - Official Commentary. The cathedral church of Marseilles, for the Reverend Anthony Fahre, of the same diocese, canon of the cathedral and capitular vicar. The cathedral church of Leon, for the Reverend Raymond Guillamet y Coma, of the diocese of Gerona, Doctor of Sacred Theology and licentiate in both laws, in Tarragona, general vicar and canon magistrate of the metropolitan church. The cathedral church of the Canary Islands, for the Reverend Adolfo Perez Muñoz, of the archdiocese of Burgos, Doctor of Sacred Theology and Canon Law, canon magistrate of Leon. The cathedral church of Angola and Congo, for the Reverend John Evangelist De Lima Vidal, of the diocese of Coimbra, Doctor of Philosophy and Sacred Theology, professor of Sacred Theology in the Seminary and canon of the cathedral, in Coimbra. The cathedral church of Zamora in Mexico, for the Reverend Otto Nuñez, of Oaxaca, Doctor of Sacred Theology and Canon Law, general vicar and archdeacon of the metropolitan church of Oaxaca. The cathedral church of Taubaté in Brazil, recently erected by His Holiness, for the Reverend Epaminondas Nuñes d'Avila, of the diocese of Diamantina, parish priest of Serro in that diocese. The cathedral church of Campanha in Brazil, recently erected by His Holiness, for Monsignor John d'Almeida Ferräo, general vicar of the administrator of the same diocese. The titular bishopric of Delco, for Monsignor Dominic Lancellotti, of

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the diocese of Ascoli Piceno, Doctor of Sacred Theology, Domestic Prelate of His Holiness, professor of dogmatic theology in the Seminary and canon penitentiary of the cathedral, appointed Apostolic Visitor of the diocese of Troia. The titular bishopric of Comana, for the Reverend Bernard Pizzorno, of the diocese of Savona, canon provost of the cathedral, professor of moral theology in the Seminary and general vicar, appointed Auxiliary to Monsignor Emilio Parodi, Archbishop of Sassari. The titular bishopric of Mirina, for the Reverend Joseph Anderson, of Boston, general vicar and parish priest of St. Paul, appointed Auxiliary to Monsignor William O'Connell, Archbishop of Boston. The titular bishopric of Adrumento, for Monsignor Giacinto Gaggia, of the diocese of Brescia, Domestic Prelate of His Holiness, mitred provost of St. Nazaro, appointed Auxiliary to Monsignor Giacomo Corna Pellegrini, Bishop of Brescia. The titular bishopric of Canopus, for the Reverend Anthony Padovani, of the diocese of Cremona, Doctor of Philosophy and Sacred Theology, professor of Holy Scripture in the Seminary, and general vicar, appointed Auxiliary to Monsignor Jeremiah Bonomelli, Bishop of Cremona. The titular bishopric of Nilopolis, for Monsignor John Baptist Gorordo, of the diocese of Cebu, Domestic Prelate of His Holiness, in Cebu, diocesan secretary and major notary, appointed Auxiliary to Monsignor Thomas Augustine Hendrik, Bishop of Cebu.

[*Latin ed. p. 435*]

The Roman Curia Diary. 435 Furthermore, His Holiness published the appointments to the following churches, which had already been made after the Consistory of December 1907: The metropolitan Church of Bordeaux, for the Most Reverend and Reverend Cardinal Paulinus Peter Andrieu, transferred from the cathedral see of Marseille. The metropolitan Church of Goa, to which is united the honorary Patriarchate of the Eastern Indies, for Monsignor Matthew de Oliveira Xavier, promoted from the cathedral see of Coccino. The titular archbishopric of Nicomedia, for Monsignor Peter Alfonso Jorio, transferred from the metropolitan see of Taranto. The titular archbishopric of Nacolea, for Monsignor Pasquale Trosksi, transferred from the archbishopric of Scopia. The titular archbishopric of Gerapolis, for Monsignor Lewis Francis Sueur, formerly Archbishop of Avignon. The titular archbishopric of Tholmeida of Egypt, for Monsignor Frederick Henry Oury, transferred from the metropolitan see of Algiers and Julia Caesarea. The titular archbishopric of Laodicea of Theodosiadis, of the Latin rite, for Monsignor Dennis O'Connor, transferred from the metropolitan see of Toronto. The titular archbishopric of Amassa, of the Latin rite, for Monsignor Bertrand Orth, transferred from the metropolitan see of Victoria. The metropolitan Church of Siena, for Monsignor Paul Mary Barone, transferred from the titular archbishopric of Melitene. The archbishopric of Scopia, for Monsignor Lazarus Miedia, transferred from the titular archbishopric of Areopoli and from the coadjutorship of Scutari. The cathe-

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dral Church of Saint Charles do Pinhal in Brazil, recently erected by His Holiness, for Monsignor Joseph Marcondes Hörnern de Mello, transferred from the titular archbishopric of Tholmeida, retaining personally the title of Archbishop-Bishop. The cathedral Church of Poggio Mirteto, to which is united the title of Abbot of Saint Salvatore Maggiore, for Monsignor Bartholomew Mirra, transferred from the titular archbishopric of Assume, retaining personally the title of Archbishop-Bishop. The Church of Saint Paul in Brazil, recently elevated to the rank of metropolitan by His Holiness, for Monsignor Duarte Leopoldo Silva, Bishop of the same see. The titular archbishopric of Scitopolis, for Monsignor John Lancaster Spalding, promoted from the cathedral see of Peoria. The titular archbishopric of Constantia, for Monsignor Dominic Taccone Gailucci, promoted from the united cathedral sees of Nicotera and Tropea. The metropolitan Church of Toronto, for Monsignor Patrick Fergo Mac Evay, promoted from the cathedral see of London. The metropolitan Church of Mexico, for Monsignor Joseph Mora, promoted from the cathedral see of Leon in Mexico. The titular archbishopric of Tholmeida of Syria, for Monsignor Augustine Donv.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis. - Official Commentary. Tenwill, Superior General of the Oblates of Mary Immaculate, promoted from the cathedral see of New Westminster. Titular archbishopric of Assume, for Monsignor Gioachino Silverio de Souza, promoted from the cathedral see of Diamantina, appointed Auxiliary to the Most Reverend and Venerable Cardinal Gioachino Arcoverde de Albuquerque Cavalcanti, Archbishop of Rio Janeiro. Metropolitan archbishopric of Santa Fe, for Monsignor Giovanni Battista Pita vai, promoted from the titular bishopric of Sora. Metropolitan archbishopric of Mohilew, for Monsignor Apollinare Wnukowski, promoted from the cathedral see of Plock. Metropolitan archbishopric of Santiago del Chili, for Monsignor Giovanni Ignazio Gonzalez Eyzaguirre, promoted from the titular bishopric of Flaviade. Metropolitan archbishopric of Naxos, for the Reverend Leonardo Brindisi, pastor of the metropolitan church of Athens. Metropolitan archbishopric of Porto de Spagna, for the Reverend Father Pio Dowling, of the Order of Preachers, master in sacred theology. Titular archbishopric of Caesarea of Palestine, for Monsignor Vincenzo Sardi, in Constantinople, Apostolic Delegate for the Orientals and Patriarchal Vicar for the Latins. Titular archbishopric of Side, for Monsignor Enrico Sibilia, Apostolic Nuncio in Chili. Cathedral church of Prince Albert in Canada, recently erected by His Holiness, for Monsignor Alberto Pascal, of the Oblates of Mary Immaculate, transferred from the titular bishopric of Mosynopoli. Titular bishopric of Milopotamo, for Monsignor Pietro Giuseppe Hürth, of the Congregation of the Holy Cross, transferred from the cathedral see of

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Dacca. Cathedral church of Campinas in Brazil, recently erected by His Holiness, for Monsignor Giovanni Battista Correa Nery, transferred from the cathedral see of Pouso Alegre. Cathedral church of Nueva Pamplona, for Monsignor Evaristo Blanco, transferred from the cathedral see of Socorro. Cathedral church of Avellino, for Monsignor Giuseppe Padula, transferred from the cathedral see of Bovino. Cathedral church of Bockfort, recently erected by His Holiness, for Monsignor Pietro Giacomo Muldoon, transferred from the titular bishopric of Tamasso. Cathedral church of Castellaneta, for Monsignor Federico De Martino, transferred from the cathedral see of Caiazzo. Cathedral church of Jaro or Saint Elizabeth, for Monsignor Dionisio Daugherty, transferred from the cathedral see of Nueva Segovia. United cathedral churches of Cagli and Pergola, for Monsignor Ettore Fronzi, diocesan of Senigallia, doctor in philosophy, sacred theology, and both laws, in Senigallia, canon of the cathedral, examiner pro-synodal, and vicar general.

[*Latin ed. p. 437*]

Diarium Romanae Curiae. 437. Collegiate churches united with the Sees of St. Angelo in Vado and Urbiana, for the Reverend Father Luigi Giacomo Baccini, of the Minor Capuchin Order, diocesan of Ventimiglia, lecturer in sacred theology, Consultor to the Sacred Congregations of the Council and of Propaganda. Collegiate churches united with the Sees of Calvi and Teano, for the Reverend Albino Pella, diocesan of Biel, Doctor of Philosophy, Sacred Theology, and Canon Law, Archpriest and Parish Priest of the Cathedral of Biel. Collegiate church of Nardo, for Monsignor Nicola Giannattasio, of Bisceglie, Doctor of Sacred Theology, General Vicar of Ascoli and Cerignola. Collegiate church of Anglona and Tursi, for the Reverend Father Ildefonso Vincenzo Pisani, of the Regular Canons of the Most Holy Savior, of Catanzaro, Parish Priest of St. Michael of Coronata in the Archdiocese of Genoa. Collegiate church of Modigliana, for the Reverend Luigi Capotosti, archdiocesan of Fermo, Doctor of Sacred Theology, pro-synodal examiner, professor of moral theology in the Seminary, and Canon Primicerius of the Metropolitan Church of Fermo. Collegiate church of Atri, for the Reverend Father Tommaso Pio Boggiani, of the Preachers, diocesan of Alessandria, Master of Sacred Theology, Apostolic Administrator of the same diocese. Collegiate church of Aosta, for the Reverend Giovanni Vincenzo Tasso, diocesan of Casale Monferrato, General Assistant for Italy of the Congregation of the Mission. Collegiate church of Quimper, for the Reverend Adolfo Duparc, diocesan of Vannes, Archpriest and Parish Priest of St. Louis in Lorient. Collegiate church of Tutte, for the Reverend Ettore Ireneo Sevin, diocesan of Belley, there a titular canon of the cathedral and General Vicar. Collegiate church of Chalons, for the Reverend Alberto Negre, diocesan of Mende, Doctor of Sacred Theology and Licentiate in Canon Law, Rector and professor of dogmatic theology in the Seminary

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of Mende. Collegiate church of Coirà, for the Reverend Giorgio Schmid de Grüneck, of the same diocese, Doctor of Sacred Theology, in Coirà General Vicar, canon of the cathedral, and Rector of the Major Seminary. Collegiate church of Linz, for the Reverend Rodolfo Hittmair, of the same diocese, Doctor of Sacred Theology, pro-synodal examiner, Rector, and professor in the Seminary. Collegiate church of Csanád, for Monsignor Giovanni Gernoch, archdiocesan of Strigonia, Doctor of Sacred Theology, Honorary Chamberlain of His Holiness, Parish Priest and canon of the metropolitan church of Strigonia. Collegiate church of Lidzbark Warmięski, for the Reverend Agostino Bludau, of the same diocese, Doctor of Sacred Theology, professor of biblical exegesis at the University of Münster. Collegiate church of Plock, for Monsignor Antonio Giuliano Nowowiejski, of the same diocese, Master of Sacred Theology, Domestic Prelate of His Holiness, in Plock canon prelate of the cathedral and General Vicar. Collegiate churches united with the Sees of Down and Connor, for the Reverend Giovanni Tonili, ACTA, vol. I, n. 9. - 15-5-909. 30 4.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis. - Official Commentary. In the diocese of Derry, as parish priest and professor at the college of St. Melitene near Belfast. In the cathedral church of Northampton, for the Reverend Frederick William Keating, of the diocese of Birmingham, Doctor of Sacred Theology, and canon penitentiary of the cathedral of Birmingham. In the cathedral church of Shrewsbury, for Monsignor Hugo Singleton, of the same diocese, Extraordinary Chamberlain to His Holiness, canon, and rural dean. In the cathedral church of Goa, for Monsignor Joseph Benedict Martins Ribeiro, of the diocese of Guarda, Domestic Prelate of His Holiness, missionary and professor in the Seminary of Missions. In the cathedral church of Dacca, for the Reverend Frederick Francis Linneborn, of the Congregation of the Holy Cross, of the diocese of Paderborn, and general procurator of his congregation. In the cathedral church of Tabasco, for the Reverend Leonardo Castellanos, of the diocese of Zamora, canon of the cathedral there, and rector of the Seminary. In the cathedral church of Goyaz, for the Reverend Prudencio Gomes da Silva, of the archdiocese of Marianna, as parish priest of Conceição da Boa Vista. In the cathedral church of Niterói, for Monsignor Augustine Francis Bennassi, of Rio de Janeiro, Domestic Prelate of His Holiness, and canon of the Metropolitan Church of Rio de Janeiro. In the cathedral church of Florianópolis in Brazil, recently erected by His Holiness, for the Reverend John Becker, of the diocese of St. Peter in the Rio Grande, honorary canon of the cathedral, and parish priest in Pouso Alegre. In the cathedral church of Botucatu in Brazil, recently erected by His Holiness, for the Reverend Lucio Antunes de Sousa, of the diocese of Diamantina, honorary canon of the cathedral, and episcopal secretary. In the cathedral church of Ribeirão Preto in Brazil, recently erected by His Ho-

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liness, for Monsignor Albert Joseph Gonçalves, of the diocese of Curitiba, Apostolic Protonotary ad instar participantium. In the cathedral church of Nueva Segovia, for the Reverend James Carroll, of the archdiocese of Philadelphia, in Nueva Segovia, as vicar general. In the cathedral church of Cleveland, for Monsignor John Farrelly, of the diocese of Nashville, Doctor of Sacred Theology, Extraordinary Chamberlain to His Holiness, and in Rome, as spiritual director of the North American College. In the cathedral church of Victoria of Vancouver, for the Reverend Alexander Mac Donald, of the diocese of Antigonish, Doctor of Philosophy and Sacred Theology, and vicar general of Antigonish. In the titular bishopric of Tripoli, for the Reverend Father Victor Mary Corvaia, a Cassinese Benedictine, formerly Ordinary Abbot of Monte Vergine. In the titular bishopric of Argo, for Monsignor Amando Augusto Bahalmann, of the Order of Friars Minor, Ordinary Prelate of Santarém in Brazil. In the titular bishopric of Flaviade, for the Reverend Joseph Foschiano, of the archdiocese of Udine, honorary canon of the Metropolitan Church, and parish priest of Monzano.

[*Latin ed. p. 439*]

Diarium Romanae Curiae. 439, from the foreign vicariate of Rosazzo, appointed as Coadjutor to succeed Monsignor Francesco Cherubin, Bishop of Belluno and Feltre. The titular episcopal see of Tabe, for the Reverend Father Emanuele Antonio Oliveira Lopes, canon of the Metropolitan Church of Bahia, appointed as Coadjutor to succeed Monsignor Gioachino Giuseppe Vieira, Bishop of Fortaleza. The titular episcopal see of Dodona, for the Reverend Father Angelo Faisandier, of the Society of Jesus, appointed as Coadjutor to succeed Monsignor Giovanni Maria Berthe, Bishop of Trichinopoly. The titular episcopal see of Imeria, for Monsignor Giovanni Grimes, of the same diocese, Domestic Prelate of His Holiness, rector of the cathedral church, appointed as Coadjutor to succeed Monsignor Patrizio Ludden, Bishop of Syracuse. The titular episcopal see of Caterina, for the Reverend Father Elia Aniceto Latulipe, appointed Apostolic Vicar of Temiskamingue in Canada. The titular episcopal see of Lesbi, for the Reverend Father Gabriele Maurice, of the Minor Orders, appointed Apostolic Vicar of the northern Scen-si in China. The titular episcopal see of Facusa, for the Reverend Father Eugenio Maria Giuseppe Allys, of the Seminary of Foreign Missions of Paris, appointed Apostolic Vicar of northern Cocincina. The titular episcopal see of Sagalasso, for the Reverend Father Gabriele Grison, of the Priests of the Sacred Heart, appointed Apostolic Vicar of Stanley Falls. The titular episcopal see of Augustopoli, for the Reverend Father Giuseppe Guiot, of the Company of Mary, diocesan of Nantes, appointed Apostolic Vicar of the Plains of Saint Martin in Colombia. The titular episcopal see of Adraa, for the Reverend Father Augusto Prézeau, of the Company of Mary, appointed Apostolic Vicar of Shiré. The titular episcopal see of Irina, for the Reverend

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Father Emanuele Segrada, of the Seminary of Foreign Missions of Milan, appointed Apostolic Vicar of eastern Burma. The titular episcopal see of Fessa, for the Reverend Father Francesco Maria Cervera, of the Minor Orders, appointed Apostolic Vicar of Morocco. The titular episcopal see of Nicopoli, for the Reverend Father Giulio Giuseppe Cènes, of the Oblates of the Immaculate Mary, appointed Apostolic Vicar of Basuto Land. The titular episcopal see of Telepte, for the Reverend Father Giacinto Jalabert, of the congregation of the Holy Spirit and the Immaculate Heart of Mary, appointed Apostolic Vicar of Senegambia and Apostolic Prefect of Senegal. The titular episcopal see of Rusicade, for the Reverend Father Augusto Leopoldo Huys, of the Missionaries of Africa, appointed as Coadjutor to succeed Monsignor Vittore Roelens, Apostolic Vicar of Upper Congo. The titular episcopal see of Evaria, for the Reverend Father Giovanni Battista Cieplak, diocesan of Kielce, Doctor of Sacred Theology, theological canon of the cathedral of Kielce, ordinary professor of sacred theology in the ecclesiastical academy of St. Petersburg, appointed Suffragan of Mohilew. The titular episcopal see of Amata, for Monsignor Luigi Ermini, of Rome.

[*Latin ed. p. 440*]

Acts of the Apostolic See. - Official Commentary.

For Monsignor Adamo Borghini, archdiocesan of Ferrara, doctor of theology and of both laws, supernumerary Apostolic Protonotary, coadjutor canon of the Lateran Basilica, spiritual director of the Pontifical Pio Seminary, auxiliary deputy of the Most Reverend and Most Reverend Signor Cardinal Serafino Vannutelli, Bishop of Porto and St. Rufina. Titular episcopal see of Carpasia.

For the Reverend Father Emanuele San Roman y Elena, diocesan of Asterga, doctor of sacred theology and of canon law, archpriest of the cathedral of Calahorra, auxiliary deputy of the Most Reverend and Most Reverend Signor Cardinal Gregory Maria Aguirre, then Archbishop of Burgos. Titular episcopal see of Milasso.

For Monsignor Francesco Brusak, diocesan of Königgrätz, Apostolic Protonotary in the manner of participants, canon dean of the Metropolitan Church, auxiliary deputy of the Most Reverend and Most Reverend Signor Cardinal Leone de Skrbensky, Archbishop of Prague. Titular episcopal see of Acmonia.

For the Reverend Father Eugenio Bernardo Corrigan, auxiliary deputy of the Most Reverend and Most Reverend Signor Cardinal James Gibbons, Archbishop of Baltimore. Titular episcopal see of Macra.

For the Reverend Father Giovanni Saric, archdiocesan of Vrhbosna, doctor of sacred theology, canon of the Metropolitan Church, auxiliary deputy of Monsignor Giuseppe Stadler, Archbishop of Vrhbosna or Sarajevo. Titular episcopal see of Cesaropoli.

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For the Reverend Father Alessandro Piquemal, archdiocesan of Algiers, general vicar, auxiliary deputy in Algiers of Monsignor Bartolomeo Clemente Combes, Archbishop of Carthage and of Algiers. Titular episcopal see of Tagora.

For the Reverend Father Paolo Eugenio Roy, archdiocesan of Quebec, auxiliary deputy of Monsignor Ludovico Nazario Bégin, Archbishop of Quebec. Titular episcopal see of Eleuleropoli.

For the Reverend Father Paolo Rhode, archdiocesan of Chicago, auxiliary deputy of Monsignor James Quigley, Archbishop of Chicago. Titular episcopal see of Barca.

For Monsignor Francesco Egger, diocesan of Bressanone, doctor of philosophy and of sacred theology, Apostolic Protonotary in the manner of participants, in Bressanone canon prelate of the Cathedral and prosynodal examiner, auxiliary deputy for Vorarlberg of Monsignor Giuseppe Altenweisel, Bishop of Bressanone. Titular episcopal see of Baranda.

For the Reverend Father Everardo diligens, diocesan of Münster, canon of the Cathedral, auxiliary deputy of Monsignor Ermanno Dingelstad, Bishop of Münster. Titular episcopal see of Germaniciana.

For Monsignor Stefano Antonio Denisewicz, archdeacon of Mohilow, master in sacred theology, Apostolic Protonotary in the manner of participants, in Mohilow canon prelate of the Metropolitan Church and capitular vicar. Titular episcopal see of Claudiopoli.

[*Latin ed. p. 441*]

Diarium Romanae Curiae. The titular episcopal see of Legione is assigned to the Reverend Father Michele Claro Vasquez, of Santiago del Chili, canon of the metropolitan archdiocese and general vicar. The titular episcopal see of Proconneso is assigned to the Reverend Father Agostino Klinke, diocesan of San Carlo di Ancud, general vicar and doctoral canon of the cathedral. The titular episcopal see of Nissa is assigned to the Reverend Father Laureano Veres Acevedo, of the Society of Jesus. Furthermore, the Most Reverend and Venerable Lord Cardinal Giulio Boschi, Archbishop of Ferrara, was also appointed Bishop of Comacchio; Monsignor Bartolomeo Clemente Combes, Archbishop of Carthage, was also appointed Bishop of Algiers; Monsignor Pasquale Morganti, Archbishop of Ravenna, was also appointed Bishop of Cervia; and Monsignor Domenico O'Connell, titular Bishop of Sebaste and rector of the Catholic University of Washington, was appointed Auxiliary of San Francisco de California. Therefore, the Most Reverend and Venerable Lord Cardinal Andrieu petitioned for the granting of the sacred pallium for the metropolitan church of Bordeaux, and the Most Reverend Lord Cardinal Vives, on behalf of the Most Reverend Lord Cardinal Aguirre, petitioned for the granting of the sacred pallium for the metropolitan church of Toledo. Furthermore, petitions were made for the

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granting of the sacred pallium for the metropolitan or archiepiscopal sees of Burgos, Urbino, Camerino, Goa, Siena, Scopia, Toronto, Mexico, Santa Fe, Mohilew, Santiago, Naxos, Porto de Spagna, Algiers, Paris, San Paolo del Brasile; for those of Amalfi and Hobart by succession of coadjutors; for the cathedral churches of Barcelona, Volterra, Marseille, and Warma, which enjoy this privilege, and not only for that of Capo Haitiano by personal concession to Bishop Kersuzan. And thus began the public consistory, after which the noble court of His Holiness, the archbishops and bishops, the prelates, dignitaries, and officials of the Roman congregations entered the sala. Then the consistorial advocates, Filippo Pacelli and Virginio Jacoucci, read the arguments for the canonization of the Blessed Joseph Oriol and Clement Maria Hofbauer. Finally, Monsignor Pietro Angelini, Secretary for Briefs to Princes, on behalf of His Holiness, read the following response: "Divine Providence has appointed the most blessed Father and our Lord, the supreme governor of the Catholic Church, so that whatever contributes to the honor of this Church and to the good of all the faithful, He may earnestly desire it and diligently pursue it. However, He considers nothing more fitting than that those who, in their mortal pilgrimage, have distinguished themselves by their singular sanctity and have been a great ornament to the Church, should be honored with the public worship of the Christian people; and that they may not only be an example to the minds in this corrupt age, but also a most powerful support. Indeed, He knows that among this number are two blessed men: Clement Hofbauer, the invincible apostle of Germany, a son of the Ligurian family, and Joseph Oriol, a citizen of Barcelona, the glory of the Catholic clergy."

[*Latin ed. p. 442*]

Acts of the Apostolic See. - Official Commentary. Therefore, the ears of Our Most Holy Lord were pleasantly filled with eloquent prayers, with which the most excellent patrons of the cause extolled, so that those blessed men might receive the honors and cult of the saints. From the things which the orators skillfully and concisely said about each blessed man, Our Most Holy Lord perceived more clearly how excellent the virtue of the blessed Clement Hofbauer was in every aspect of life; and in the blessed Joseph Oriol, how brightly the light of charity shone. No less did the supernatural gifts and remarkable miracles, with which God manifested Himself in these Saints, move the hearts. Finally, the studies and petitions, with which the outstanding doctrine and piety of these men were extolled, greatly pleased Our Most Holy Lord, so that these blessed men might be increased in the title and honor of saints. Nevertheless, because the matter at hand is of the greatest importance, His Holiness, endowed with the highest prudence, still considers it necessary to deliberate on the whole matter, and, with God's help, will pronounce judgment soon in public Consistories, in which he will hear the opinions of the venerable Brothers, Cardinals, Patriarchs,

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Archbishops, and Bishops residing in the city of Rome. In the meantime, however, he earnestly urges all and each to continue to implore the help of the Holy Spirit through prayers, fasts, almsgiving, and other pious works, so that it may be helpful to his Church, and that the Vicar of Christ on earth may be guided by divine inspiration to decide those things which pertain to the greater glory of God, to the benefit of the faithful, to the honor and growth of the Catholic Church. These things were responded to by me, at his Holiness' command, after most solemn and beautiful prayers had been offered. His Holiness finally imparted, as is customary, the apostolic blessing. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. NAMES. The Holy Father, with an apostolic brief, deigned to appoint: April 14, 1909. — Mons. Lazzaro Miedia, Archbishop of Skopje. SACRED CONGREGATION OF RITES. PREPARATORY CONGREGATION. March 30, 1909. — In the Vatican Apostolic Palace, with the presence of the Most Eminent and Reverend Cardinals, the Reverend Prelates, officials, Consultors, and Theologians, the preparatory Congregation was held, to discuss the doubt concerning the heroic virtues of the Venerable Servant of God, Florida Cevoli, a professed nun of the Capuchin Order, in the city of Castello.

[*Latin ed. p. 443*]

Diary of the Roman Curia. 443 GENERAL CONGREGATION, April 20, 1909. – Before the august presence of the Holy Father, the General Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, Consultors, and Theologians, discussed the doubt presented by the Promoter of the Faith, concerning the canonization of the Blessed Clement Mary Hofbauer, a professed priest of the Congregation of the Most Holy Redeemer; and concerning the doubt regarding heroic virtues in the cause of beatification and canonization of the venerable Servant of God, Benigno Joly, canon of the church of Saint Stephen in Dijon.

SECRETARY OF STATE

APPOINTMENTS

The Holy Father, with an Apostolic Brief, deigned to appoint:

Protonotaries Apostolic ad instar:

April 6, 1909. – Monsignor Giorgio I. Patterson, of the archdiocese of Boston.

April 19. – Monsignor Zeffirino Liénard, of the diocese of Arras.

Domestic Prelates:

April 2, 1909. – Monsignor Ernesto Van Roey, of the diocese of Malines.

April 6. – The Reverend Monsignors: Dionysius O' Farrell, Jeremiah Mil-

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lerick, Edward Moriarty, William M'Quaid, John O'Brien, of the diocese of Boston.

April 21. – The Reverend Monsignor Angelo Piccirilli, of the diocese of Capaccio-Vallo.

HONORS

His Holiness, with an Apostolic Brief, deigned to bestow the following honors:

The Grand Cross of the Order of Saint Sylvester:

March 16, 1909. – To Mr. Michele Maria Cavanillas y Armendariz.

April 22, 1909. – To the Professors Ettore Marchiafava and Doctor Giuseppe Petacci.

The Commander of the Order of Saint Gregory the Great (with plaque):

April 14, 1909. – To the Count Maximilian Hadik de Futak.

April 20. – To the Gentlemen Victor Maria van Ryekevorsel and Maximilian Esser.

The Commander of the Order of Saint Gregory the Great (civil class):

April 6, 1909. – To Mr. Lodovico Neyrand.

April 15. – To Mr. Carlo Appel.

April 19. – To Mr. Felice Cany.

The Commander of the Order of Saint Sylvester:

April 22, 1909. – To the Doctors: Alfred De Paolis, Paul Ferraresi, Raphael Battistini, Stanislaus Masciarelli, Andrea Amici, and Luigi Cagiati.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis. - Official Commentary. The Knighthood of the Order of Saint Gregory the Great (civil class): April 1, 1909. – To Mr. Leone Berteaux. April 6. – To Messrs. Ottavio Sabrán, and Dr. Francesco Contamin. April 7. – To Mr. Adolfo Lacuria. April 15. – To Mr. Dr. Francesco Spaeth. April 19. – To Mr. Lawyer Carlo Hardy. April 20. – To Mr. Desiderato Verheyden. April 22. – To Messrs. Drs. Giuseppe Proli, and Rodolfo Ugolini. The Knighthood of the Order of Saint Sylvester: March 31, 1909. – To Mr. Roberto Balny d'Avricourt. April 22, 1909. – To Messrs. Drs. Luigi Sabatucci, Arturo Petacci, Francesco Petacci, Ignazio Serafini, Egidio Egidi. The Holy Father, through a note from the Secretariat of State, deigned to bestow the Cross *pro Ecclesia et Pontifice* upon Mr. Guy Colmet-Daage.

THE PAPAL HOUSEHOLD, BY ORDER OF THE HOLY FATHER. The Holiness of our Lord, through a note from His Eminence, the Reverend Monsignor, the Major Domo, deigned to appoint:

Secret Chamberlain, extraordinary: April 14, 1909. – The Reverend Father Michele J. Splaine, of the diocese of Boston.

Secret Chamberlain of sword and mantle, extraordinary: April 23, 1909.

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– Mr. Count Ruffin of Tours.

Honorary Chamberlain in purple: April 2, 1909. – The Reverend Father Francesco Boriero, of the diocese of Padua.

NECROLOGY

March 19, 1909. – Monsignor Tommaso Wilkinson, Bishop of Hexham and New-Castle.

March 29. – Monsignor Guglielmo Antonio Johnson, titular Bishop of Arindela.

March 31. – Monsignor Giuseppe Maria Cazares y Martínez, titular Archbishop of Cizicus.

April 1, 1909. – Monsignor Giuseppe Maria Escudero y Ubago, Bishop of Osma.

[*Latin ed. p. 445*]

Year I. - Vol. I. June 1, 1909. No. 10. ACTA AUSTRIACAE SCHISME COMMENTARIUM OFFICIALE. ACTA OF POPE PIUS X BY PAPAL ACT ABOLISHES THE COLLEGE OF JURISTS AND THOSE ENGAGED IN LEGAL PROCEEDINGS, WHICH WAS NAMED AFTER SAINT PETER, THE PRINCE OF THE APOSTLES. This, which has always been a most excellent aid and ornament to the Church, has served not only those who, with outstanding priestly honor, devote themselves to promoting the cause of the Catholic faith, but also many of the faithful, united in pious counsel and effort, who offer themselves as helpers to them, in properly constituted associations of various kinds. The Church, eager to increase divine glory, gladly welcomes these as partners in its glorious work, and embraces them as a mother honored with all benevolence. We are pleased to observe the flourishing of such associations throughout the nations; certain circumstances, which we have observed, move us to provide for the Society of Jurists and those engaged in legal proceedings, named after the Prince of the Apostles. This was canonically established in Rome in the year 1878, and it has admirably fulfilled its purpose in defending and promoting the rights of the Church and the Apostolic See. Moreover, Our predecessors, with paternal concern, have fostered it, and, increased by the number and efforts of its members, the ACTA, vol. 1, n. 10. — 1 - 6 - 909. 31

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis. - Official Commentary. they deemed it necessary to enrich it with spiritual graces. For they knew that as the times of the Church grew more difficult, new defenders were needed day by day; they knew that this very Society, begun under auspicious circumstances, could bring not inconsiderable benefits to the Church itself. But it often happens that associations of this kind, with the passage of time, either lose their former virtue, or no longer correspond to the spirit and needs of the times. Therefore, the Apostolic See is accustomed to exercise vigilant care over

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them, so that none may be merely conspicuous, occupying space in vain; but that those which are truly fruitful may be fostered with greater joy. Considering these things, and knowing that the aforementioned Society has earned considerable merit for itself, nevertheless, in the present circumstances, with changed conditions of men and things, we plainly judge that it no longer corresponds to its own founding and to the benefits it sought. Therefore, we consider it to be the duty of Our office to abolish the same Society of jurists and those acting in its cause, and we decree and declare that it has in fact been abolished and suppressed by apostolic authority. We command that what is established in these letters be considered valid and firm: to the contrary, whatever may be, it shall not prevail. Given at Rome, at St. Peter's, on the twenty-sixth day of May, in the sixth year of Our Pontificate. PIUS PP. X.

[*Latin ed. p. 447*]

Acta Pii PP. X. 447. APOSTOLIC LETTERS. THE PONTIFICIAL BIBLICAL INSTITUTE IS ESTABLISHED IN THE CITY. POPE PIUS X. For the perpetual memory of this matter. — In order that the chosen vine of Holy Scripture may, day by day, bear more abundant fruit for both the pastors of the Church and for all the faithful, We have, from the very beginning of Our pontificate, following in the footsteps of Our predecessors, striven with all Our effort. Indeed, the present necessity of the Church was most prominent, arising principally from the fact that minds were, in every way, confused and disturbed by biblical discussions. Moreover, the desire, and the office native to Our ministry, to promote the study of Holy Scripture, and to provide Catholic institutions of learning, especially for young Catholics, so that they might not, with great detriment to sound doctrine, turn to heterodox sources and become imbued with the spirit of the modernists, was also pressing upon Our mind. In order to oppose these evils to the Church and to promote greater growth in biblical studies, that which had long been considered by Pope Leo XIII, namely, the establishment of a biblical institute in the City, adorned with higher instruction and with every instrument of biblical scholarship, which would, above all, provide an abundance of excellent teachers to expound the Divine Books in Catholic schools, We have eagerly embraced. We indeed, in Our letters concerning Holy Scripture, dated February 23rd of the year 1904, indicated that We considered it a suitable plan to found such a biblical institute in the City, so that « chosen young men from all places might gather there, becoming outstanding in the knowledge of divine eloquences », adding that We were certain and hoped that the means for the completion of this undertaking, which at that time, as also with Our predecessor, were lacking to Us, would, at some time, be provided by the generosity of Catholics. Therefore, that the Pontifical Biblical Institute in this venerable City may be blessed, successful, and may benefit the Catholic cause, We, with Our

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apostolic authority, by these present letters, by Our own initiative, and with careful deliberation, establish it, and We decree its laws and regulations to be as follows: The purpose of the Pontifical Biblical Institute shall be to have, in the City of Rome, a center of higher studies pertaining to the Holy Books, which, by more effective means, shall...

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis. - Official Commentary. It is permissible, provided that it promotes biblical doctrine and all studies related to it, in accordance with the understanding of the Catholic Church. Primarily, it aims to ensure that young men, selected from both the clergy and various nations, who have already completed their ordinary courses in philosophy and theology, are perfected and trained in biblical studies, so that they may, both privately and publicly, and whether as writers or as teachers, be able to expound, with gravity and sincerity, the doctrine, and that they may be able to defend their dignity, either in the service of teachers in Catholic schools, or in the office of writers for the defense of Catholic truth. For the same purpose, both the teachers and students affiliated with the Institute, as well as auditors and even guests who wish to make progress in the extraordinary courses of study offered by the Institute in biblical disciplines, will be assisted by all means deemed suitable for their studies and labors. Finally, the purpose of the Institute includes defending, promoting, and propagating sound doctrine concerning the sacred books, in complete conformity with the norms established or to be established by this Holy Apostolic See, against false, erroneous, rash, and heretical opinions, especially those of recent times. In order that the Institute may be able to achieve what is proper to it, it will be provided with all means suitable for the purpose. Therefore, it will primarily include lectures and practical exercises on all matters relating to biblical studies. In the first place, those subjects will be treated which prepare the students to present their doctrine before the pontifical biblical commission. To these will be added lectures and exercises on questions (peculiar to interpretation, introduction, archaeology, history, geography, philology, and other disciplines pertaining to the sacred books). Furthermore, a systematic and practical instruction will be given to the students, by which they will be trained and exercised in treating biblical discussions with scientific rigor. Moreover, public conferences on biblical matters will be added, so that the common needs and benefits of many may also be considered. A second, most necessary resource will be a biblical library, which will include, above all, ancient and modern works necessary and useful for making true progress in biblical disciplines, and for conducting the ordinary studies of doctors and students in the Institute. A biblical museum, or a collection of objects useful for illustrating the sacred Scriptures and biblical antiquities, will be added. A third resource will be a series of various publications, promulgated under the

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name and authority of the Institute, some of which will be beneficial for learned investigations, others for defending the Catholic truth concerning the sacred books, and others for spreading sound doctrine on biblical matters everywhere.

[*Latin ed. p. 449*]

Acta of the Sacred Congregation of the Propagation of the Faith, X, 449. Concerning the constitution and organization of the Institute which follows, we decree:

I. The Pontifical Biblical Institute shall depend directly on the Apostolic See and shall be governed by its prescriptions and laws.

II. The administration of the Institute shall be entrusted to a Prefect, appointed by Us. This Prefect, having been entrusted with this office, shall represent the Institute and shall report to Us on all important matters concerning the Institute, and shall render an account of his administration annually.

III. The ordinary professors shall constitute the Council of the Institute, which, together with the Prefect, shall work to promote the Institute, its good, and its growth.

IV. The supreme norms and rules for the studies and administration of the Institute shall be established by principles and decrees issued or to be issued by the Apostolic See and the Pontifical Biblical Commission. All those who in any way belong to this Pontifical Biblical Institute and who are engaged in biblical studies therein are to be especially bound to observe and safeguard these principles and decrees faithfully, completely, and sincerely.

V. Those matters which more closely pertain to the constitution and organization of this Biblical Institute are more clearly declared in the proper laws of the Institute, appended to these letters of Ours.

These things We wish, We decree, We establish, declaring these present letters to be firm, valid, and efficacious, always to exist and to have their full and complete effect, and to be fully supported in all things and by all, and to be so judged and defined by any ordinary or delegated judge in the matters aforesaid, and to be void and null if, concerning these matters, anything should happen to be attempted by anyone, knowingly or unknowingly, in defiance of them.

[Notwithstanding any contrary provisions.]

Given in Rome, at St. Peter's, under the Fisherman's ring, on the 7th of May, 1909, in the sixth year of Our Pontificate.

L. [Signature] S. R. CARD. MERRY DEL VAL, Secretary of State.

LAWS FOR GOVERNING THE PONTIFICAL BIBLICAL INSTITUTE.

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TITLE I. - Concerning the studies to be carried out in the Institute.

1. The primary subject matter of the studies to be carried out in the Institute is that which is required for the academic degrees conferred by the Pontifical Biblical Commission. Furthermore, it shall be permissible to discuss all matters pertaining to the progress of biblical studies in the schools of the Institute itself.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis. - Official Commentary. 2. Within the Institute, there shall be three types of activities: lectures, practical exercises, and public conferences. 3. In the lectures, a portion of biblical discipline, neither excessively broad nor excessively narrow in scope, shall be presented to the students in a scientific manner, so that they may be aided in their studies and diligently instructed for the fruitful undertaking of subsequent labors. 4. Practical exercises shall have three principal aims: a) with regard to the subject matter, to pave the way for a deeper understanding of a particular topic, through the provision of literary resources, illustrated explanations, and solutions to difficulties; b) with regard to form, to teach all those involved the scientific method to be observed in studies, through instruction and practice; c) with regard to practice, to stimulate the active and diligent work of the students through oral or written exercises, and to develop their scientific and pedagogical abilities. 5. Public conferences primarily serve the common need and benefit of many. However, these conferences can also bring great fruit to the students of the Institute, as they demonstrate the scientific and popular manner in which biblical discussions can be conducted, adapted to the understanding of many, and they provide more advanced individuals with the opportunity to practice in this most useful form of discourse, which is particularly necessary in our present age. 6. For all biblical studies, both within the schools and privately undertaken, the Institute shall offer its students convenient resources for their work and all the instruments of biblical scholarship.

TITLE II. - Concerning the Administration of the Institute. 7. The administration of the Institute pertains to the president, who, by virtue of his office, represents the Institute. 8. The president is appointed by the Supreme Pontiff, after hearing the report of the General Superior of the Society of Jesus, who shall propose three candidates for the office. 9. An assistant and associate shall serve as the secretary of the Institute, and shall perform the duties of the absent or incapacitated president in ordinary matters. 10. A librarian and custodian, and other suitable members, shall be designated to manage the library and other external affairs. 11. The president shall report to the Apostolic See on all important matters concerning the Institute, and shall render an account of his administration to the See annually.

TITLE III. - Concerning the Professors of the Institute. 12. Lectures, exercises, and conferences shall be held at specific times and directed by the

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professors of the Institute. These professors shall be either ordinary professors or extraordinary lecturers. 13. Ordinary professors shall be appointed by the General Superior of the Society of Jesus, with the consent of the Apostolic See.

[*Latin ed. p. 451*]

Acta Pii PP. X. 451 14. Lectores extraordinarii, postquam per annos plures in officio docendi se probaverint, ad ordinarii professoris munus, servatis servandis, ascendere poterunt. 15. Magistri omnes etiam extra lectiones atque exercitationes practicas alumnis praesto erunt eosque in disciplinae biblicae studiis adiuvabunt ac dirigent. Scriptis quoque suis propositum Instituto finem assequendum curabunt, illudque maxime cavebunt, ne in varias ac dissitas doctrinae investigationes abstracti, maturo laborum suorum fructu destituantur. TIT. IV. - De celebrantibus Instituti scholas. 16. Iuvenes studiis biblicis in Instituto operam navantes, ad tres classes pertinere poterunt; nam aut alumni proprie dicti erunt, aut auditores inscripti aut hospites liberi. 17. In numerum alumnorum proprie dictorum non admittentur nisi qui sint in sacra theologia doctores, cursum que philosophiae scholasticae integre absolverint. Alumni omnes ita expleant in Instituto regulariter studiorum cursum ut se ad periculum coram pontificia Commissione biblica faciendum parent. 18. Auditores inscribi possunt qui integrum philosophiae ac theologiae cursum absolverint. 19. Ceteris studiosis, tamquam hospitibus liberis, ad lectiones audiendas aditus pateat. 20. Alumni atque auditores frequentes assidue esse diligentiamque servare tam in lectionibus quam in exercitationibus Instituti teneantur. TIT. V. - De bibliotheca Instituti. 21. Bibliotheca Instituti ita instruatur ut ordinariis studiis atque elucubrationibus tam doctorum quam discipulorum necessaria atque utilia praebeat litteraria subsidia. 22. Quare complectatur in primis opera sanctorum Patrum aliorumque interpretum catholicorum et praestantiorum acatholicorum de biblicis disciplinis. 23. Peculiari ratione bibliotheca instruatur praecipuis operibus encyclopaedicis et periodicis recentioribus ad Biblica pertinentibus. 24. Praeter magistros, Instituti alumni atque auditores ad usum bibliothecae ordinarium prae ceteris admittantur. Ordinario bibliothecae usu sint reliqui interdicti. 25. Quum biblioteca in id debeat maxime inservire ut studia ipso in Instituto peragantur, libros et scripta periodica in alium locum asportare nefas erit. Ex aedibus vaticanis, die VII Maii a. MDCCCCIX. De speciali mandato Sanctissimi L. * S. R. Card. MERRY DEL VAL, a secretis Status.

Acts of Pope Pius X. 451 14. Extraordinary lecturers, after having proven themselves capable in the office of teaching for several years, may advance to the office of ordinary professor, with the necessary qualifications maintained. 15. All professors shall also be available to the students outside of lectures and practical exercises, and shall assist and guide them in their

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studies of biblical discipline. They shall also ensure that their writings serve the purpose of the Institute, and they shall be most careful not to become absorbed in various and divergent investigations, and thus fail to bear fruit from their labors. TITLE IV. - Concerning those who conduct the Institute's schools. 16. Young people engaged in biblical studies within the Institute may belong to three classes; namely, either proper students, or registered auditors, or free guests. 17. Only those who are doctors of sacred theology and who have fully completed the course of scholastic philosophy shall be admitted to the number of proper students. All students shall diligently complete the regular course of studies within the Institute so that they may be prepared to appear before the Pontifical Biblical Commission. 18. Auditors may be admitted who have completed the full course of philosophy and theology. 19. Access to lectures shall be open to other students, as free guests. 20. Students and auditors shall be required to be present frequently and to maintain diligence both in lectures and in the exercises of the Institute. TITLE V. - Concerning the Institute's library. 21. The Institute's library shall be organized so that it provides necessary and useful literary resources for the ordinary studies and research of both professors and students. 22. It shall include, above all, the works of the holy Fathers and of other Catholic and outstanding non-Catholic interpreters of biblical disciplines. 23. The library shall be particularly equipped with important encyclopedic works and more recent periodicals pertaining to biblical studies. 24. In addition to professors, the Institute's students and auditors shall be admitted to the ordinary use of the library, before others. The use of the library shall be forbidden to all others. 25. Since the library must serve above all to ensure that studies are carried out within the Institute itself, it shall be forbidden to remove books and periodicals to another place. From the buildings of the Vatican, on the 7th of May, 1909. By special mandate of the Most Holy L. * S. R. Cardinal MERRY DEL VAL, from the Secretariat of State.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis. - Official Commentary. II. VENERABLE FRANCIS, A PRIEST OF THE ORDER OF PREACHERS, AND OTHER SERVANTS OF GOD, ARE DECLARED BLESSED. PIUS PP. x For the perpetual memory of the matter. — From the very beginning, the Church has consistently presented remarkable examples of fortitude through the years, and no age has ever ceased to produce a series of unconquered soldiers of Christ, who have testified to the eternal truth of the faith with the sacrifice of their lives. Also, the empire of China has, from the seventeenth century to our own times, produced martyrs, and has begun to record glorious accounts of these, now illuminating the white robes of the blessed in heaven, the venerable servant of God, Francis of Capillas, a priest missionary of the Order of Preachers, who can rightly and deservedly be

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called the first martyr of China. And we desire to associate with this valiant champion of Christ in glory, not only distinguished men of ecclesiastical dignity, but also citizens of all conditions, together with some women of courageous spirit, who, with the ancient examples being revived in China and the neighboring regions of Cochin China and Tonkin in the latter half of the last century, were killed in hatred of the faith, with atrocities committed here and there, and with unwavering fortitude and constancy. Indeed, it pleases Us to honor both Francis of Capillas and these valiant heroes, who, although after two centuries, following in the footsteps of the first martyr, have demonstrated in that same land, for which he had suffered, that "truly the blood of martyrs is the seed of Christians." It is beneficial to briefly touch upon the most important aspects of their lives and their glorious death before the Lord. The venerable servant of God, Francis of Capillas, was born in the year 1607 in the town of Baquerin de Campos, in the diocese of Palencia, within the boundaries of Fismes. Having been instructed by pious and honest parents in virtue and piety, when he was seventeen years of age, desiring a more perfect life, he embraced the Dominican Institute, and completed his course of studies in the monastery of St. Paul in Valladolid. Shortly after being ordained as a deacon, when he learned that sacred ministers were needed in the Philippine Islands, he requested and obtained a mission. Therefore, in the year 1631, he traveled to Manila; and, having been ordained as a priest, he was sent to the province of Cagayan, where he spent years.

[*Latin ed. p. 453*]

The acts of Pope Pius X, page 453, record how, for the salvation of those nations, he undertook apostolic labors with the utmost diligence, in accordance with the discipline of his Institute. And just as a boxer trains for a future contest in the gymnasium, so too, the venerable Servant of God, foreseeing martyrdom, afflicted his body, often enduring the heat of the day with bare skin, enduring blows with clubs studded with nails, briefly indulging in sleep on a wooden cross, and in a nearby infirmary, he would spend days and nights ministering to the sick. Meanwhile, spurred by the desire to shed his blood for Christ, he entered the Chinese empire in the year 1642, and there he evangelized the cities of Fogan, Moyang, Tingteu, and the surrounding regions with great success, and, without being discouraged by any labor, he brought countless souls to Christ. However, that peace did not last long; shortly thereafter, the Tartars, having seized by force the vast province of Fo-Kiensi and the city of Fogan itself, declared war on the Christian faith. But even amidst the turmoil of war, the venerable Servant of God did not cease from his apostolate. Indeed, while the Tartars held the city of Fogan, and it was surrounded by a siege, and while the Chinese Viceroy was attacking it with his army, Francis, who had offered himself as a victim for the needs of the Church, did not hesitate to

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enter the besieged city in order to perform the duties of his ministry. He was apprehended, and while ministering to the sick after administering the Sacraments, he was led away by the magistrates' guards through secret passages. After being questioned first about his faith, he was soon dragged to the praetorium, and before the iron of the sword began his passion, he was subjected to many calumnies and insults. This was soon followed by the most cruel torture of the malleoli, in which the feet of the sufferer are bound with double irons until the bones are crushed. While enduring this terrible torment, the strong athlete did not even groan lightly, and the judge who was present, struck with astonishment, said, "Therefore, you are enjoying yourself?" To which the martyr replied, "Indeed, pain falls upon the body, but the soul is filled with joy, because in this way I have some resemblance to Christ in his suffering." In response to this, he received ten blows with a club. The following day, he was questioned again, and was flogged; then, almost unconscious, he was dragged to a prison, where the most prominent condemned criminals were held, and his appearance aroused compassion in them. And even the guards, lest that innocent man perish from hunger, as had been ordered, easily provided an entrance for a Christian, so that he might bring him food; and this piety, the man of God, did not turn to his own comfort, but to the salvation of others. Thus, he opened the eyes of the blind to the light of truth, so that shortly thereafter, he escaped from that prison. A few days later, he was beaten again with clubs, and when a certain Christian, a renegade Chinese who remained in the city, betrayed the venerable Servant of God to the Tartar besiegers, Francis, while praying in prison and recalling the sorrowful mysteries of the most holy Rosary, was summoned by the commander of the Tartar military detachment. There, inflamed with anger, he ordered him to kneel.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis. - Official Commentary: he stood before them, roaring with a terrible voice. And as the venerable martyr, imitating the gentleness of the Divine Lamb, silently endured those extreme torments, and commended himself entirely to God, he was struck with a sword and ascended to heaven on the eighteenth day before the Kalends of February, in the year 1648. The sacred body, cast outside the walls of the city by the Tartars, lay exposed to the harshness of the weather for two months. Finally, when the city was conquered by the Chinese Viceroy, it was permitted to collect the remains and honor them with a sepulcher, with the head placed separately. The fame of this martyrdom quickly spread and was illustrated by various signs, prompting the Bishop of Manila to bring to Pope Innocent X, our predecessor, the knowledge of the cause he had begun, and to implore him, both in his own name and in the name of the sacred clergy and the faithful of the islands of the Philippines and the Chinese Empire, to consider the matter of conferring honors upon the venerable servant

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of God, Francis de Capillas, among the blessed martyrs. However, by a secret design of God, this cause remained suspended until the present time, when it was revived by the Congregation of Sacred Rites; to be brought to a conclusion together with the acts of those brave defenders of the Christian name, who, likewise, whether in China or in the Kingdom of Annam, at the close of the last century, imitated the glorious St. Francis, the first martyr, in their suffering, and, as we have said above, we believe that they will be his companions in glory. In the middle of the nineteenth century, a new and bloody page was added to the annals of the martyrs, bearing on its forehead the indelible title of that divine prophecy: "For they will deliver you up in councils, and in the synagogues they will scourge you, and you will be brought before kings and governors for my sake, for a testimony to them and to the Gentiles" (Matthew 10:18). This testimony of the present time, exhibited not only by men of the sacred order, but by men and women of every condition and age, sufficiently demonstrates that the work of God cannot be broken by iron, nor by fire, nor by any kind of treachery; and that, when the cause of the Christian faith is proclaimed by the impious, it will then revive with new miracles and with new blood. The first in this most noble company is the venerable servant of God, Stephen Theodorus Cuenot, titular Bishop of Metellopolis, of Gallic nationality, a graduate of the Parisian seminary for missions to foreign lands, who, having gone to the Kingdom of Annam to spread the faith of Christ in those regions, began to perform the duties of an evangelist with such zeal that, after only six years, he was deemed worthy to be elected as an apostolic vicar, and to perform the episcopal office. This dignity, which he held with honor from the year 1835 until the year 1861, he sustained bravely and wisely, although his body was infirm, until, under the persecution of Christians by Emperor Tu-Duc, he was seized and thrown into a horrible elephant stable, amidst many sorrows and pains, and, with suspicion of poison being administered, he breathed his last on the eighteenth day before the Kalends of December, in the year 1861, shortly before the sentence was passed upon him.

[*Latin ed. p. 455*]

Acta of Pope Pius X, 455, concerning those condemned to decapitation. In the following year, John Peter Neel, a Gallican priest from the same seminary, who had offered himself for the apostolic ministry in the Chinese Empire, was accused of being a propagator of the faith, and was bound in chains and dragged to the praetorium; thence, tied to the tail of a horse, and violently dragged along by the animal's course, subjected to all kinds of mockeries and torments, he finally met his end with his head severed. At approximately the same time, two other Gallican priests, also alumni of the Parisian seminary and sent on missions abroad, attained the palm of martyrdom. One of these was Peter Francis Nerón, who, while engaged in apostolic labors in the Annamite kingdom, was imprisoned in a dark

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cell, heavily chained, where he could neither stand nor lie down. After three months of such terrible captivity, he was beaten with whips; the following day, when food was brought to him, he said, "Do not offer me anything, for from this day forward I will not eat anything earthly." He then abstained from all food for twenty-one days, without any diminution of his strength, until, struck by an axe, he completed his glorious course. The other was John Theophane Venard, who, while proclaiming the faith of Christ in the Tonkin region, was slain by multiple blows of a sword, because he refused to trample on the cross. To these were added seven indigenous priests from those regions, whose necks were cut, opening the way for them to the immortal crown. These venerable servants of God are: Paul Loc, Peter Luu, John Hoan, Peter Qui, Paul Tinh, Lawrence Huong, Peter Khanh. Others from the people, mostly administrators or catechists among the priests, were condemned to various punishments, and confirmed their witness to the faith through their passion and death. Some were beheaded, such as Matthew Nguyen, a physician; Michael Ho Dinh Hy, prefect of the regional palace; Francis Trung, a centurion; Peter Van; Jerome Lou Tin Mey; Lawrence Ouang; Joseph Tchang; Paul Tchen; John Baptist Lo; Martin Ou; John Tchang; John Tchen; others had their throats cut, such as Joseph Le Dang Thi, Emmanuel Phung, Joseph Tchang Ta Pong; others were subjected to death through exquisite tortures and beatings, such as Paul Hanh, whose flesh of the thigh was three times seized with a cold forceps, and three times torn apart by a burning iron; finally, others were exiled, and, suffering a fate worse than death, barely touched the place to which they were destined, dying there from hunger, thirst, and misery, such as Andrew Nam Thuong and Joseph Luu. There were also women of clear, unwavering fortitude, such as the two virgins, Agatha Lin and Lucy Y, who were accompanied by Martha Ouang, a widow, all of whom attained the palm of martyrdom by having their heads cut off; Agnes Le Thi Thanh, married to the Lord De, was violently nailed to a cross and so cruelly beaten that she breathed her last shortly thereafter. The unanimous and steadfast fame of the martyrdom of these individuals, having accepted the faith of Christ, was most clearly demonstrated by those who zealously preserved their relics, which were seen to be confirmed by many signs, and therefore, a formal investigation was instituted regarding the matter.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis. - Official Commentary. is with the Congregation for the Doctrine of the Faith, and for this reason, the matter concerning the martyrdom of the venerable Servant of God Francis of Capillas has been added. Therefore, after carefully and duly completing the legal investigations for both cases, We, by decrees issued on the fourth of August of the preceding year 1908, solemnly declared that the martyrdom and the cause of the martyrdom, as well as the signs or miracles that illustrate the

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martyrdom itself, are established for the venerable Servant of God Francis of Capillas, and also for the venerable Servants of God Stephen Theodore Cuenot, Metropolitan Bishop; John Peter Neel; Peter Francis Nerón; Theophanis Venard; apostolic missionaries, and their companions, who were killed by idolaters in hatred of the faith. In order to complete the legitimate series of acts, it remained to be discussed whether these venerable Servants of God were to be safely enrolled among the blessed in Heaven. Regarding the venerable Servant of God Francis of Capillas, in the general assemblies of the aforementioned Congregation of Rites, held before Us on the eighth day before December of the same year, the Most Reverend Son Joseph Calasanctius Vives y Tuto, Cardinal of the Holy Roman Church, presented the case; and regarding the venerable Servants of God Stephen Theodore Cuenot, Bishop; John Peter Neel; Peter Francis Nerón; Theophanis Venard; apostolic missionaries, and the others who were their companions in their suffering, the Most Reverend Son Dominic Ferrata, Cardinal of the Holy Roman Church, also presented the case, and all the Cardinals presiding over the Congregation of Rites, as well as those Fathers Consultors present, with unanimous suffrage, responded affirmatively for both cases. We, however, opened Our minds and considered that prayers should be offered, so that We might compare Ourselves with the divine wisdom in making a decision on such a serious matter. After having done this with all diligence, finally on the thirteenth day of December of the same preceding year 1908, namely on the Sunday of the Third Sunday of Advent of the Lord Jesus, after the Eucharistic sacrifice, We received Our beloved Sons Joseph Calasanctius Vives y Tuto, Cardinal of the Holy Roman Church, and Dominic Ferrata, Cardinal of the Holy Roman Church, both presenters of the cases, together with His Eminence Seraphino Cardinal Cretoni, Prefect of the Congregation of Sacred Rites, as well as the Most Reverend Father Diomede Panici, titular Archbishop of Laodicene, from the secretariate of the Congregation of Rites, and the Reverend Father Alexander Verde, Promoter of the Holy Faith, and We decreed that it was possible to safely proceed with the solemn beatification of all the aforementioned martyrs, and We ordered that this Our decision, also given by two decrees on the thirteenth day of December of the preceding year, be made public. Since these things are so, We have been moved by prayers from the entire Order of Preachers, from the Parisian Society for Foreign Missions, and from the sacred prelates and apostolic vicars of Tunisia, Cochinchina, and the Empire of China, who, in those regions, have enriched the flock of the Lord with the blood of the martyrs of Christ.

[*Latin ed. p. 457*]

By the authority of the Most Holy Fathers, Pius X, 457, with the advice of the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We, by Our Apostolic authority, grant, in

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the presence of all, the following: that the venerable servant of God, Francis of Capillas, a priest missionary of the Order of Preachers, the first martyr of China, and the venerable servants of God, Stephen Theodore Cuenot, Metropolitan Bishop; John Peter Neel; Peter Francis Neron; Theophane Venard, apostolic missionaries, and all the others of them whom We have enumerated above, who were nefariously murdered by idolaters for hatred of the faith, may henceforth be called "Blessed," and that their bodies and, if possible, their relics, though not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of them may be depicted.

Furthermore, by the same Apostolic authority, We grant that the Office and the Mass for the Common of Martyrs may be recited for them, according to the rubrics of the Missal and the Breviary, whether Roman or of the Order of Preachers, with the proper prayers approved by Us.

We grant that the recitation of this Office and the celebration of this Mass may take place for the venerable Francis of Capillas, in the diocese of Palencia, where he was born, and in the diocese of Valladolid, where he was received into the Dominican family, and also in the archdiocese of Manila, where the good worker of Christ began his apostolic labors, and finally in the apostolic vicariates of the province of Fujian, where he suffered martyrdom; and also for the venerable Stephen Theodore Cuenot, John Peter Neel, Peter Francis Neron, and Theophane Venard, and the other companions in martyrdom, We grant that this may also take place in the houses and churches of the Parisian Society for the Missions to Foreign Lands, throughout the world, by all the faithful, both secular and regular, who are bound to recite the canonical hours; and, as far as Masses are concerned, by all priests, both secular and regular, when they come together in the churches in which the feast of these Blesseds is celebrated, with due observance of the decree No. 3862 of the Sacred Congregation of Rites, for the City and the World, published on the ninth day of the month of December in the year 1895.

Finally, We grant that the solemnities of the beatification of these venerable servants of God may be celebrated in the aforementioned churches throughout the world, according to the decree or instruction of the Sacred Congregation of Rites, published on the sixteenth day of December in the year 1902, concerning the solemn celebration of a triduum within one year after beatification, which We command to be carried out on the lawful days within one year, after the same solemnities have been celebrated in the Vatican Basilica.

Notwithstanding any constitutions and ordinances apostolic and decrees concerning the non-cult, and any other contrary provisions whatsoever.

We decree that copies of these letters, even printed ones, may be dis-

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tributed, provided they are accompanied by the hand of the Secretary.

[*Latin ed. p. 458*]

Acts of the Apostolic See. - Official Commentary. 458. Documents of the Congregation for Sacred Rites, signed and bearing the seal of the Prefect, shall have the same force in all discussions, even judicial ones, as those which, by these letters, express Our will. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of April, in the year 1909, in the sixth year of Our pontificate. L. £8 S. R. CARD. MERRY DEL VAL, Secretary of State. III. A PLENARY INDULGENCE IS GRANTED TO THE PIOUS WORK OF ST. JOHN BAPTIST DE LA SALLE, FOR YOUNG ASPIRANTS, AMONG THE BROTHERS OF THE CHRISTIAN SCHOOLS. PIUS PP. X. For the perpetual memory of this matter. — It has been brought to Our attention by Our beloved son Gabriel Maria, the Supreme Director of the Institute of Brothers, known as the Christian Schools, that pious houses, commonly called "Petits Noviciats," have been established throughout the nations, following the example given by the holy founder in Gallus, for the purpose of instilling piety and suitable instruction in young people who seem inclined to embrace a religious life, and who are subsequently received among the properly called novices. Furthermore, as We have learned from the same beloved son, in order that these houses might experience greater growth, a pious work, under the title of St. John Baptist de la Salle, was established approximately forty years ago, and has been enriched with numerous indulgences by Our predecessors, Pope Pius IX and Pope Leo XIII, through similar letters; and the members of this work diligently strive to promote this institution for young aspirants in many ways. Now, when the aforementioned Supreme Director humbly presented petitions to Us, that We might deign to augment this very work with new spiritual privileges; We, who know well not only the great benefits conferred upon religion by this work, but also how much its members have merited and constantly merit for the Church, have gladly and willingly acceded to these pious requests. Wherefore, confident in the mercy of Almighty God and in the authority of the blessed Apostles Peter and Paul, We grant to all and each of the Christian faithful who, in any way, support the aforementioned pious work of St. John Baptist de la Salle, the aforementioned institution, which is commonly called "Petits Noviciats," and which is now most necessary due to the wickedness of the times, either through prayers offered to God, or through any other means that may please them, if they are truly contrite and have confessed their sins and have received Holy Communion in any church, or

[*Latin ed. p. 459*]

The Acts of Pope Pius X, 459, grant a plenary indulgence and remission of all sins, even for the souls of the faithful detained in Purgatory, to those

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who, on the feast days of the Presentation of the Blessed Virgin Mary, the Patroness of the aforementioned institution, and of Saint John Baptist de la Salle, from the first vespers until sunset on those days, devoutly visit the public oratory and there offer pious prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church. This indulgence is granted and bestowed mercifully in the Lord, to all who perform these actions on the aforementioned days, and is not hindered by anything to the contrary. These present decrees are perpetually valid. Furthermore, We decree that to these present letters, or copies thereof, even printed ones, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, the same faith shall be given as would be given to the present documents themselves, if they were exhibited or shown. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of April, in the sixth year of Our Pontificate. L. |$j S. R. CARD. MERRY DEL VAL, Secretary of State.

LETTER I. TO THE REVEREND FATHER DOM AEMILIAN MANACORDA, BISHOP OF FOSSANO, ON THE COMPLETION OF FIFTY YEARS OF PRIESTHOOD. Venerable Brother, greetings and the apostolic blessing.

Your merits to the Church of Fossano are outstanding: you have presided over it for a longer time than any of your predecessors, having been appointed Bishop almost eight lustrums ago. During this long period, you have not only fulfilled the sacred office in every respect, but you have also immortalized your episcopate with numerous monuments of religion, doctrine, and public beneficence. Therefore, it is fitting that you, having completed fifty years of priesthood, will soon be honored by all with solemn demonstrations of gratitude and affection, which the clergy of the diocese will also duly observe. We, with our affection and esteem for you, rejoice with you in this auspicious event, and we are pleased that you are so esteemed by your children; for there is nothing more pleasing to a good shepherd. Furthermore, that some addition may be made to your and the common joy, We grant you—

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis. - Official Commentary. We declare, on this most solemn day, that, in Our name, and with full authority, We grant the blessing to the people, according to the prescriptions of the Church. We pray that divine graces may abound; and We impart, with the greatest affection, the apostolic blessing to you, venerable Brother, and to your clergy and people. Given in Rome, at St. Peter's, on the twenty-seventh day of April, in the sixth year of Our Pontificate. PIUS PP. X TO THE MOST REVEREND ALOISIUS PELLIZZO, BISHOP OF PATAVIUM, CONCERNING THE CROWNING, IN THE NAME OF THE SUPREME PONTIFF, OF THE

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IMAGE OF BLESSED MARY OF CONSTANTINOPLE. Venerable Brother, greetings and the apostolic blessing. — You know that the task of bestowing a golden crown upon the ancient image of Mary of Constantinople, which is religiously venerated here in the most spacious and noble church of Saint Eustace, has been entrusted to Us by Our beloved sons, who are concerned with the sacred ceremonies. Indeed, for Our own devotion to the great Mother of God, We rejoice greatly that We are given the opportunity to honor Her in this way; and We delegate this task to Our beloved son, Cardinal Aristides, Patriarch of Venetae; who, therefore, will, in Our name, duly crown the sacred image. We desire and hope that these ceremonies, as they are announced to be most solemn due to the large number of people who will attend, even from neighboring areas, with the bishops of the region of Venetae present, will be very fruitful, and especially that they will greatly contribute to increasing or rekindling the piety of the people towards the Virgin. Therefore, We decree that, in order to make this even more august, those inhabitants and visitors, whoever they may be, who, during the month of May, visit the church of Saint Eustace, and who, having been reconciled through the sacrament of penance and refreshed by the most holy Eucharist, pray at the altar of Mary of Constantinople, may receive a plenary indulgence. Furthermore, We grant to the priests, on each day of the aforementioned ceremonies, except for the feasts of the Ascension of Our Lord and Pentecost, that they may recite the prayers for the blessed Virgin Mary, according to the rite of Her Nativity, in that place. In the meantime, We impart to you, venerable Brother, and to your clergy and people, with the greatest affection, the apostolic blessing, as a pledge of divine favor and a testament to Our singular benevolence. Given in Rome, at St. Peter's, on the thirtieth day of April, in the sixth year of Our Pontificate. PIUS PP. X

[*Latin ed. p. 461*]

Acta Pii PP. X. 461 III. TO THE MOST REVEREND DOM GYRILL, PATRIARCH OF ANTIOCH, CONCERNING THE IMPENDING SYNOD OF THE GREEK MELCHITES. Venerable Brother, greetings and the apostolic blessing. — Not long ago, through letters sent to Us, filled with reverence and respect for Our person and this Apostolic See, you informed Us that you, together with the bishops and clergy of your jurisdiction, would convene a synod under the sacred solemnity of Pentecost, in order to deliberate together on the affairs of the entire nation of your people. We, for whom nothing is more pleasing than that which contributes to the strengthening of Catholic unity, have gladly received this new testimony of your union with Us, and we strongly approve of your plan; and, moreover, this will serve to strengthen the bonds of communion that exist between you. Furthermore, we are confident that you will deliberate on matters that will be very beneficial to all Greek Melchites; and so that this may happen

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more happily, we earnestly pray to God on your behalf. May this, and as a witness to Our most sincere good will, be imparted to you, Venerable Brother, to the other bishops, to the entire clergy, and to the people of your patriarchate, the apostolic blessing. Given at Rome, near St. Peter, on the 7th of May, 1909, in the sixth year of Our pontificate. PIUS PP. X.

ADDRESS BY POPE PIUS X, GIVEN IN AUDIENCE ON THE 10TH OF MAY, 1909, TO THE UNITED CATHOLIC STUDENTS, AFTER THE SECOND CONVENTION HELD IN ROME.

With sincere satisfaction, I receive the sentiments and expressions of devotion and obedience that you, in the name of yourselves and your companions, have declared to profess towards this Apostolic See. And these are all the more pleasing to Me, because they are expressed by young men, who, dedicated to study in order to achieve the goal of true knowledge, declare themselves followers of Catholic doctrine, recognize the necessity of uniting in holy communion these two daughters of the same Father, reason and faith, for which we all live: these two suns that shine in the sky of our souls, these two forces that constitute the principle and the fulfillment of our greatness.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis. - Commentarium Officiale. These two wings elevate [you] to the knowledge of the whole truth, in a single word, reason, which is the eye of man that sees, aided by the eye of God, which is faith. Therefore, it is a sweet consolation for Me to see you, O beloved young men, who represent the age of noble sentiments, generous actions, and splendid victories; and as the representative of Jesus Christ, who found delight in youth, as He once, looking at a young man, said: "Intuitus eum, dilexit eum" (Matthew 19:22), so too, in beholding you, I feel the need to tell you that I love you, that I appreciate your virtue, and that you must regard Me not only as a father, but as a brother and a tender friend. For this reason, I adopt the words of the youngest of the Apostles, the one beloved by the Divine Redeemer, who wrote to the young: "Scribo vobis, iuvenes, quoniam fortes estis, et verbum Domini manet in vobis, et vicistis malum" (1 John 2:14). Be strong in guarding and defending your faith, when so many attack and abandon it; be strong in maintaining the word of God within you, and in manifesting it through your actions, when so many others have banished it from their souls; be strong in acquiring true knowledge, and in overcoming the obstacles you will encounter in acting for the good of your brothers. Do not be afraid that grave sacrifices will be imposed upon you, or that lawful pleasures will be forbidden to you; it is only desired to make your age truly precious, which is the age of beautiful hopes, to make your career splendid, so that in the autumn of life you may gather abundant fruits, of which the flowers of your spring are a foretaste; and therefore, I only urge you to be strong in preserving yourselves as de-

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voted children of the Church of Jesus Christ, when so many, unfortunately, without perhaps knowing it, show themselves to be rebellious, because the primary and supreme criterion of faith, the supreme and unshakeable rule of orthodoxy, is obedience to the ever-living and infallible magisterium of the Church, constituted by Christ "columna et firmamentum veritatis," a pillar and foundation of truth. Jesus Christ, who knew our weakness, who came into the world to evangelize, especially the humble, chose for the spread of Christianity a very simple means, suitable to the capacity of all and for all times: a means that demands neither erudition, nor research, nor culture, nor reasoning, but only good ears to understand and a good heart to obey. Therefore, St. Paul says: "fides ex auditu" (Romans 10:17), faith comes not through the eyes, but through the ears, through the living magisterium of the Church, a visible society composed of teachers and disciples, of rulers and subjects, of pastors and sheep and lambs. Jesus Christ Himself commanded the disciples to listen to the lessons of the teachers, the subjects to live submissively to their rulers, the sheep and lambs to follow their pastors meekly; and to the pastors, rulers, and teachers He said: "Docete omnes gentes. Spiritus veritatis docebit vos omnem veritatem" (Matthew 28:19, John 14:26).

[*Latin ed. p. 463*]

Acts of Pope Pius X, 463: "Behold, I am with you always, until the end of the age." Consider this, and you will see how far astray are those Catholics who, in the name of historical and philosophical criticism, and in the spirit of discussion that has permeated everything, even bring up religious matters, insinuating the idea that through study and investigation, we must form a religious conscience that is in keeping with the times, or, as they say, modern. And thus, *with a system of sophisms and deceptions, they insinuate a false concept of obedience taught by the Church; they arrogate to themselves the right to judge the acts of authority, even deriding it; they attribute to themselves a mission that they do not have, neither from God nor from any authority, to impose reforms; they limit obedience to mere external acts, even though they resist and rebel against the same authority, opposing the fallible judgment of some person without authoritative competence, or of their own *privata* conscience deluded by vain subtleties, to the judgment and precept of one who, by divine mandate, is the legitimate judge, teacher, and pastor. Oh, dear young people, listen to the words of one who truly loves you: do not let yourselves be seduced by certain appearances; but be strong in resisting flattery and protest, and you will be saved. But then, it will be said, does the official Church desire ignorance, does it impede the development of religious studies? Does the intolerable discipline impose silence? No, no, dear young people: the Church, representing Jesus Christ, with the very words that He spoke to the Jews, proclaims continuously: "My doctrine is not my own, but that of him who sent me";

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and He adds: "If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And thus, the Church has always honored, as did the first Fathers and Doctors, so too have writers of all times, those who studied and published works to clarify the truth, to defend it from the attacks of unbelievers, and to bring to light the full harmony of faith and reason. To give you reason for your faith, study the works of these great men, whom the Church has always honored and honors even now, illustrious apologists of the religion; and do not be surprised by these new reformers. Let the world call them superior minds, powerful intellects, unblemished consciences, brilliant intelligences; but Jesus judged them all with this sentence: "He who speaks of himself seeks his own glory; but he who seeks the glory of him who sent him is true, and there is no injustice in him." He who speaks of his own accord seeks his only glory; and he is only true and worthy of belief, who seeks the glory of him who sent him, and is incapable of betraying his listeners. Nor let yourselves be deceived by the subtle declarations of others, who repeatedly protest that they want to be with the Church, that they love the Church, that they fight so that the people do not stray from it, that they work so that the Church...

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis. - Commentarium Officiale. giving the times, if they return to the people and regain them. But judge them by their works. If they mistreat and despise the pastors of the Church, and even the Pope; if they seek every means to evade their authority, to circumvent their directions, their decrees; if they do not cease to raise the banner of rebellion, of what Church do these people speak? Certainly not of that established "super fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide, Christo Iesu," and therefore we must always keep in mind the warning that St. Paul gave to the Galatians: "quod si etiam Angelus de caelo evangelizatur vobis aliquid aliter quam quod evangelizavimus vobis, fiat anathema." You will encounter, and unfortunately very often, such apostles of this new kind, because it is impossible, given the pride of the mind and the corruption of the heart, that scandals should be absent from the world; "Necesse est, haec dicit Christus, ut veniant scandala," and God permits and tolerates them to test the fidelity and constancy of the just. But in the face of these scandals, however painful, do not be dismayed, nor discouraged, but pitying these poor blind men, who, in their ignorance or obstinacy, believing themselves wise, have become fools, and praying for them, that the Lord may enlighten them and bring them back to the flock they have abandoned, you must be strong and faithful to the promises you have made. In your society, you will find help to escape the dangers that surround you, and by serving the interests of religion and the Church, you will provide for your true good. And that my exhortations and my

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desires may be fully satisfied, I implore from Heaven the blessings of God, of which, as of my most special affection, you have a pledge in the apostolic blessing, which I bestow with all my heart upon you all, your families, your ecclesiastical assistant, the dear Professor Toniolo, the Most Reverend Cardinal Matti, who is present, and all of the university federation.

[*Latin ed. p. 465*]

To the Most Blessed Father,

Reverend Father Thomas Joseph, of the Society of the Divine Savior, prostrates himself at the feet of Your Holiness, and humbly lays bare the following: For some time, the custom has prevailed of placing crowns of the Blessed Virgin Mary in place of the larger beads, which Our Father designates, using small coins of the Blessed Virgin Mary.

Many faithful are asking whether this custom hinders the acquisition of indulgences, and whether it can be maintained, or not? And God, etc.

On March 13, 1909.

The Holy Congregation of the Holy Office judged that nothing should be changed.

[Signature] S. A. Can. Giambene, Substitute for Indulgences.

II. DECREE CONCERNING THE TITLE OF APOSTOLIC MISSIONARY AND THE FACULTIES TO BE GRANTED TO SUCH MISSIONARIES.

On Thursday, April 21, 1909, in the general congregation of the Holy Roman Church, held by the Most Eminent and Reverend Cardinals, Inquisitors General, concerning the granting of the title of Apostolic Missionary in places not subject to the jurisdiction of the Holy Congregation for the Propagation of the Faith, and the granting of faculties to such Missionaries, after the vote of the Most Reverend Consultors, the same Most Eminent and Reverend Cardinals decreed:

Since it is entirely necessary for the honor of the sacred ministry and for the dignity of the Apostolic See that no unworthy person be adorned with the distinguished title of Apostolic Missionary, unless he is truly worthy of that designation, or has not yet earned it through his labors, no priest shall henceforth be designated with this title:

1. Unless he presents an authentic document from which it results that he has undergone a formal examination before examiners appointed by a legitimate superior.

[*Latin ed. p. 466*]

Acts of the Apostolic See. - Official Commentary. 466 concerning competent theological and philosophical instruction, and concerning the expertise necessary for preaching the word of God in a holy, fruitful, and decorous manner, and for administering sacred missions; and that they have given entirely favorable testimony from the aforementioned examin-

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ers, and have also reported the legitimate approval from their superiors; 3.° unless he has been legitimately approved by the Ordinary of the place where the speaker, in fact, has a permanent or final residence, in order to hear the confessions of the faithful of both sexes; 4.° unless he has, for at least ten years, diligently served in sacred missions and other preachings, and especially outside the boundaries of his diocese, with *laude*; concerning which, the Ordinaries of those places shall provide irrefutable written testimony, attesting that the speaker has consistently adhered to the norms established by the Apostolic See regarding sacred preaching, and that he has proven himself to be of irreproachable morals among the people; 5.° unless he has been commended by letters, to be sent directly to the Sacred Congregation of the Holy Office, by the Ordinary of the place where the speaker habitually resides; and if the person in question is a religious priest, the written consent and recommendation of his superior general shall also be added, as above. Furthermore, the aforementioned Eminent and Illustrious Lords decreed: 5.° that a priest who has been adorned with the title of Apostolic Missionary by this Holy Congregation may enjoy this title and the attached indulgences and faculties only at the discretion of the Holy See, and also under the direction and dependence of the Ordinaries of the places where missions are carried out by him, to whom he must completely obey, and from whom he must first receive permission with the necessary faculties; 6.° that the indulgences and faculties granted by this same Holy Congregation, together with the title of Apostolic Missionary, shall be only those contained in the list attached to this decree; and that no other special privilege, no distinct status, nor any exemption from his own Ordinary shall be granted; 7.° that, concerning a rescript of this Holy Congregation, by which a title of Missionary is granted to a priest, along with the attached indulgences and faculties, an apostolic letter in the *forma* of a Brief shall be issued, valid for the natural life of the speaker. On the following Thursday of the same month and year, during the customary audience granted to the Most Reverend Father Prefect, a report on all of these matters was presented to His Holiness, our Lord Pope Pius X, and the same Holiness benignly approved and confirmed all that, as above, the Eminent Fathers had decreed. L. © S. A. Canon Giambene, Substitute for Indulgences.

[*Latin ed. p. 467*]

Holy Congregation of the Holy Office. 467. INDULGENCES AND FACULTIES WHICH, TOGETHER WITH THE TITLE OF APOSTOLIC MISSIONARY, ARE GRANTED BY THE HOLY CONGREGATION OF THE HOLY OFFICE. 1.° A personal indult to celebrate the privileged Mass four times a week, provided that a similar privilege has not been obtained for another day, and that, in virtue of this indult, nothing other than the customary alms shall be received; 2.° The faculty to bless, outside the city, and with the consent of the Ordinary, privately at any time, and publicly only dur-

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ing Advent, Lent, spiritual exercises, and sacred missions, so that he may give sacred sermons to the people, and to bless crowns, rosaries, crosses, crucifixes, small statues, and sacred medals, and to apply the apostolic indulgences mentioned in the aforementioned list published by the Holy Congregation of Propaganda Fide on August 28, 1903, as well as to attach the indulgences granted by Saint Bridget to those who pray with devotional crowns; 3.° The faculty to bless, with the sign of the cross, with the consent of the Ordinaries, crowns made according to the model of the Most Holy Rosary of the Blessed Virgin Mary, and to attach to them [an indulgence of five hundred days, applicable also to the deceased, to be obtained by the faithful, whenever, wearing one of these crowns, they devoutly recite the Our Father or the Angelic Salutation; 4.° The faculty to impart, with the crucifix and the sign of the cross, at the end of the Lenten sermons, during Advent, and during sacred missions and spiritual exercises, the blessing in the name of the Supreme Pontiff, with an attached plenary indulgence, to be obtained by all the faithful who, having confessed and received Holy Communion, or at least contrite, attend the aforementioned sermon, and have heard at least five sermons during these times; also, the faculty to grant the faithful an indulgence of two hundred days, whenever they attend any of these sermons; 5.° The faculty to bless crosses, to be erected during sacred missions, and to apply to them an indulgence of three hundred days, to be obtained by the faithful as often as they, themselves, with a contrite heart and devotion, recite the Our Father, together with the Angelic Salutation and the Glory Be, in memory of the Passion of Our Lord Jesus Christ, before any of the aforementioned crosses; 6.° The faculty to impart to the faithful who are near death, observing the form and rite of the aforementioned decree of Pope Benedict XIV, which begins with "Pia Mater," the blessing with an attached plenary indulgence, to be obtained by those same faithful who, having confessed and received Holy Communion, or at least contrite, devoutly invoke the Holy Name of Jesus, if they can with their mouth, and if not, with their heart, and who patiently accept death as the punishment for sin from the hand of the Lord.

[*Latin ed. p. 468*]

Acta Apostolicae Sedis. - Official Commentary. 468. SACRED CONGREGATION FOR THE SACRAMENTS. Regarding the faculty of granting dispensations from impediments to marriage when death is imminent. Prior to the decree *Ne temere* of August 1, 1907, concerning betrothals and marriages, sufficient provision had already been made for those living in the most miserable state in concubinage, and who, being in grave danger of death, were prevented from entering into a proper marriage by some impediment. For, by letters issued by the Sacred Congregation on February 20, 1888, and by the subsequent declaration of January 9, 1889, the Ordinary was granted the faculty, which could also be habitually delegated to parish

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priests, to grant dispensations, even in cases where public impediments also prevented the marriage according to ecclesiastical law, with the exception of the sacred order of the priesthood and affinity in the direct line arising from a lawful union. However, in article VII of the aforementioned decree *Ne temere*, it was stipulated that "when death is imminent, where the parish priest or the local Ordinary, or a priest delegated by either of them, cannot be obtained for the purpose of consulting conscience and (if the case warrants) for the legitimization of the offspring, the marriage can be validly and lawfully contracted before any priest and two witnesses"; the Ordinary of Parma and many other local Ordinaries petitioned the Sacred Congregation for the Discipline of the Sacraments, so that, even in this case, the salvation of souls might be considered, if, perhaps, some impediment stood in the way of the marriage being validly contracted. After mature deliberation in the general Congregation on May 7, 1909, and after all matters were presented to His Holiness, Pope Pius X, in an audience granted by the undersigned Secretary of the same Sacred Congregation on May 9, 1909, His Holiness, graciously accepting the petition of the Fathers, deigned to declare and decree that any priest, who, according to the terms of article VII of the decree *Ne temere*, when death is imminent, where the parish priest or the local Ordinary, or a priest delegated by either of them, cannot be obtained, can validly and lawfully assist at the marriage before two witnesses, can also grant dispensations concerning.

[*Latin ed. p. 469*]

The Holy Congregation of Rites. 469. All impediments, even public ones, which impede marriage according to ecclesiastical law are removed, except for the sacred order of the priesthood and affinity in the direct line arising from a lawful marriage. Given in Rome, from the offices of the same Holy Congregation, on the fourteenth day of the month of May, in the year 1909. D. CARD. FERRATA, Prefect. L. & S. Ph. Giustini, of the Secretariat.

HOLY CONGREGATION OF RITES. I. DECREE CONCERNING THE TYPICAL EDITION OF THE OFFICE OF THE DEAD WITH GREGORIAN CHANT. By the mandate of the Most Holy Pope Pius X, the Holy Congregation of Rites declares and establishes that the present Vatican edition of the Office of the Dead, which includes the Gregorian chant, which has been happily restored by the Most Holy Pope himself, is to be considered authentic and typical, and is to be observed by all who use the rite of the Roman Church in the future. Therefore, any new edition of the same Office, to be published by the printers, must be strictly conformed to this. Contrary provisions notwithstanding. May 1st, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary.

OF THE ORDER OF DISCALCED CARMELITES CONCERNING THE CONVENTUAL MASS AMONG THE REGULARS, AND THE VOTIVE MASS ON THE DAY WITHIN THE OCTAVE.

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Reverend Father Lucas a Maria, the Most Holy Procurator General of the Discalced Carmelites, reverently proposed the following questions to the Holy Congregation of Rites for a suitable solution, namely:

I. Are Religious, whose constitutions make no provision concerning the conventual Mass, obliged to say one conventual Mass daily, in addition to the Office?

[*Latin ed. p. 470*]

Acts of the Apostolic See. - Official Commentary. Concerning the matter corresponding to day 470, according to the general decree of the Holy Roman Church under number 3757, of December 2, 1891. II. To the extent that it is affirmed: whether, on certain days of the year prescribed by the rubric, this Mass must be celebrated after the Sixth Hour, or respectively after the Ninth Hour, even if it is not said in choir, if these hours are recited in choir immediately before the meal? III. If a votive Mass concerning the same feast is requested within the *octava* of some feast or mystery, and it is to be celebrated on the day on which the Office of the *octava* is not recited, whether such a votive Mass ought to be celebrated according to the manner of a feast, or according to the manner of a votive Mass? And the Sacred Congregation, after considering the report of the undersigned Secretary, after hearing the opinion of the liturgical commission, and after careful deliberation, decided that the following answers should be given: To I: Affirmative. To II: The conventual Mass must be celebrated in choir, that is, with the full participation of the community, and indeed after the canonical hour recited in choir; but the Mass itself and the hours preceding it should be celebrated at a suitable time. To III: According to the manner of a feast, even though no commemoration of the feast is made on the days within the *octava*. And thus it was decreed, on May 14, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. SACRED ROMAN ROTA OF VERCELLI. REMOVAL FROM THE PARISH (Under seal). In this case, a definitive judgment was issued, the dispositive part of which is as follows: To the question, whether there exists a nullity in the judgment or judicial process, so that there is grounds for the removal of the parish priest Fantone from the parish of ASIGLIANO, or for the deprivation of him of the same parochial benefice in this case. The Most Reverend Fathers judged that: there exists the validity of the judgment, and...

[*Latin ed. p. 471*]

Secretariat of State. It has been decided to remove the parish priest of Fantone, with the reservation of an annual pension of one thousand livres, according to the form of the aforementioned archiepiscopal decree of January 21, 1908. May 12, 1909. M. Lega Becanus, Secretary. Gustavus Persiani. Constantinus Contini Riccardi. L. S. Sac. Tancredes Tani, Notary.

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SECRETARIAT OF STATE. LETTER TO R. D. MAURITIUS DEMJUUID, GENERAL DIRECTOR OF THE WORK OF THE HOLY INFANCY.

Monsignor, The Holy Father was very touched by the tributes and wishes that were expressed to him on the occasion of his sacerdotal jubilee by the general council of the Work of the Holy Infancy, and by you yourself, who, for many years, have been its very distinguished and very zealous president. The sentiments of complete devotion to the Holy Church and to its august Head, which were so evident in your noble letter, greatly rejoiced the heart of the Supreme Pontiff; but His Holiness was particularly touched by the gift that you made to Him, of a precious chasuble embroidered by the children of the orphanages of the Holy Infancy in Chine. This testimony of filial piety from the poor little Chinese girls, who owe their life, both of body and of spirit, to your excellent Work, was more pleasing to the Holy Father than the richest and most artistic gifts, to which, moreover, this wonderful ornament yields nothing in terms of the value of the fabric and the exquisite taste of the design. Therefore, the Holy Father, with his best wishes for the growing prosperity of your Work, which is so beautiful and so necessary, sends to you, Monsignor, and to the members of the general council of the Work, for...

[*Latin ed. p. 472*]

Acta Apostolicae Sedis. - Commentarium Officiale. 472 to all his associates and protégés, but especially to the skilled embroiderers of this magnificent ornament, a most affectionate and very special blessing. Accept, Monsignor, the expression of my devoted sentiments in our Lord. Rome, 29 April 1909. L. £g S. R. CARD. MERRY DEL VAL. TO THE REVEREND FATHER BERNARDIN MATEU, PROVINCIAL SUPERIOR OF THE MINOR FRATRES IN CATALAUNIA, CONCERNING THE COMMENTARY OF THE THIRD ORDER IN THE "REVISTA FRANCISCANA."

Most Reverend Father: His Holiness has learned with singular pleasure that, for more than 30 years, the religious of that province have been publishing the "Revista Franciscana," the organ of the Franciscan Third Order of Cataluña. The August Pope praises the pious aims of this publication, and prays that the Lord may produce abundant fruits to His greater honor and glory, and for the good of souls. And to encourage them to work with ever greater effort and dedication in this holy endeavor, he sends to Your Reverence, to the Director, editors, and readers of the aforementioned publication, with paternal affection, the Apostolic Blessing. From Your Reverence, Rome, 30 April 1909. Your devoted servant, L. £8 S. R. CARD. MERRY DEL VAL. III. TO THE VENERABLE LORD MAYOR OF THE CITY OF "CORK" IN IRELAND, FOR THE HOMAGE PRESENTED TO THE SUPREME PONTIFF ON THE OCCASION OF HIS FIFTIETH ANNIVERSARY OF ORDINATION.

My dear Lord Mayor, I am instructed by the Holy Father to ask you

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kindly to convey to the members of the City Council His sincere thanks for the beautiful address presented to Him on their behalf by Mgr. O'Riordan, Rector of the Irish College, on the occasion of His sacerdotal Jubilee. His Holiness cordially welcomes the warm sentiments of loyalty and attachment to the Holy See expressed by the Gentlemen composing a Council as Catholic as that of the City of Cork.

[*Latin ed. p. 473*]

Secretariat of State.

473. Botti: The very artistic design and fine execution of the address were greatly admired by the Holy Father. His Holiness most graciously bestowed His paternal blessing upon you and upon all the members of the Corporation.

I am, My dear Lord Mayor,

Rome, April 30, 1909.

Yours faithfully,

J. C. L.

S. R.

CARD. MERRY DEL VAL.

IV.

TO THE MOST REVEREND FATHER LEON AMETTE, ARCHBISHOP OF PARIS, CONCERNING THE UPCOMING THIRD CATHOLIC EVANGELICAL CONGRESS.

Monseigneur,

I have received from Monsieur l'abbé Garnier, dated April 24th, the draft program of the Third Catholic Evangelical Congress, of which Your Eminence is the honorary president, as well as the reports of the two previous congresses. After having taken cognizance of them myself, I have submitted the whole to the Holy Father.

The August Pontiff charges me to express, in His name, to you and to all the members of the honorary committee, His wishes for the great work that you are undertaking, to bring souls back to Jesus Christ through the Gospel. His Holiness especially charges me to testify to you His high approval for the noble purpose that the Third Congress proposes this year: to direct its efforts towards the essential work of the Christian moral regeneration of the family, in these sad times, when so many souls are exposed to the danger of losing the faith.

As a pledge of divine favors for the happy success of the Congress and its works, the Holy Father sends, with all His heart, the Apostolic Blessing to all the organizers, cooperators of this same Congress, to all those who will participate in it, and to their families.

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I take this opportunity to renew to Your Eminence the expression of my most devoted sentiments in our Lord.

Rome, May 6, 1909.

R. CARD. MERRY DEL VAL.

L. ^ S.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis. - Official Commentary. DIARY OF THE ROMAN CURIA, SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. By Apostolic Brief, the Holy Father deigned to appoint:

May 1, 1909. - The Reverend Father Elia Giovanni Giuseppe Morel, of the Society of Foreign Missions of Paris, Archbishop of Pondicherry;

- The Reverend Father Dionisio Vismara, of the Seminary of Foreign Missions of Milan, Bishop of Hyderabad;

- Monsignor Pietro Andrea Vigano, formerly Bishop of Hyderabad, titular Bishop of Ezani;

- The Reverend Father Celestino Joussard, titular Bishop of Arcadiopolis, and Coadjutor to the Apostolic Vicar of Athabaska, with future succession;

- The Reverend Father Israele Audo, Bishop of Mardin Chaldaeorum.

8. SACRED CONGREGATION OF RITES. ORDINARY SESSION.

May 4, 1909. - In the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Rites was held, in which, according to the judgment of the Most Eminent and Reverend Cardinals composing the same, the following matters were considered:

1. The introduction of the cause for beatification and canonization of the Servant of God Placido Baccher, a Dominican tertiary priest, rector of the old church of the Gesù in Naples;

2. The confirmation of the ancient and venerable cult rendered to the Servant of God Frederick of Ratisbon, of the Augustinian Hermits, called Blessed;

3. Concerning the granting of the title of co-patroness, equally principal with St. Stephen, the first martyr, to the Blessed Virgin of Oropa for the city and diocese of Biel;

4. Concerning the granting and approval of the Office and Mass in honor of St. Gundisalvus the Martyr, for the church of which he is the titular saint in Paolopoli in Brazil;

5. Of the Office and Mass, and of the encomium to be inserted in the Martyrology, in honor of the Blessed Mark of the Marconi, a confessor, for the diocese of Mantua and for the Order of St. Jerome;

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6. Of the Office and Mass, with the encomium to be inserted in the Martyrology, in honor of the Blessed Bartholomew Fanti, a confessor of the Carmelite Order, for the aforementioned diocese of Mantua and for the same Order;

7. Of the Office and Mass, with the encomium to be inserted in the Martyrology, in honor of the Blessed Gerard Cagnoli, a confessor of the Order of the Conventuals;

8. And finally, concerning the granting and approval of the rite, with a special formula, for blessing a new workshop and printing press.

[*Latin ed. p. 475*]

Diary of the Roman Curia. 475 PREPARATORY CONGREGATION, May 18, 1909. – In the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Cardinals, the Reverend Prelates, the theological consultants, a new preparatory congregation was held, to discuss the question concerning the heroic virtues of the Venerable John Nepomucene de Eschiderer, Prince and Bishop of Trent.

SECRETARY OF STATE, APPOINTMENTS:

His Holiness, with an Apostolic Brief, deigned to appoint:

Protonotaries Apostolic *ad instar participantium*: May 10, 1909. – Monsignor Abdon Stengert, of the diocese of Chełmno.

Domestic Prelates: May 5, 1909. – Reverend Father Agostino Massart, of the archdiocese of Cambrai; – Reverend Father Luigi Cartón, of the same archdiocese.

May 6 – Reverend Father Carlo Lucas, of the diocese of Evreux.

Pontifical Ceremonial Clerks, extraordinary: May 1, 1909. – Reverend Father Vincenzo Misuraca.

May 3. – Reverend Father Paolo Giobbe.

His Holiness, with a note from the Secretary of State, deigned to appoint:

May 19, 1909. – His Most Eminent and Reverend Cardinal [Pietro Gasparri, Protector of the Order of Penitents;

May 1. – Reverend Father Amedeo Bernardini, a writer in the Holy Congregation of Sacraments.

HONORS:

His Holiness, with an Apostolic Brief, deigned to bestow the following honors:

The Order of Saint Gregory the Great, with a plaque: May 5, 1909. – To the Baron Cristiano de Berckheim, Extraordinary Secret Chamberlain of Sword and Cape.

The Order of Saint Gregory the Great: April 24, 1909. – To the Honorable

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Ippolito Maria Berlier de Vauplane; – To the Honorable Riccardo Tacconi.

May 5, 1909. – To the Honorable Professor Domenico Camilli.

May 14. – To the Honorable Ulderico Lampert, Rector of the Catholic University of Freiburg.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis. - Official Commentary. The Knighthood of the Order of St. Gregory the Great (military class): May 1, 1909. – To Mr. Carlo Kurten. The Knighthood of the Order of St. Gregory the Great (civil class): April 23, 1909. – To Mr. Giorgio Maria Armando Fresneau, Advocate. April 24. – To Messrs. Edgardo Bouvyer, Alfredo Gauvin, Advocate Giorgio Augusto Renato Giuseppe Conrairie, Carlo Jacquin de Margerie. April 26. – To Messrs. Allerto Dutey-Harispe, Adriano Planté, Advocate Emilio Guiehenne, Giuseppe Des Bouillons, Adriano Ilari. April 27. – To Messrs. Advocate Giorgio Martin, Bernardo D'Armagnac, Advocate Arturo Louet, Giovanni Keraly, Giuseppe Martin. May 4, 1909. – To Mr. Saverio Battez-Roger. May 2. – To Mr. Gaspare Kaciadourian. The Knighthood of the Order of St. Sylvester: May 5, 1909. – To Messrs. Doctor Angelo Vittadini, and Advocate Carlo Albertario. May 8. – To Mr. Bogislao Niervitecki. May 14. – To Professor Cesare Fiorini. Note: – The list of those decorated with the Cross of Knighthood of St. Sylvester, contained in the last issue of the Bulletin, page 444, should have ended with the name of Doctor Ignazio Serafini, excluding the subsequent one.

NECROLOGY

May 4, 1909. – Monsignor Francesco Giuseppe de Stein, Archbishop of Munich and Freising.

May 14. – Monsignor Giuseppe Maria Aldanesi, Titular Bishop of Dionisiade.

May 17. – Monsignor Paolo Fioravanti, Bishop of Veroli.

May 20. – Monsignor Paolo Maria Barone, Archbishop of Siena.

WARNING:

The Reverend Michael Pepe, and at the place called Buzzi, of the diocese of St. Marci and Bisiniani, who abuses his titles as Prelate and Chaplain in secret to the honor of the Most Holy Name, has solicited alms for Masses, even from foreign Bishops, without any authority being granted to him. Now, it must be made known that the aforementioned priest does not belong to the Family of the Supreme Pontiff, nor is it permissible for him, as for no one else, to seek such alms for Masses through this improper means.

[*Latin ed. p. 477*]

Year I. - Volume I. June 15, 1909. No. 11. OFFICIAL COMMENTARY OF THE ACTA APOS- TOLICAE. PAPAL LETTERS. I. The Most Reverend John Eudes, Apostolic Missionary, Founder of the Congregation of Jesus

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and Mary and of the Order of the Most Blessed Virgin Mary of Charity, is declared Blessed by Pope Pius X. For the perpetual memory of the matter. — The Divine Master, who perpetually protects the Church acquired by His own blood, never allows the ministers of religion, whom He Himself calls the salt of the earth, to disappear, when the works of men are to be restored from the corruption of sin. Therefore, He repeatedly raised up holy men, who, with all their strength, restored the discipline and morals of the clergy, which were collapsing due to the wickedness of the times, thereby providing more abundantly for the eternal salvation of souls. Among these, the venerable servant of God, John Eudes, the renowned founder of the Congregation of Jesus and Mary, rightly and deservedly belongs, for he was truly a man sent by God, who, with heroic virtue, labored to repair as much as possible the damage done to religion in Gallus during the 17th century. He was born on December 18th of the year 1637, in the village of Ri, in the diocese of Sagiensis, of Isaac and Martha Gorbin, pious and honorable parents, who, if they were to have a son, vowed to make a pilgrimage to our Lady of la Recouvrance, and to consecrate him to God there. They fulfilled their vow, and the child, given the name John, was immediately cleansed with the waters of penance. John, having entered life with such auspicious omens, from the very beginning of his age, demonstrated the virtues instilled in him by his parents in his behavior; for piety flourished in him no less than modesty, the chief guardian of the soul, and he became an example among the boys. A clear sign of his virtue was the outstanding deed he performed, when he was barely ten years old; for when someone among his...

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis. - Official Commentary. He, having been made a leader equal to his peers! John, seeing his father alive in Genoa, immediately prostrated himself, and touched his father's other knee, following another precept of the Gospel. In order that his studies might be adorned, he was entrusted to a most pious priest, and, having him as a teacher, he progressed so much, not only in letters, but especially in religion, as his holiness later declared. Learning to embrace the gentle Christ, whom he so diligently imitated, and to feed most sweetly on his immaculate flesh, he was filled with great joy, when, having reached the age of twelve, he offered the Holy Sacrifice at the altar for the first time, and was also anointed with sacred chrism. So many and such were the emotions of his soul on that memorable day, that he seemed to be transported to the divine realm, and his union with Christ was so wondrous, that shortly afterwards he vowed himself to perpetual chastity, and resolved to dedicate himself entirely to God. Subsequently, he was received into the college of Caen, which was directed by the Fathers of the Society of Jesus, a company of most holy men. There, leading a life

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of equal or even greater piety, he so frequently participated in heavenly communion, and so ardently pursued the love of the most tender Virgin Mary, whom he had chosen as the bride of his heart, that everyone called him the devoted Eudes. Having completed his studies in philosophy, he returned home, and, although his parents insisted that he should take a wife, he, having explained his intentions, resisted all their prayers, and urged them to grant him the power to dedicate himself entirely to God and the Blessed Virgin. Therefore, returning to Caen again, and being assigned to theological studies, since he detested worldly and fleeting things, he began to consider joining the congregation of the Oratory of Berulle, where he could more easily exercise the sacred ministry. He again encountered opposition from his father, but, preferring to hear the voice of God, rather than the voice of nature, he so earnestly implored him, that he finally agreed to allow his son to join such a congregation. Thus, he was received into this society in Paris, whose purpose was to perform sacred missions, to receive young men into seminaries, and to instruct them in doctrine and piety; and it is rightly believed that the venerable Servant of God devoted himself with such zeal to the salvation of himself and others. And indeed, all his virtues, combined with extraordinary humility, shone forth so brightly, that the office of evangelical preacher was entrusted to him, even before he received the sacred orders, which, upon assuming it, aroused great expectation in everyone. But finally, at the end of the year 1625, the long-awaited day arrived, when the venerable John was ordained a priest in Paris, and he offered the first sacrifice to God with such piety that it could not be greater. The newly ordained priest, whether weakened by the harshness of life, or by the labors he undertook, fell ill, and, gradually recovering in solitude, he devoted himself to studying the divine books, soon to be in danger of a more serious illness. For, having learned through his father's letters that his mother, who was in his homeland, had been struck by the Asian disease, he immediately went there, and, sparing neither vigils nor labors, he ministered to the sick.

[*Latin ed. p. 479*]

The acts of Pope Pius X, number 479, and especially, with the greatest zeal, repelled the suffering of souls. It will suffice to say that John of Argenton persuaded the citizens to offer solemn prayers to the blessed Virgin Mary for the removal of the impending calamity, and indeed, having experienced the most present help of the Mother of God, they were wonderfully preserved from the terrible scourge. But in this field of glory, the virtue of the venerable servant of God shone forth again; for four years after Gadom, the same plague returned, offering new and outstanding examples of charity there. And because he considered it essential to prevent others from being harmed by the contagion, he spent the night in a barrel in the field, which was later called the "garden of the Saints." It was not long

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before, due to his exhausting labors, he was again afflicted by illness, and he seemed to be departing from life. But after barely recovering, he undertook his apostolic mission with incredible zeal, and he traveled through villages, towns, and even famous cities without interruption. In this way, for many years, until his extreme old age, he encouraged the people, then steeped in bad morals, to embrace the dignity of Christian life, and because of the joyful fruits of penance that he gathered everywhere, he was considered equal to the blessed Vincent Ferrerius. The sacred prelates, inspired no less by the power of his sermons than by his holiness, eagerly invited John, believing that the faithful of each diocese, who would gather in great numbers to hear the herald of God, would be led by the words and example of that man to good fruit. It is also worth remembering that among the messengers of the divine law, John then and afterwards, so that Olerius, the founder of the Society of St. Sulpice, who had invited him to preach in Paris, considered him a prodigy of the age, and that the Queen of France, as well as Bossuet, a most celebrated scholar, considered him worthy of being presented as an example to all sacred orators. But the venerable servant of God, having been appointed rector of the Oratorian house in Cadom, felt a great sorrow when he could not obtain young men to dedicate themselves to the Church, since such an institution seemed entirely lacking in its primary purpose. Therefore, after imploring divine help through prayers and fasts, and after seeking advice from many, he finally, with a heavy heart, separated himself from the companions with whom he had been accustomed for twenty years. Thus, on the 5th of April, 1643, he founded a congregation of priests, to which he gave the most holy names of Jesus and Mary, and he opened the first seminary in Cadom, which was duly approved the following year by the authority of the Bishop of Bayeux. It is incredible to say how great the envy, to which holy men are not unaccustomed, that was born against the venerable servant of God from that time, especially by the Janseniuses, because of his unwavering obedience to the Roman See, but it is equally admirable the great humility and fortitude with which John, not once, patiently endured all things, called his enemies "brothers," and offered prayers to God for them. The first seminary,

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis. - Official Commentary. There are many things that John, as interpreter of the plans of Cardinal Peter of Berulle, and almost as his heir, established following the decree of the Council of Trent, which have been followed by many bishops, and have been of great benefit to the clergy in terms of doctrine and piety; and thus, the fruitful Eudian Congregation, like a mustard seed, has grown into a tree, spreading its branches far and wide. It should also be noted that the venerable society of the Daughters of the Most Blessed Virgin, founded by him, with the addition of a fourth vow, was established to lead sinful women to a

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virtuous life. This community, with glory as its goal, was elevated by our predecessor, Pope Alexander VII, while John was still alive, into a religious Order, now spread throughout the world. To all of this, he added a society that still exists today, which was founded with a heart full of devotion to the Mother of God, and which established other works of piety and charity, adapted to the sex, age, and condition of the faithful, for their spiritual benefit. Indeed, the merits of John to the Church increased greatly when he, burning with a singular love for the most holy Hearts of Jesus and Mary, first conceived of providing them with liturgical worship, not without some divine inspiration. Therefore, he should be considered both a father of this most beautiful religion, since from the very beginning of the congregation of priests, he took care that the solemnities of the Sacred Hearts should be celebrated among his children; and a doctor, because he composed proper Offices and a Mass in their honor; and finally, an apostle, since he devoted all his efforts to spreading the most wholesome worship of them in every place. Among these things, he never ceased to preach the word of God to the people, nor did he fail to write many and excellent works, full of outstanding piety. The most distinguished men of Gaul treated him with the utmost respect, and they sought his counsel willingly, and Vincent of Paul, whom John used familiarly, being fruitful in the bonds of the saints, was greatly amazed by the fruits that he perceived from his missions. Therefore, this most excellent man, consumed more by labors than by years, when he understood that the end of his life was approaching, desired more and more to be dissolved and to be with Christ. Before his infirm body recovered, he presented himself to the Daughters of Charity of our Lady, and, after saying a final farewell, foretelling that they would be filled with the dew of heavenly joy, he passed away. Likewise, sick and healthy, he surrendered himself entirely to the will of God, and, using the greatest patience in enduring the torments of the body, he seemed to enjoy the tranquility of the blessed. As his illness worsened, he was strengthened by the sacraments and surrounded by a noble crown of his sons, who, shedding tears out of grief, spoke to him with words of eternal life. On the 14th of September, in the year 1680, repeatedly mentioning the names of Jesus and Mary, he peacefully fell asleep in the Lord. Although his religious family considered it lamentable that such a precious father should die, they mourned...

[*Latin ed. p. 481*]

The acts of Pope Pius X, page 481, are filled with sorrow. Meanwhile, the venerable Servant of God, whose renown was great among all, and whose fame increased even after his death, attracted and drew such a large number of people that they desired to kiss his feet and to offer prayers, wreaths, and coins, so that, only three days after his soul had ascended to heaven, his sacred relics could be carried forth. From that time onward, as the fame

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of his sanctity grew daily, and as the accounts of miracles, by which God was said to have confirmed him, became widespread, the cause for his beatification and canonization began to be considered by the Congregation of Sacred Rites, and, after all things had been examined according to the established rules, our predecessor, Pope Leo XIII, on the feast day on which the infant Jesus was adored by the Three Wise Men, in the year 1903, solemnly decreed that the heroic virtues of John Eudes had reached the standard. Then the question of miracles was raised, which were attributed to God through his intercession, and, after all matters had been carefully weighed, and after three of them had been found to be true and verified, we declared, by a decree on the second Sunday after Easter of the preceding year, on the day when the feast of the Holy Cross discovered in Jerusalem is celebrated, that they were to be considered true, by our supreme authority. The only thing that remained to be investigated was whether the venerable Servant of God should be reckoned among the blessed in heaven. This doubt was proposed to our beloved son, Dominic, Cardinal Ferrata of the Sacred Roman Church, the promoter of the cause, in general assemblies held before us on the eighth day before December of the same year, in which all those present, both Cardinals and Consultors of the Congregation of Sacred Rites, unanimously answered in the affirmative. However, in this matter of such great importance, we hesitated to reveal our mind, so that we might ask for assistance from the Father of Lights through fervent and repeated prayers. After this, finally, on the third Sunday of Advent of the Lord, during the eucharistic sacrifice, with the Cardinals Seraphino Cretoni, our Secretary of the Congregation of Sacred Rites, and the aforementioned Dominic Ferrata, the promoter of the cause, present, as well as the venerable Father Diomede Panici, Archbishop of Laodicea, Secretary of the same Congregation, and the Reverend Father Alexander Verde, Promoter of the Faith, we pronounced, with our authority, that it was safe to proceed with the beatification of the venerable Servant of God, John Eudes. Therefore, with these things being so, we grant to our venerable Brothers, the prelates and clergy of all of France, as well as to the congregations of Jesus and Mary and the Order of the Most Blessed Virgin, who are bound by vows of charity, the faculty, by this present document, to henceforth call the venerable Servant of God, John Eudes, by the name of Blessed, and to present his body and relics, but not in solemn supplications, for public veneration of the faithful, and to adorn them with rays [of light] and images. Furthermore, by the same apostolic authority, we grant that...

[*Latin ed. p. 482*]

Acts of the Apostolic See. - Official Commentary. 482. Let this Office be recited, and the Mass be celebrated annually, by the common clergy, not by pontiffs, with prayers proper to them, approved by Us according to the rubrics of the Roman Missal and Breviary. We grant permission for the

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recitation of this Office and the celebration of the Mass only in the diocese of Bayeux, and also in all temples and chapels used by the congregation of priests of Jesus and Mary, and by the entire Order of the Most Holy Virgin, that is, the religious sisters known as those of the Refuge and the Good Shepherd, by all those who are obliged to recite the canonical hours, and with regard to Masses, by all [secular and regular priests assigned to churches where the feast is celebrated], always observing the decree of the Holy Congregation of Rites, number 3862, of the city and the world, of the ninth day of December of the year 1895. Finally, We grant the faculty that the solemnities of the beatification of the venerable servant of God, John Eudes, mentioned above, may be celebrated in the aforementioned temples, according to the decree or instruction of the Holy Congregation of Rites, of the sixteenth day of December of the year 1902, concerning the solemnly celebrating a triduum within the year after beatification, which We command to be done on days legitimately designated within the year, after the same solemnities have been celebrated in the Vatican Basilica. Notwithstanding the constitutions and apostolic sanctions, and decrees concerning the cult, and all other contrary things whatsoever. We decree that, with regard to these letters, even printed copies, as long as they are signed by the hand of the Secretary of the aforementioned Congregation, and sealed with the seal of the Prefect, the same full faith shall be given to them in any disputes, even judicial ones, as would be given to the signification of Our will shown in these letters. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of April, 1909, in the sixth year of Our pontificate. L. |g S. R. CARD. MERRY DEL VAL, Secretary of State. THE ABBEY OF ST. MAUR IN FRANCE IS SUPPRESSED AND A NEW ABBEY OF ST. MAUR IS ERECTED IN THE DIOCESE OF LUXEMBOURG, WITH ALL RIGHTS AND PRIVILEGES TRANSFERRED TO IT. PIUS PP. x For the perpetual memory of the matter. — Our beloved son Paul Renaudin, of the Order of St. Benedict, Abbot of St. Maur in France, reported to Us that, having been unjustly deprived of his abbatial house, he is undertaking to found a new monastery, in the place commonly called Olervaux, in the diocese of Luxembourg, under the title and patronage of St. Maur, so that his monastic family may reside in regular buildings.

[*Latin ed. p. 483*]

Acta Pii PP. X. 483, according to the conditions required by law, may henceforth reside there. We, however, who are deeply saddened by the persecution of religious Orders in Gallus, receive with a grateful and joyful spirit the news that they may flourish elsewhere, so that the damage inflicted upon religion may be mitigated as much as possible. Therefore, having learned that this new monastery is being founded with the support of the venerable Abbot of Luxembourg, and that it will be particularly favored by our most beloved daughter in Christ, Mary Anne, Grand Duchess

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Regent; We, while with our apostolic authority, by the present document, completely abolish and declare abolished the old Abbey of St. Maur in Gallus, hereby grant to the aforementioned new abbey, which is established under the title of St. Maur in the place commonly called Clervaux, in the diocese of Luxembourg, canonical erection in perpetuity, and transfer to it all and each of the rights and privileges which the ancient Abbey of St. Maur in Gallus enjoyed, so that no connection whatsoever remains between the extinct abbey in Gallus and the aforementioned new house. Notwithstanding any constitutions and ordinances apostolic, and other special provisions, even those worthy of individual mention, which may be to the contrary. We decree that these present letters shall be firm, valid, and efficacious, and shall have their full and complete effect, and that those to whom they apply, and may apply, shall fully support them in all things, and that the aforementioned matters shall be judged and determined by any ordinary or delegated judge, and that they shall be declared void and null if anyone, with any authority, knowingly or unknowingly, should attempt to alter them. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 11th day of May, 1909, in the sixth year of Our Pontificate. L. £ß S. R. CARD. MERRY D E L VAL, Secretary of State. III. INDULGENCES ARE GRANTED TO THE PIOUS WORK "THE HOLY HOURS OF PRAYER OF GETHSEMANE" IN THE CITY OF TOLOUSE. PIUS PP. X. For the perpetual memory of this matter. — It has been reported to Us that, in the chapel of St. Louis in the city of Toulouse, a pious work of prayer under the title of "The Holy Hours of Prayer of Gethsemane" has been canonically established since the year 1907, the purpose of which is to constantly offer honor to our Lord Jesus Christ, who prayed in the garden of Gethsemane. This devout practice, since the year 1885, has been...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis. - Official Commentary. Having been established with certain aims and having spread rapidly to a large part of Gaul, it now includes many members, to each of whom a specific hour of prayer is assigned, so that, together with Christ on the Mount of Olives, continuous prayers may be offered to God the Father, both day and night. In order that this fruitful association may receive greater growth from God, We, having received with benevolence the requests of its director and members, enrich it with heavenly treasures, of which We are constituted dispensers by divine providence, and We do so with a willing heart. Therefore, by the mercy of Almighty God, and with the authority of the blessed Apostles Peter and Paul, We grant to all and each of the Christian faithful who shall join this pious work, a plenary indulgence on the first day of their entrance, provided that, truly contrite and having confessed, they receive the holy Sacrament; and also, to the members of this work, as many as are described herein and as may be described from time to time, at the hour

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of their death, if truly contrite and having received the holy Communion, or, if they are unable to do so, if they have invoked the name of Jesus with their mouth, or, if they cannot, with their heart, and if they have accepted death as the punishment of sin with a humble spirit, a plenary indulgence; and also, to the same members, who are also truly contrite and having received the holy Communion, if they shall have visited, on the feast day of the aforementioned work, with devotion, their own church, if they have one, or the parish church, or a public oratory, from the first vespers until sunset, and if there they shall have offered pious prayers to God for the concord of Christian princes, for the eradication of heresies, for the conversion of sinners, and for the exaltation of the holy Mother Church, a plenary indulgence; finally, to those members who, in each month, at least once a week, shall have performed this pious exercise of the holy hour, having been absolved by confession and refreshed by the heavenly banquet, if they shall have visited the church, as is customary, and if there they shall have prayed as above, We likewise grant to all of them the full remission and forgiveness of all their sins, mercifully in the Lord. Moreover, to the aforementioned members, if, at least with a contrite heart, they shall recite the prayers prescribed by the association, or if they shall attend the meetings of this same pious work, We remit three hundred days; and if they shall perform any work of piety for the purpose of this association, sixty days of the penitences prescribed to them, or in any other way, in the usual form of the Church. All of these indulgences and remissions of penances, except for the plenary indulgence to be obtained at the hour of death, We also grant that they may be applied for the benefit of the souls of Christian faithful who, having been united with God in charity, have departed from this life, as a form of suffrage. In spite of anything to the contrary. These present decrees are to be valid permanently. We wish that these present letters, or copies thereof, even printed ones, be provided with the hand of a public notary, and be secured with the seal of a person holding an ecclesiastical office, in the following manner:

[*Latin ed. p. 485*]

Acta Pii PP. X. 485. Utima fide adhibeatur, quae adhibeatur ipsis praesentibus, si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub anulo Piscatoris, die VIII Maii MCMIX, Pontificatus Nostri anno sexto. L. £8 S. R. CARD. MERRY D E L VAL, a secretis Status. EPISTOLAE I. AD R. P. DIONYSIUM SCHÜLER, MINISTRUM GENERALEM ORDINIS FRATRUM MINORUM, OB SEPTIES CENTENARIA AB ORDINE CONDITO SOLEMNIA. Dilecte fili, salutem et apostolicam benedictionem. — Recte vos constituistis festo solemnique ritu propediem exitum celebrare saeculi septimi, postquam beatissimus Franciscus, votis nuncupatis, initium Ordinis vestri feliciter posuit. Aequum est vos, hanc respicientes temporis diuturnitatem, sancte gratulari Deo,

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qui Assisiensem pauperculum eiusque progeniem praecipua quadam benignitate semper fovit; consentaneum agitare laetitias, quod ipsius Institutum adeo vetustatem non sentit, ut late in orbe terrarum, quasi recens, vigeat; utile et frugiferum, domesticos evolvere fastos, et merita recolere virtutesque maiorum. Nobis quidem ista solemnia sciatis pergrata accidere, praesertim quia occasionem praebent profitendi, non modo quanta simus erga vos benevolentia, sed etiam quantum, communis salutis causa, vobis tribuamus. Etenim Instituta Franciscana, ex quo extiterunt, eam vim beneficiorum pepererunt Ecclesiae, ut persequi omnia longum sit ac pene infinitum. Omnino apparet, postremis aetatibus, quum vulgo christiani sensus et spiritus quodammodo hebescerent, Dei providentis nutu subvenisse Franciscum, qui, prae se gerens ipse expressam similitudinem Iesu Christi, homines ad sapientiam Crucis voce et exemplo revocaret. Vir sane mirabilis; qui quum paupertatem in sponsae loco diligeret, perfectae laetitiae fructum ex molestiis contumeliisque peteret, seque et alumnos suos ceterorum hominum fratres haberet minores; tum ea erat divini abundantia amoris, ut tenero germanitatis sensu omnia, quaecumque a Deo sunt, complecteretur. Itaque, Francisci opera, felicius fortasse, quam umquam alias, post aetatem Apostolorum, mundus impugnari coepit: excitato enim studio bonorum caelestium et immortalium, quiescere passim aviditates vel habendi haec fluxa et caduca, vel praestandi inter se, vel

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis. - Official Commentary. [Regarding] the eagerness to attain dishonest pleasures; [regarding] the greater diligence generally shown in observing the divine laws; finally, the appearance of Christian perfection, offered in the most holy man, attracted many and led them to dedicate themselves to the discipline. From this arose, in Assisi, the family of Brothers; which family has produced so many and such noble individuals for the Christian people: bishops, teachers, heralds of the Gospel, martyrs of the faith, citizens of heaven. Following this family came the Order of devoted virgins, from whom, after being initially hidden in sacred cloister, the sweet fragrance of Christ was spread far and wide; and then, through the active progress of their lives, they provided the best assistance to the ministry of the priesthood. In addition to this, there is the Third Order, wonderfully established to promote holiness of morals throughout the Christian community; for it receives both sexes, and excludes no state of life or condition. This institution has conveniently provided for all those who, although divinely called, could not follow Francis in the monasteries, but who nevertheless, under his guidance, wished to fulfill their own duties and strive for heaven. Indeed, as soon as this institution was spread throughout Italy and neighboring regions, it quickly revived the cultivation of Christian virtues, both privately and publicly; and ever since, when-

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ever it has flourished, it has produced similar fruits. Therefore, even if Francis had done nothing else for the Church, he would rightly be considered among those who have singularly merited for the Church, solely for this one thing. We hope and pray to God that the upcoming secular celebrations may be a source of benefit to the entire family of Assisi; and we are confident that our wishes and prayers, with the intercession of Francis, will be fulfilled: but above all, we desire that the Third Order may grow through these celebrations. For what could be more desirable in these times, when in both domestic life, in the relationships between citizens, and in the administration of the state, so much neglect or contempt has been shown towards Christian institutions, than that this Order, which can spread the spirit of Christian wisdom and discipline through all the veins of society, may grow ever stronger? Therefore, our predecessor, the blessed and revered Leo XIII, devoted a particular care and diligence to restoring the Third Franciscan Order, and wisely regulated its laws. We, having seized this excellent opportunity, urge the same purpose as our predecessor; and we also encourage you, all of you for whom the glory of Francis and, indeed, the common good are dear, to diligently strive that many more may join this Third Order, and that those who have already joined may be diligent students of this great master. And in order that this secular celebration may be held with greater splendor and auspiciousness, we freely grant, from the gifts of indulgences which are within our power to dispense, the following.

[*Latin ed. p. 487*]

From the Acts of Pope Pius X, 487, in any of the three Franciscan Orders' churches, where, indeed, because of the blessedness of the aforementioned events, sermons on divine matters, or novenas or supplications lasting three days, are held. Whoever therefore attends these sermons or supplications, may, as many times as he attends, deduct seven hundred days from the number of days of penance; and once, under certain conditions, may obtain plenary remission of sins. Furthermore, to all those who preside over the monasteries of the Brothers Minor and their mission houses, or who govern sodalities of the Tertiary Order, or who are members of any institute of the religious sisters and brothers of the Franciscan Order, or of sodalities of the Tertiary Order, we grant that, through these solemnities, each one may, in his own church, duly bless the people in the name of Our Lord. And with these gifts of pontifical blessing and indulgence, we wish that the Franciscan religious women living in convents may also participate, if, although they cannot be present publicly, they nevertheless perform a novena in their private oratory, in honor of St. Francis, the lawgiver. In the meantime, under the auspices of divine benevolence, and as a testament of Our paternal charity, We impart to you, beloved son, and to all those under your care, the apostolic blessing with all Our heart. Given

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in Rome, at St. Peter's, on the twenty-fifth day of April, in the year 1909, in the sixth year of Our pontificate. PIUS PP. X. TO THE ARCHBISHOP OF BAMBERG AND OTHER BISHOPS OF BAVARIA, CONCERNING THE EPISCOPAL CONVIVIUM CELEBRATED IN FREISING. Venerable Brothers, greetings and the apostolic blessing. — In reply to the letter which you sent to Us from Freising at the beginning of your convium, first of all, we cannot but lament that, during these few days, one of your number has passed away, namely, the Archbishop of Munich, who took care to send that letter to Us. For this venerable Brother, we earnestly pray to God that He may grant him prompt entrance into the heavenly homeland; although it is permissible to hope that, for his merits, he has already attained it. Then, we wish to know what you have written, and we receive it with pleasure. Indeed, we rejoice that the piety of the Bavarians was so beautifully manifested towards Us during the solemnities of Our priesthood; we rejoice especially that you, promoters and leaders of this piety, show all the diligence of office that the times require. Therefore, regarding Our exhortation of the previous year to the Catholic clergy, we are certain that you will diligently strive to ensure that what you promise will be of great benefit to your clergy, especially the young.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis. - Official Commentary. Concerning the annual gatherings which you have instituted, we commend your zeal, both for the purpose of governing and for the common good of your churches. And regarding the gathering of Frisingen, it is especially pleasing to us that you deliberated on how, in the education of children, the rights of sacred authority might be fully observed. For the salvation of children, it is of utmost importance that the schools be subject to the inspection and oversight of the parish priests: and those who wish to remove this oversight do so in order that they may more freely introduce a discipline which lacks the spirit of the Christian religion. You, however, will persevere in your efforts to prevent this, with the consent, we believe, of all good men; all the more so because, in this matter, even the civil laws support you. Furthermore, for the acts of piety which you have rendered to us recently and which you promise to us for this year, we give you great thanks: and we pray that God may reward you with the rewards of His goodness. May these be our hopes, and a witness of Our benevolence, which We impart to you, venerable Brothers, and to your clergy and people, in the apostolic blessing. Given at Rome, near St. Peter's, on the twentieth day of May, in the year 1909, in the sixth year of Our Pontificate. PIUS PP. X III. TO THE ARCHBISHOP OF MUTINA AND OTHER BISHOPS OF THE REGION OF AEMILIA, CONCERNING THE RECENTLY CONCLUDED ANNUAL MEETING. Venerable Brothers, greetings and the apostolic blessing. It has been pleasing to Us to receive the common letter which you recently sent to

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Us after the conclusion of your annual meeting, for the purpose of declaring your obedience and piety. From it, we learned that you, as becomes diligent Bishops, are concerned about the matters pertaining to the clergy and the Christian people: and therefore, you are giving and will give all your efforts to ensure that both those who are of the sacred order may flourish in worthy virtues, and that the sacred youth may be diligently instructed in the integrity of doctrine and the sanctity of life; and that those who are of the flock of Catholics may not only have a true understanding of the precepts of the faith, and may live accordingly, but also, by uniting their efforts, may strive for the good of religion. You are, of course, diligently observing those things which We have commanded in Our encyclical letters. This is indeed right; but we also believe that a letter will also be useful to you, which the venerable Brothers, the Bishops of both subalpine provinces, sent last year from the shrine of Mary, Solace of Travellers, where they had gathered, to their respective dioceses. For therein, accurate and appropriate matters are discussed: concerning the religious education of children who attend public schools, and the assistance to be given to them.

[*Latin ed. p. 489*]

From the Acts of Pope Pius X, page 489, certain matters are provided for; and, concerning the errors of the Modernists, some sources are noted which it is to be avoided that clerics, especially the young, should consult. For the auspicious omens with which you have begun this, the twentieth year of your episcopate, we give you thanks, and, in return, we desire and implore the abundance of divine graces. Under these auspices, and as a testament of Our benevolence, We impart to you, venerable Brothers, and to your clergy and people, Our apostolic blessing. Given in Rome, at St. Peter's, on the twenty-first day of May, 1909, in the sixth year of Our pontificate. PIUS PP. X.

TO THE MOST REVEREND FATHER, AND LORD, STANISLAUS EXPLETA B., BISHOP OF ORLEANS, REGARDING THE HAPPY CELEBRATIONS. Venerable Brother, greetings and Our apostolic blessing.

From those letters with which you diligently inform Us, concerning how the sacred celebrations in honor of the blessed Joan were held here, a great addition is made to the great joy which We recently received here from the great number of French people and their piety. Indeed, We rejoice in that splendor and solemnity of the festivities which you describe; but We rejoice even more that that concord of good men, for the preservation and defense of the homeland religion, of which concord we hope that the courageous Joan will be a unifier throughout all of France, was evident in these ceremonies. For We recognize this from the ardent zeal and piety of the people, who, as you write, during those days, while the pastors and ministers of the sacred offices contended among themselves in fraternal charity, not only wonderfully coalesced with the clergy, but also flocked in great numbers

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to the eucharistic table, in which the greatest bond of Catholic unity is contained. Therefore, We give you thanks, for having brought Us this pleasant news, and We congratulate you, for having had a great part in those things which you have announced, through your great diligence. And that which you add, that Our love for your people has clearly appeared to everyone at this time, greatly delights Us; and We implore God, that all the French, whoever they are, who rightly venerate Joan of Arc, may, obediently obeying the Vicar of Jesus Christ, strive effectively for the common good. In the meantime, under the auspices of divine graces, and as a testament of Our singular benevolence, We impart to you, venerable Brother, and to your clergy and people, Our apostolic blessing. Given in Rome, at St. Peter's, on the twenty-fourth day of May, 1909, in the sixth year of Our pontificate. PIUS PP. X.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION OF THE HOLY OFFICE, DECREE GRANTING TO ANY PRIEST THE FACULTY OF IMPARTING THE APOSTOLIC BENEDICTION TO RELIGIOUS WOMEN AT THE POINT OF DEATH. Dated April 1, 1909. Since the Apostolic Benediction is permitted to be imparted to religious women belonging to institutes of vows, both solemn and simple, only by their ordinary confessor, according to the discipline currently in force; lest, perhaps, for any reason, they be deprived of this supreme spiritual comfort; the Most Holy Pope Pius X, graciously granting what was requested of Him with heartfelt prayers, in a private audience granted to the Reverend Father Assessor of the Holy Office, has deigned to decree that, whenever any priest is duly called to administer the sacraments to religious women, both of solemn and simple vows, if these women desire it, he may also impart to them the Apostolic Benediction, even if he does not otherwise possess this faculty, according to the Apostolic Constitution *Pia mater*, and observing the prescribed form in the Roman Ritual. Contrary provisions, even those worthy of special mention, are to be disregarded. L. £¡3 S. A. Canon Giambene, Substitute for Indulgences. SACRED CONGREGATION OF THE COUNCIL OF JERUSALEM AND OTHERS, CONCERNING THE SUPPRESSION OF FESTIVALS, ABSTINENCE, AND FASTING. Dated April 3, 1909. - With wise deliberation, whatever pertains to the precepts of the Church has been presented to this Sacred Congregation; and, concerning the suppression or translation of certain festivals, as well as concerning the law of abstinence from meat and fasting, in accordance with the customs of the present day, several petitions from Bishops have been submitted, of which the most important are appended. POSTULATES.

[*Latin ed. p. 491*]

I. The Holy Congregation of the Council. 491. The Latin Patriarch of

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Jerusalem, considering the poverty of the faithful and the large number of festivals, requests that the feasts of the holy Apostles Philip and James, of Saint John the Evangelist, and of the discovery of the Holy Cross outside the city of Jerusalem, be suppressed, namely the second day after Easter and after Pentecost; also, that the solemnity of the Most Holy Body of Christ and the Purification of the Blessed Virgin Mary be transferred to the immediately following Sunday.

II. The Apostolic Vicar of Egypt, since the obligation of hearing Mass on the feast of Saint Mark the Evangelist (April 25th) is not observed, requests from the same [Holy Congregation] a dispensation for all Catholics of his Vicariate.

III. The Archbishop of Bologna requests that, for religious and social reasons, at least the second day after Easter and Pentecost, the day immediately following the Nativity of the Lord, and the feasts of Saint Anne (July 26th) and Saint Sylvester (December 31st) be suppressed in his diocese, since these are observed by precept in that diocese, unlike in other dioceses of Italy.

IV. The Archbishop of Munich and Freising, due to particular circumstances of the diocese, requests that the feast of Saint Benno, from June 16th, with the prescriptions removed and with the obligation of attending Mass and the Mass for the people, be permanently transferred to the immediately following Sunday.

V. The Bishops of Le Puy, Friuli, and Toulon, and also the Archbishop of Mechlin, on behalf of the suffragan Bishops, considering the disuse and the resulting transgression of the precept, demand the abolition of abstinence and fasting on the eve of the solemnity of the holy Apostles Peter and Paul, which has already been transferred to the following Sunday.

VI. The Archbishop of Warsaw, together with the Ordinaries of the same ecclesiastical province, considering especially the lack of oil and fish, the severity of the weather, and a practice long established, implores that 1° the use of dairy products be permitted to all on days of strict fasting throughout the year; 2° that pork, goose, etc., may be used on the second, third, and fifth days of Lent as a supplement to food; 3° that the use of meat be permitted: a) on all Sundays of Lent, as often as food is taken; b) on all second, third, and fifth days of Lent, only at the midday meal (dinner), except on the fifth day of the greater week; c) on the days of the Rogation processions, as often as; d) on all days of the Sabbath throughout the year, provided that they do not coincide with a strict fast imposed by another obligation.

VII. Finally, the Archbishop of Manila and other suffragan Bishops in the Philippine Islands request that the privileges, by which the Philippine natives enjoy, according to the Bull *Altitudo Pauli III*, concerning fasting and abstinence, be extended to all those residing there; indicating, however,

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the Apostolic Delegate.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis. - Official Commentary. VI. Regarding a special pontifical faculty, it has already been declared by the Bullae Cruciatae granted to the Philippine Islands. OPINION. — An opinion was expressed by one of the Consultors regarding the matters raised, which is summarized here. Concerning the abolition or transfer of feasts, before examining individual requests, he first states that it is necessary to retain the principle instilled and transmitted by the Fathers, namely that feasts are especially necessary for imperfect, lukewarm, and negligent Christians, as Origen states against Celsus, book VIII, section 32, and as Chrysostom and others affirm. Therefore, the reason often invoked for the reduction of feasts, namely that sins will increase because many neglect to fulfill the precept, does not seem to rest on a solid foundation. Indeed, our age is far from Christ, and many, even the faithful, are devoted to a certain materialism, attending only to worldly things and completely forgetting heavenly matters. The Church must draw the faithful away from this danger; this cannot be achieved unless the minds of the faithful are renewed in the principles of the Gospel and in the remembrance of heavenly things, especially through the celebration of feast days, which should allow Christians to rest from temporal concerns and to be aroused to heavenly things. Consequently, while some may sin, many, and perhaps more, will be saved; those who sin will perish through their own fault; those who are saved will attain salvation through the industry and care of the Church. However, it should not be doubted that the Roman Pontiff has the right and the duty to, if a certain necessity arises or a danger looms, either lessen or moderate the observance of feast days, as the Church has always done, for example, Alexander III, chapter 3, title IX, book II of the Decretalium, and Urbanus VIII in the Constitution Universa of September 24, 1642. Finally, he notes that it does not seem fitting or proper for the Church to excessively adapt its legislation to civil law in this matter. Indeed, it is certainly inconvenient if the civil government does not admit or recognize the feast days prescribed by the Church; however, on the one hand, more people will be excused from the precept, and on the other hand, the faithful will want to see the Church independent in the exercise of its power. Furthermore, the Consultor finds it difficult to accept the transfer of feasts, especially solemn ones, to the immediately following Sunday, believing that these transfers originated from the necessities arising from the French Revolution. For these transfers are not only contrary to the Liturgy, because the Sunday offices are almost suppressed and the oldest and most beautiful part of the Liturgy is destroyed, but also contrary to the ancient spirit of the Church, because, with a special Liturgy for the Time, the feasts of the Saints could not be celebrated. The use, however, is not of transferring feast days to the

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immediately following Sunday, but of...

[*Latin ed. p. 493*]

The Holy Congregation of the Council, considering the days fixed for certain feasts on Sundays, believes that it is fitting to introduce some festivity by substituting shorter festive offices for the longer Sunday office. Having stated this, it first addresses the individual requests concerning the feasts of the Lord. Therefore, the feasts of the Nativity of the Lord immediately following, as well as the second day of Easter and Pentecost, are considered, concerning which a request is made for the abolition of the precept of fasting, which still holds in some of the dioceses mentioned above. Indeed, although the acts of piety and devotion of the faithful did not end on the very first day of these feasts in the ancient Church, nevertheless, since that second day is generally not observed today, this abolition can be granted, the Consultor maintains.

Furthermore, the abolition of the feast of the Finding of the Holy Cross is deemed permissible for the Latin Patriarchate of Jerusalem, except for the city of Jerusalem itself.

On the contrary, the transfer of the feast of the Body of Christ to the following Sunday is not admitted, especially with regard to the Jerusalem Patriarchate. For the reasons that moved Urban IV to introduce this feast on that day are very important, among which the following stand out in particular: that the perfidy and madness of heretics may be refuted, and that the faithful may, in humility of spirit and purity of mind, restore what they have neglected or failed to fully observe concerning this Most Holy Sacrament in the ceremonies of the Mass and in the reception of the Eucharist. All of these things undoubtedly find application even in our own age, and even more so in the city of Jerusalem.

Regarding the feasts of the Blessed Virgin Mary, the Consultor expresses opposition to the transfer of the feast of the Purification to the following Sunday, especially in Jerusalem, since the celebration of this feast is very ancient in the East, having been regarded as a feast of the Lord, and furthermore, it is observed on the very second day of February by all Eastern Christians, not only Catholics, but also schismatics.

With regard to the aforementioned feasts of the Saints, the learned man would readily grant the abolition or transfer, given the circumstances and reasons presented by the bishops, since these feasts are of lesser importance, and generally do not excel in antiquity or significance.

Finally, turning to the requests for indulgences concerning fasting and abstinence from meat, he confesses that he is not strongly inclined to grant these dispensations, and he cites what Scripture and the Fathers say about fasting, especially the example of the primitive Church concerning the Lenten fast, as well as what Benedict XIV established in his Constitutions

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of May 30, 1741, and June 24, 1745, concerning the preservation of the law of fasting. Nor does the pretext of diminished health move him to abolish fasts. For even those who are of diminished health are not proven to be so, since statistics show a diminished number of...

[*Latin ed. p. 494*]

Acts of the Apostolic See. - Official Commentary. Regarding the deceased, and furthermore, for those who are ill, dispensation should be granted, if they are unable to fast, so that they may be excused from the law. This applies especially to abstinence, and it would indeed seem strange if the Church were to offer too easy a relaxation in this matter, when physicians, departing from their ancient practice, often prescribe abstinence from meat and wine for the sake of bodily health, attributing many infirmities to the excessive consumption of meat.

Furthermore, considering the individual requests in each case, the Congregation grants a favorable response to the request for the abrogation of the fast on the eve of the feast of the holy apostles Peter and Paul, as requested by the Bishops of Le Puy and Friuli, and by the Most Reverend Archbishop of Mechlin; because, since the feast of the holy Apostles has been transferred to Sunday within the octave, it seems less appropriate to observe a fast on this eve. Moreover, the Congregation generally approves of the requests of the Archbishop of Warsaw, either because it finds the reasons presented to be weighty and just, or because, what is requested has long been granted to others in regions that have a lesser need for this relaxation.

However, the Congregation maintains the prohibition of the use of dairy products on three days of the year, namely, the eve of the Nativity of the Lord, the Feast of the Assumption of the Blessed Virgin, and on the Friday of the greater week, on which day the use of condiments made from dairy products is also prohibited. Finally, the Congregation responds to the Bishops of the Philippines, instructing them to rejoice in what has been granted. For those who are not priests, the use of eggs and dairy products is permitted on any day with the "cruciata" (a mark indicating abstinence from meat). With the "cruciata" and a summary of meat, eggs, dairy products, and meat are permitted on all days, except for meat on the day of Ashes, on each Friday during Lent, on the four last days of the greater week, and on the vigils of the Nativity and Pentecost, the Assumption of the Blessed Virgin, and the holy apostles Peter and Paul.

The Constitution of Paul III, *Altitudo*, granted that only on the eve of the Nativity and Resurrection of Our Lord Jesus Christ, and on all Fridays of Lent, should fasting be observed, and that "during Lent and other prohibited times of the year, dairy products, eggs, and meat may be consumed only at meal times, while to other Christians, for the sake of some holy work to be performed, the use of similar foods has been permitted for a time by

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the Apostolic See."

Moreover, by accumulating these indulgences, the faithful in the Philippines would fast only nine times a year, namely, seven times on the Fridays of Lent, and also on the eve of the Nativity and on Holy Saturday; always, however, consuming eggs and dairy products even on these days. This concession seems excessive, either because, apart from these days of fasting and abstinence, they would abstain from meat only on the day of Ashes, on the fourth and fifth days of the greater week, and on the vigils of Pentecost, the Assumption of the Blessed Virgin, and the holy apostles Peter and Paul; or also because the reasons for which Paul III granted the indulgence to the Indians are not verified, namely, that...

[*Latin ed. p. 495*]

Sacred Congregation of Rites. 495 "Due to the recent conversion of these individuals to the faith, and the weakness of the aforementioned people." RESPONSES. - The Most Reverend Fathers of the Sacred Congregation of the Council, in a plenary session on April 3, 1909, deemed it advisable to respond to the requests presented: Regarding I. To grant the requested dispensation, concerning the feasts of the holy Apostles Philip and James, of Saint John the Evangelist, and of the discovery of the Holy Cross outside the city of Jerusalem, as well as the second day after Easter and the second day after Pentecost; concerning the translation of the Solemnity of the Most Holy Body of Christ and the Purification of the Blessed Virgin Mary, it is not advisable. Regarding II. To grant the requested dispensation, but with the feast of Saint Mark translated to the immediately following Sunday. Regarding III. To petition for the requested dispensation according to the desire of the Archbishop. Regarding IV and V. To grant the requested dispensation. Regarding VI. To petition for the requested dispensation, except on Fridays during Lent. Regarding VII. It is not advisable. After the Most Holy Pope Pius X was informed on April 5 of the same year, His Holiness approved the responses of the Reverend Fathers, and deigned to grant the dispensations according to their wishes. L. Eg. Saint Julius Grazioli, Under-Secretary. I. RATISBONA. DECREE OF CONFIRMATION OF THE CULT RENDERED TO THE SERVANT OF GOD FREDERICK OF RATISBONA, OF THE ORDER OF THE EREMITES OF SAINT AUGUSTINE, NOW BLESSED, FROM TIME IMMEMORIAL. The cause concerning the immemorial cult, exhibited to the aforementioned Servant of God Frederick, was presented to the Sacred Congregation of Rites, along with the procedural acts prepared in the ecclesiastical court of Ratisbona. Very little is known about his life and deeds; however, more information regarding the aforementioned cult is gleaned from the proceedings. Born in Ratisbona, and cleansed with lustral water in the sacred fountain, he spent his childhood in his family home, distinguished by the purity of his spirit and his simplicity. Intensely devoted to serving God, he renounced the world

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and its vanities, and sought admission to the Order of the Eremites of Saint Augustine, which he obtained.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis. - Official Commentary. Neither by nature nor by doctrine was he unrefined; he was numbered among the working brothers. Intimate in his duties, but outstanding in virtue, he equaled or surpassed the elders in sanctity, and was also endowed with heavenly gifts. In the monastery's carpentry workshop, while engaged in sharpening axes, he raised his mind to heavenly things, contemplating himself before the divine tabernacle, and ardently desiring to be refreshed by the sacred mystery and food. This humble and industrious worker was worthy of his reward, which was exceedingly great. As the accounts relate, behold, an angel appeared to Frederick and reverently offered him the living and vital bread from the altar's repast. "Blessed is that servant whom his lord, when he comes, finds so doing!" Inflamed by the fire of charity, he received the reward from God, both for himself and for his neighbor. For, while carrying some bread, taken from the monks' stores and wrapped in a scapular, to distribute to the poor at the door, he was met by the Prior, who inquired what he was carrying. And Frederick, answering more by deed than by word, opened the scapular and showed the pieces of wood, which, to the astonishment of all, were immediately transformed and became true bread, and were offered by him himself to the famished poor. On another day, while drawing wine for the brethren from a barrel in the wine cellar, Frederick was suddenly called away by the Prior, and, leaving the amphora, he left the barrel with its opening, and hastened to meet the Prior. However, the wine was not spilled, but was found, to the amazement of all, as if frozen within the barrel. This wondrous event was attributed by the Prior to the brother's prompt obedience, and he later considered it worthy of mention, and reported it appropriately, Jordanus of Saxony in his work, *Lives of the Hermit Brothers of St. Augustine* (book II, chapter 3, on the virtue and efficacy and fruit of true and holy obedience). A pious and diligent caretaker of the beauty of the divine house, he also earned another heavenly favor; for to Frederick, who was adorning the altar of God, blooming, exquisite, and sweetly fragrant roses were offered by angelic hands during the winter season. Finally, among other works of mercy, he diligently cared for the sick. While performing this act of charity, Frederick, one day, exhausted by prolonged labor, fell asleep near the sickbed. Then, in his sleep, he saw an angel take his place and perform his duty. When he awoke, he found the sick person completely healed, undoubtedly by the same angel, the physician and caretaker of salvation. Regarding the main subject of the cause, namely the veneration, many arguments were presented in the sessions and in the records of the process, of which some are worth summarizing. And in particular, the image of the Servant of God,

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clothed in white and standing with raised hands in prayer, and his twelve miracles, were depicted from an older tablet, which was in the sacred place; and it was placed near Frederick's tomb by Prior Corrado Schleier in the year 1481, and was repeated by Felice Milensio, an Augustinian, in his work, *On the Hermit Monks of St. Augustine*.

[*Latin ed. p. 497*]

The Holy Congregation of Rites, in the year 1613, and by Matthew Reder, of the Society of Jesus, in the book "Bavaria Sancta," in the year 1615. In such depictions, the Servant of God is shown with a halo and aureole on his head, and adorned with the miracles he performed, with the following inscription: "In the year 1329, Brother Frederick, a devout layman, died on the feast of Saint Andrew, and through his merits, this divine power performed miracles." Later depictions exist, such as one from the year 1637 with a nimbus, and one from the year 1684 with the title "Blessed" and other signs of veneration, on the occasion of the discovery of his body, and others similar. Furthermore, in a Latin manuscript in the royal library of Munich, number 14892, dating from around the year 1514, and with the following inscription by Dionysius Menger, librarian and prior of the monastery of Ratisbon, of the Discalced Carmelites, the Servant of God is honorably mentioned, and in the calendar of that monastery, dating from the year 1519, after the day and year of his death, it is written: "Blessed Brother Frederick, a convert to the Order of the Friars of the Hermit Order of Saint Augustine, buried in the left corner of the altar of the Body of Christ in the same monastery." The inscription of his name in the calendar, the title "Blessed," the notable place assigned to his burial as a simple convert, as well as other indications of public veneration, are recorded. As for the beginning and progress, and also the continuation of the cult up to the present, the procedural acts, with numerous arguments to support them, demonstrate exhumations of the bones, which were properly carried out in the 17th, 18th, and 19th centuries, as well as from suitable and trustworthy authors who accurately describe the title of "Blessed" given to Frederick, with the approval of the Ordinaries, along with the fame of miracles and the public veneration of images and relics; as is the case in the learned testimonies presented for the aforementioned purpose. These procedural acts, with the subsequent favorable sentence from the Reverend Ordinary of Ratisbon, were transmitted to Rome to the Sacred Congregation of Rites, and after being examined, when all was clear, to proceed with the confirmation of the ancient cult, at the urging of the Reverend Father Augustine Zampini, general promoter of the Order of the Hermits of Saint Augustine, considering the common wishes of the Order, the city, and the diocese of Ratisbon, His Eminence and Reverend Lord Cardinal Dominic Ferrata, the promoter or relator of this cause, in the ordinary meeting of the Sacred Congregation of Rites, convened on a designated day at the Vatican, proposed

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the following question for discussion: whether the sentence of the judge delegated by the Reverend Bishop of Ratisbon, regarding the cult exhibited from time immemorial to the aforementioned Servant of God, or regarding the case exempt from the decrees of His Holiness Pope Urban VIII, should be confirmed in this case and for the purpose in question? And the Eminent and Reverend Fathers presiding over the Sacred Rites, after the report of the same Eminent Promoter, having heard the voice and written testimony of the Reverend Father Alexander Verde, Promoter of the Holy Faith, after mature consideration of all matters, decided to respond: Affirmative, or that the sentence should be confirmed, if it pleases the Most Holy. On May 4, 1909.

[*Latin ed. p. 498*]

Acta Apostolicae Sedis. - Official Commentary. 498 Subsequently, these matters were reported to our most holy Pope Pius X by the undersigned Cardinal, Prefect of the Sacred Congregation for the Ritus. His Holiness approved and ratified the decree of the aforementioned Sacred Congregation on the tenth day of the same month and year. Fr. S. h. 93 S. CARD. MARTINELLI, Prefect. • f D. PANICI, Archbishop of Laodicea, Secretary.

DECREE CONCERNING THE INTRODUCTION OF THE CAUSE FOR THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PLACID BACCHER, PRIEST OF THE THIRD ORDER OF SAINT DOMINIC, RECTOR OF THE CHURCH DEDICATED TO THE HOLY NAME OF JESUS IN NEAPLES.

God, rich in mercy, suitably confers assistance in due season, raising up within His Church priests filled with the spirit of Christ, who diligently dedicate themselves to the preaching of the Gospel, to other works of ministry and charity, for the glory of God and the salvation of their neighbors. Among these, the servant of God, Placid Baccher, a secular priest of the Third Order of Saint Dominic, deserves to be particularly mentioned, who, having been appointed to govern the ancient church dedicated to Jesus in Naples, willingly undertook a varied and apostolic work, and for over forty years, until his death, fulfilled it most piously.

Born in that city on April 5, 1781, to Vincentio Baccher, a knight of the Order of Saint Constantine, and to the most pious Catherine Cinque, he was baptized on the same day in the parish of Saints Joseph and Christopher. From his earliest years, he showed signs of piety and abstinence, setting aside childish games and pleasures. Having received the rudiments of education privately, he was entrusted to the instruction of a priest, Raphael Schiairo, who was distinguished for his doctrine and religion, for further instruction. Under this teacher, he made great progress in studies and virtues; while sharpening his intellect through literary exercises, he refreshed his soul with devout readings and sacred ceremonies, whether in the domestic chapel or in the public temple.

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Having completed his studies, the illustrious college, which was governed by the Fathers of the Order of Preachers, was opened to this new disciple, as a wider arena for religion and science. From morning prayers, he went to church to attend the holy Mass and to devote himself to prayer, exciting admiration in those present as much as delight in himself. Worthy of mention is the love with which he cherished...

[*Latin ed. p. 499*]

The Holy Congregation of Bishops, 499, concerning the Most Holy Sacrament of the Eucharist, with a constant desire to frequently receive this angelic bread, and also with a filial affection towards the Most Holy Virgin, which increased more and more through devout and daily recitation of the Rosary. As gold is tested in fire, so virtue is recognized and perfected in tribulation. The Servant of God was not without spiritual distress and bodily afflictions. Indeed, because of the actions of the Novitiates, which caused disturbance to the civil order, his family, so that it might not deviate from the oath of fidelity sworn to the King and from its own state, was subjected to threats and persecution by traitors and was thrown into prison. Separated from her, Placidus suffered equal injustice, hardship, and the squalor of prison, to whom, in the midst of great poverty and affliction, the only comfort and support was the prayerful intercession of the Blessed Virgin Mary. This added strength and constancy to him, so that he might overcome the vexations of the jailer and his wife, and endure the present calamity with an unconquered spirit. Indeed, the merciful God, who raises up and comforts those who are oppressed by sorrows and tribulations with a benevolent mercy, did not abandon His servant in the midst of prison and struggle, but sustained him with heavenly assistance and special consolation. It is also said that the most blessed Virgin herself appeared to him, surrounded by a wondrous splendor, and foretold that he would receive not only the soon-coming freedom, but also the priesthood and the governance of the illustrious church of Naples. Constant in his purpose, and rejecting the flatteries or threats of the subversives, he was transferred to a more harsh and horrible prison, where he was associated with criminals and the condemned to execution. Brought to trial, while awaiting the sentence of death, he unexpectedly obtained a decree of pardon and permission to be free. Again sought out, so that he might appear before stricter judges, with the help of the blessed Virgin, he was snatched away from their hands, free and unharmed. Remembering the divine benefits, and already inclined towards the clerical life, the young man devoted himself to learning the ecclesiastical disciplines in the college of the Fathers of Saint Dominic, and he was worthy to be raised through each grade to the minor and major Orders. Elevated to the priesthood, he offered the first Sacrifice to God most devoutly on the 30th of May of the year 1806, in the church of Saint Lucy at Monte, which had been entrusted to the religious Alcantarines. Imme-

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diately sent by legitimate authority to exercise the ministry of evangelical preaching, it can be inferred, not only from the attendance of the faithful of every rank and order at his sermons, but also from the abundance of grace and truth which he himself received, that he fulfilled this office constantly until his death. However, God so willed it, that this pious and learned priest was chosen above others to be placed at the head of the ancient church now called by the Most Holy Name of Jesus. For Queen Carolina Annunciata, when she saw that church, which had been deserted during the time of the subversion, neglected, and stripped of its possessions, even after the restoration of order, was in a deplorable state.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis. - Official Commentary. He foresaw the imminent danger that they might be converted to profane uses or a theater, he wished to preserve them for divine worship, with the intervention of ecclesiastical authority, and under the direction of the most illustrious priest Placid, who undertook this task, with the prior counsel and approval of both the Blessed Francis Bianchi, of the congregation of the Clerics Regular of St. Paul, the Barnabites, and of Father Salvatore Pignataro, his confessor, who later became Archbishop of St. Severina. Entirely devoted to preaching the Word of God, he infused heavenly doctrine into the minds of the listeners, and wonderfully inflamed their hearts with a love of God, and with a desire to practice all the exercises of Christian piety. Speaking of the patient Christ and the sorrowful Virgin, especially during the week of the Lord's Passion and during the days of the festivals, he would dissolve in tears and lamentations. Not only with words and tears, but often with whips and chains, with which he scourged his body, he moved those present to live a penitent and better life. Among the blessed in heaven, he followed with particular devotion and veneration St. Aloysius Gonzaga and St. Januarius, the martyr bishop. Moreover, he strove with all his might to ensure that boys and young men, under his patronage and example, would lead a virtuous and pious life, and that the citizens of Naples would honor their city's principal patron with solemn rites and prayers, and that they would safeguard his sacred relics, his miraculous blood, and his silver image, as a precious treasure of graces. What the Servant of God accomplished in honoring the Immaculate Blessed Virgin Mary, Conceived without sin, cannot easily be expressed in words. The novena, the eve, and the feast of the Immaculate Conception itself held a prominent place, and countless faithful, duly prepared, attended the sacred Mass. It is never forgotten by the citizens that the image of the Immaculate Conception, placed upon the main altar of the aforementioned church, was, in the presence of a very numerous clergy and people, and of the King of both Sicilies with his family, adorned with a golden crown by the delegate of the Roman Chapter of Vatican, Cardinal Ruffo Scilla, by authority and decree of the

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aforementioned Chapter, on December 30th, 1826. This most blessed day of solemnity and joy, which the most blessed Virgin constantly and devoutly inspires, has also brought an increase in piety and devotion towards the most sweet mystery of the Immaculate Conception, and worthy praise is due to Placid, the principal author of this sacred ceremony, and to the most beloved son of the Virgin Mary, the Mother of God. However, while the most pious rector, also devoted to the Third Order of St. Dominic, diligently took care that the sacred sermons and functions were properly and devoutly performed in his church, and that the altars, furnishings, and everything else were clean and well-maintained, for the house of God and the place of prayer and offering deserves sanctity, he was struck down by a deadly illness.

[*Latin ed. p. 501*]

The Holy Congregation of Rites. 501 As the days passed, Placidus, together with his spiritual children and his homeland, earnestly commended himself and them to Christ, God, and to the Virgin Mary, the Immaculate Mother, and to the other patron saints. Finally, having been strengthened by the Sacraments of the Church and enriched by merits and virtues, on the nineteenth of October, on the feast of the Purification of the Blessed Virgin Mary, in the year 1755, he departed for his heavenly homeland. His lifeless body remained exposed for three days in the private chapel of St. Aloysius, attended by all classes of citizens in order, and by the King and his children, and even by the Infanta of Spain, who was then residing in Naples. All vied to demonstrate their esteem and veneration for the Servant of God. The same body was then carried to the church and honored with a solemn funeral, and was buried near the altar of the Immaculate Conception. The fame and reputation of this truly apostolic priest grew ever more clear and widespread, even in foreign lands. Consequently, an ordinary informative process was completed in the ecclesiastical court of Naples, and was presented to the Holy Congregation of Rites, according to the established procedure. After the revision of the writings of the Servant of God, and since nothing stood in the way of proceeding further, at the urgent request of the Reverend Father Mauro Maria Kaiser, of the Order of Preachers, and the promoter of this cause, and after considering the letters of request from certain Eminences of the Holy Roman Church, from numerous Reverend prelates, and from Chapters and Religious Orders, the Eminence and Reverend Cardinal Vincent Vannutelli, Bishop of Palestrina, who was introducing or reporting on this cause, proposed the following question for discussion at the ordinary meetings of the Holy Congregation of Rites, which were held on the designated day at the Vatican: whether a commission should be appointed to introduce the cause, and for what purpose. And the Eminences and Reverend Fathers, who are entrusted with the safeguarding of the sacred rites, after hearing the report of the

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Eminence who proposed the matter, and after hearing the voice and the written opinion of the Reverend Father Alexander Verde, the Promoter of the Holy Faith, having carefully considered all things, decided to write: Affirmative, that is to say, that a commission should be appointed to introduce the cause, if it pleases the Most Holy. On the fourth of May, 1909. All of which was reported to our Most Holy Pope Pius X by the undersigned Cardinal, Prefect of the Holy Congregation of Rites, and His Holiness, having approved the decree of the same Holy Congregation, deigned to sign with his own hand the commission to introduce the cause of the aforementioned venerable Servant of God, Placidus Baccher, a secular priest of the Third Order of St. Dominic, rector of the old church dedicated to the Most Holy Name of Jesus in the city of Naples, on the tenth of the same month and year. Fr. S. CARD. MARTINELLI, Prefect. L. ffi S. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 502*]

Acta Apostolicae Sedis. - Official Commentary. 502 III. DECREE CONCERNING THE REMUNERATION TO BE RECEIVED BY CLERKS ON THE OCCASION OF BEATIFICATION AND CANONIZATION PROCESSES. The Most Holy Pope Pius X, through a general decree of the Holy Roman Church of July 13, 1904, concerning the dispensation granted to the choir, which benefits those who serve in the execution of beatification and canonization processes, or who act as witnesses in such causes, decreed and granted that all and each of the clerics shall be considered as present in the choir, having changed their office; and therefore, they shall receive all remunerations, even those that are occasional. Consequently, the following question was put to the Sacred Congregation of Rites: Do the remunerations to be received include also those which are commonly called "fallae," notwithstanding any ancient and even immemorial custom to the contrary? And the aforementioned Sacred Congregation, with the careful support of the Liturgical Commission, after a thorough examination of the matter, decided that it should be answered: Affirmative, for they are present. And thus it responded and declared, on May 25, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. SECRETARIA STATUS EPISTOLAE I. TO THE MOST REVEREND FATHER STANISLAUS SOLEMNIA, BISHOP OF AURELIANENSEM, REGARDING THE FELICITOUS TRIDUUM AT AURELIAE. On this solemn and memorable day, when Orleans rejoices with enthusiasm, and repeats the echoes of the feasts of St. Peter in Rome for the beatification of the French national heroine, Joan of Arc, seeing gathered around his worthy Bishop, Monsignor Touchet, LL. E E. the Cardinals Lucon, Andrieu, and Coullié, absent but present in spirit, forty-eight Archbishops and Bishops, to solemnize the triduum in honor of the

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Maid of Orleans, now the Blessed, the Holy Father Pius X, moved by...

[*Latin ed. p. 503*]

Secretariat of State; 503 testimonies of faith, of fidelity, expressed through a very noble dispatch, blessed with heartfelt effusion by Cardinals, Archbishops, Bishops, all the faithful, and pilgrims, and they pray that the blessed Joan of Arc may always be the protecting patroness of France. Rome, May 8, 1909. R. CARD. MERRY DEL VAL. TO THE REVEREND FATHERS DRÖDER, HÉCTOR, AND SCHWANE, AND THE CONGREGATION OF THE OBLATES OF THE IMMACULATE MOTHER OF GOD, REGARDING THE PUBLICATION OF THE WORK "GOFFINE'S HANDBOOK." REVEREND FATHERS, I gladly fulfill the task which the Most Blessed Father entrusted to me, offering you many thanks for the volume sent to the same Holy Father, which is entitled "Goffine's Handbook," and which has been granted due ecclesiastical approval. I also hasten to inform you with a joyful heart that this filial and devoted service has been pleasing and welcome to the Supreme Pontiff. Indeed, he is led to hope that this new and enlarged edition by the well-known author, Goffine, explaining and clarifying the truths of the holy Gospel and the liturgical rites, will be beneficial to Christian families, especially to those, and that it may protect and preserve them from the snares of the enemy. Therefore, his Holiness heartily congratulates you on these labors, which you have so laudably completed, and, as a witness of his benevolent sentiments and of eternal blessings, he imparts to you his apostolic blessing. Finally, I add my congratulations, and I offer you my most sincere thanks for another copy of the same work, kindly presented to me, while I rejoice in confirming my feelings of esteem for you, and I remain, in Rome, on May 11, 1909, most devotedly, L. S. R. CARD. MERRY DEL VAL. III. TO THE VENERABLE MR. CHARLES WOESTE, PRESIDENT OF THE CATHOLIC ASSOCIATIONS FEDERATION OF BELGIUM, AND MINISTER OF CATHOLIC AFFAIRS. Mr. President, I had the pleasure of receiving, through the intermediary of Mgr. the Apostolic Nuncio of Brussels, a dispatch addressed to His Holiness from the federation of circles.

[*Latin ed. p. 504*]

Acts of the Apostolic Section. - Official Commentary. 504 Catholics, from constitutional and Catholic associations, and from Catholic workers' associations of Belgium, gathered in Marche for their 40th general assembly. I hastened to place this address in the hands of the Holy Father. This new and constant testimony of firm and sincere Catholic faith, of complete submission to the teachings of the Church, of profound devotion to the Holy See, which once again the noble and valiant Belgium has expressed to the Supreme Pontiff, has been the subject of great joy for his paternal

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heart. You have chosen this year the city of Marche as the venue for your assembly, especially to celebrate the anniversary of that memorable day, which brought you together 25 years ago in this very city, to form the noble intention of working with all your strength to restore power to the Catholics and thus cooperate in the true happiness of Belgium! The Lord has crowned your generous efforts with complete success! In expressing his high satisfaction to you, Mr. President, and to the members of the federation of Catholic associations, for the admirable works that you have been able to accomplish for the good of the Church and of your country, during these 40 years of intense apostolate, His Holiness is convinced that you will always follow in the footsteps of such a glorious past for Belgium! It is with these views and sentiments that the Supreme Pontiff expresses his gratitude for the sincere tribute of your filial devotion. As a pledge of his affectionate benevolence and of divine favors upon you and your works, the Holy Father wholeheartedly sends the apostolic blessing to you, Mr. President, and to all the members of the federation. Please accept, Mr. President, the expression of my most distinguished sentiments.

Rome, May 13, 1909.

R. CARD. MERRY DEL VAL.

L. S. IV.

TO R. D. LAWRENCE CATHOLIC DOGT. WERTHMANN, PRESIDENT OF THE CHARITY INSTITUTIONS IN THE FEDERATION OF ALL OF GERMANY.

Reverend Father, by order of the Most Blessed Father, I am pleased to inform you that His Holiness, in addition to the sentiments which she deigned to express to you and to those traveling with you, in person on the 16th of this month, also holds the society of all congregations, works, and

[*Latin ed. p. 505*]

Appendix. – Unpublished Decrees of the Sacred Congregations of the Council and of Rites. 505 institutions of Catholic charity, which in Germany, under your leadership, flourish wonderfully. It is, however, a source of both admiration and solace for the Supreme Pontiff to observe that this society enjoys the approval, assistance, and full favor of all the Bishops of Germany, and that it bears abundant fruit in every manifestation of Christian charity, and in every place throughout all of Germany, and that it grows and flourishes more and more each day. Regarding this, exceedingly pleased, the Most Blessed Father, while offering prayers for the increase and prosperity of the aforementioned esteemed society, grants, with

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a generous heart, the requested apostolic blessing, again and again, to you, to all the congregations, works, and institutions belonging to the society, and also to its members and associates, and furthermore to the poor, orphans, girls, the sick, and all others who are assisted and comforted by this society. Having seized this opportunity, I confirm my sentiments of esteem for you, and I rejoice to remain with you in Rome, on May 21, 1909. Most devotedly, L. £8 S. > R. CARD. MERRY D E VAL. APPENDIX: UNPUBLISHED DECREES OF THE SACRED CONGREGATIONS OF THE COUNCIL AND OF RITES. I. DOUBTS REGARDING THE DECREE ON BETROTHALS AND MARRIAGE. The following doubts were proposed to the Sacred Congregation of the Council: I. Whether, under article IX, § 2, of the decree *Afe*, in the exception: "unless for some particular place or region, something else has been established by the Holy See," the instruction of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, issued in the year 1844, for the Russian Empire and the Kingdom of Poland, is included: "It should be answered that mixed marriages, which have been contracted in the Russian Empire and in the Kingdom of Poland, contrary to the prescription of the Council of Trent, should be prudently overlooked, and, although illicit, considered valid, unless..."

[*Latin ed. p. 506*]

Acts of the Apostolic See. - Official Commentary. 506 "However, another impediment prevents the dispensation of the canonical impediment," and the extension of the Benedictine Declaration to Poland within the Russian Empire, made by Pius VI on March 2, 1780. II. Whether, considering the aforementioned instruction of the Holy Congregation for Extraordinary Ecclesiastical Affairs of the year 1844, and the extension of the Benedictine Declaration made by Pius VI in the year 1780, mixed marriages, contracted after the decree *Ne temere*, beginning with Easter of the year 1908, before a non-Catholic minister in the Russian Empire, should be considered valid. On July 8, 1908. The Holy Congregation of the Council of Trent, in order to respond to the aforementioned doubts, judged: To I. Negatively. To II. As provided in the first. Afterwards, a report was made to the Most Holy Father, Pope Pius X; His Holiness deigned to approve the resolution of the Fathers. VINCENTIUS L., Cardinal, Bishop, Prefect. PRAENEST., B. Pompili, Secretary. FROM BERGAMO, CONCERNING THE RELICS OF THE CROSS AND OF THE SAINTS, CONCERNING THE "CREDO" IN COLORED VESTMENTS IN THE MASS, NOT EXPOSED IN WHITE. The Most Reverend James Maria Radini Tedeschi, Bishop of Bergamo, reverently submitted the following doubts to the judgment of this Holy Congregation, namely: I. Whether the sacred relics of the Cross of Our Lord Jesus Christ and the relics of the Saints can be included and exposed in the same reliquary, placed upon a small throne adorned with a crown on its upper part? II. Whether the Creed should be recited in the Mass, when

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the sacred relics of the Saints, concerning whose feast it is, are not exposed in the church? III. Whether it is permissible to use funds of red or violet color in the fringes and cuffs of the albs? And the Holy Congregation of Rites, after hearing the report of the undersigned Secretary, after the vote of the liturgical commission, and after careful consideration of all matters, judged that the following should be the response:

[*Latin ed. p. 507*]

Diary of the Roman Curia. 507/ To I. Negative, and the remaining relics of the Holy Cross are to be included and displayed in a separate reliquary. To II. Affirmative. To III. The decree no. 4048 Minoricen., of November 24, 1899, is to be given to VIL, and so it was written, on May 25, 1906. A. L. fß S. CARD. TRIPEPI, Pro-Prefect. f D* Panici, Archbishop of Laodicen, Secretary. DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF THE HOLY OFFICE. On March 18, 1909. A true copy of the apostolic letters in the form of a brief, dated October 31, 1908, by which plenary indulgences are granted to all the Christian faithful who join the pious association called "Gebets Kreuzzug," for the recitation of a certain prayer to repel the attacks of heretics, has been transmitted to this Sacred Congregation of the Holy Office. In witness whereof, etc. L. S. * A. Can. Giambene, Substitute for Indulgences. SACRED CONGREGATION CONSISTORIALE, IN THE NAME OF THE HOLY FATHER, with a conciliar decree to be sent by Bull, has deigned to appoint: May 8, 1909. — The Reverend Father Giuseppe Cordoba, canon of the metropolitan church of Morelia, Bishop of Tamaulipas in Mexico. June 1, 1909. — The Reverend Father Patrick Mac Kenna, professor of sacred theology at the college of Maynosthe, Bishop of Clogher in Ireland. June 5. — Monsignor Prospero Scaccia, Bishop of Tivoli, Archbishop of Siena.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis. - Official Commentary.

BY THE GRACE OF HIS HOLINESS

The Holiness of Our Lord, through a letter from His Excellency, the Reverend Monsignor, the Chamberlain, has deigned to appoint:

Extraordinary Secret Chamberlains:

February 27, 1909. — The Reverend Father Francesco Kamprath, of the Archdiocese of Vienne.

May 16, 1909. — The Reverend Father Giorgio Bezendek, of the Diocese of Lavant.

May 27. — The Reverend Father Luigi Sambale, of the Diocese of Breslau;

— The Reverend Father Antonio Cestone, of the Archdiocese of Conza and Campagna;

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— The Reverend Father Angelo Raffaele Acocella, of the same Archdiocese;

— The Reverend Father Antonio Rigoni, of the Diocese of Modrussa;

— The Reverend Father Giuseppe Franciskovic, of the same Diocese;

— The Reverend Father Giuseppe Kupka, of the Diocese of Brünn;

— The Reverend Father Carlo Sentroul, of the Archdiocese of Saint Paul in Brazil.

Extraordinary Secret Chamberlains of Sword and Mantle:

March 8, 1909. — The Honorable Viscount Patrizio de Wall, of the Diocese of Saint-Claude.

May 8, 1909. — His Excellency, Prince Don Carlo Gonzaga;

— The Honorable Count Imbert de la Phalecque, of the Diocese of Fréjus.

Honorary Chamberlains in Peacock Blue:

May 27, 1909. — The Reverend Father Ettore Andreani, of the Diocese of Massa Carrara;

— The Reverend Father Tommaso Buholzer, of the Diocese of Basle and Lugano.

Honorary Chamberlain of Sword and Mantle:

May 27, 1909. — The Honorable Guglielmo Steffen, of the Diocese of Bressanone.

NECROLOGY

May 1, 1909. — Monsignor Aristide Golfleri, Bishop of Città di Castello.

May 23. — Monsignor Sante Mei, Titular Bishop of Sebastopoli.

May 30. — Monsignor Francesco Garcia y Lopez, Titular Bishop of Lorima and Auxiliary of Valencia.

June 3, 1909. — Monsignor Apollinare Wnukowski, Archbishop of Mohilew.

May 2, 1909. — Monsignor Luigi Pizzicaria, Extraordinary Ordinary Chaplain of His Holiness.

May 25. — Monsignor Pietro Wenzel, Extraordinary Apostolic Protonotary and Deputy Archivist of the Holy See.

[*Latin ed. p. 509*]

Year I. - Volume I. July 1, 1909. No. 12. OFFICIAL COMMENTARY OF THE APOSTOLIC SEE. ACTA OF POPE PIUS X. LETTER I. TO THE REVEREND FATHER DIRECTOR OF THE COLLEGE OF SAINT THOMAS KENNEDY, TITULAR ARCHBISHOP OF ADRIANOPOLIS, FOR THE NORTH AMERICAN COLLEGE OF THE UNITED STATES, MARKING THE END OF ITS FIFTIETh YEAR. Venerable Brother, greetings and the apostolic blessing. — As the fiftieth year of the College, which you so wisely direct, draws to a close, We are pleased to learn of

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the solemn celebrations which you have planned for the coming days. You are not unaware that We hold this College in high regard; indeed, We have often expressed to you how much We approve of the abundant fruits which it has produced, both in terms of sound instruction and holy discipline. For in the United States of America, where the Catholic cause is flourishing, thanks to divine grace, this Roman home of piety and doctrine has certainly contributed greatly to its progress: where chosen young men, under the watchful care of the Vicar of Jesus Christ, have been duly trained for the hope of their dioceses, and who have subsequently served most usefully in every branch of the sacred ministry. We understand that many of these, and among them not a few archbishops and bishops, will soon be brought to Rome by this auspicious event, to join with you and your students in giving thanks to God and rejoicing. Therefore, We gladly join in your joy; and We pray that divine benevolence may continue to support this excellent institution, so that it may flourish in good reputation and with an ever-increasing number of students. May We witness divine blessings and the testimony of ACTA, vol. I, no. 12. - 1-7-1909, 35.

[*Latin ed. p. 510*]

From the Highest Authority of the Apostolic See. – Official Commentary. With singular benevolence, We impart to you, venerable Brother, to your College, and to all those who participate in these solemnities, Our paternal blessing. Given in Rome, at St. Peter's, on the 11th of June, 1909, in the sixth year of Our Pontificate. PIUS PP. X TO THE REVEREND FATHER HONORATUS DOGMATICA DEL VAL, CONCERNING HIS PUBLISHED WORK "SACRA THEOLOGIA." Beloved son, greetings and Our apostolic blessing. – The esteemed Superior of your Order recently pleased Us with a gift, namely, with the volumes on dogmatic sacred theology which you have prepared for use in Academies. While We offer Our thanks for this service rendered out of piety, it remains for Us to congratulate you on this contribution to your studies. Although you have elaborated on matters already treated in the writings of many, you have not produced a commonplace work, but one which appears to many learned men to be truly excellent. They praise you, because you clearly and concisely expound the wealth of sound doctrine, especially that of Augustine and Thomas; and furthermore, in new questions raised by the progress of learning, they admire your acumen, which harmoniously combines faith with sound knowledge. We gladly join in these praises, and We encourage you to continue to contribute the fruits of your intellect and learning to the advancement of sacred theology. We bestow upon you, beloved son, Our apostolic blessing, with paternal affection, and We anticipate divine blessings. Given in Rome, at St. Peter's, on the 14th of June, 1909, in the sixth year of Our Pontificate. PIUS PP. X ADDRESS BY POPE PIUS X ON THE 13TH OF JUNE, 1909, TO THE BISHOPS, CLERGY, AND STUDENTS ON THE OCCASION OF

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THE FIFTIETh ANNIVERSARY OF THE FOUNDATION OF THE PONTIFICIAL COLLEGE IN THE NORTHERN REGION OF AMERICA, IN THE CITY. I cannot express, venerable Brother and beloved sons, the consolation I feel in seeing you again on this solemn occasion of the fiftieth anniversary of the founding of the Pontifical College of America.

[*Latin ed. p. 511*]

From the Acts of Pope Pius X, page 511, from the North, because your presence brings to my mind the good that this Seminary has done, does, and will do for your nation. Indeed, it is certain that the integrity and purity of the Catholic doctrine, strengthened by the salutary example of virtuous directors and teachers, and by emulation with companions from all nations of the world, wonderfully contribute to the good preparation of the young men for the sanctuary. Moreover, if one adds that in Rome, everything speaks of religion, and the tomb of the Apostles, and the tomb and blood and relics of the Martyrs, and the holy memories of the Popes, and the basilicas and all the other Christian monuments of twenty centuries, which are encountered at every step, everyone sees how all of this contributes to the perfect formation of the young men, so that they may be apostles to spread the Kingdom of Jesus Christ through example and word. And that the American College of the North has lived up to this expectation is proven by the immense good brought to the United States by the students of this Institute; for, if among the seventy million inhabitants that currently make up North America, approximately one-fourth are Catholic, this happy success is due especially to the work of the first educated men of the Urban Seminary of Propaganda, and of all the others (more than 600), who came subsequently to the College. This means that so many millions of Catholics are Catholics only in name, because their faith is a living faith, accompanied by works, which manifests itself in true piety, in participation in the holy functions, in the frequenting of the holy sacraments, and in the generosity with which, not only the wealthy, but also the poor artisans, workers, and farmers, set aside a portion of their weekly earnings, to bring, on feast days, their offering for the Catholic cult, for the support of the clergy, for the schools, for the orphanages, and for all the other works of charity and religion that are so flourishing. The living faith of those Catholics speaks with admirable eloquence through the magnificent temples that arise as if by magic, in which millions of dollars are spent, through the Universities and other higher schools, and through this very College, in which, if large sums were spent on the building and the grounds, and if at present more than 140 students are enrolled, many of them owe it to the generosity of their Catholic compatriots. And, in addition to all these works, I feel the need to express my heartfelt gratitude, also for the substantial offerings that come from the dioceses of the North of America, to assist in the august poverty of the Vicar of Jesus Christ, and in particular for those

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very generous ones, sent during the recent earthquake, thus giving me the comfort, not only of recognizing the faith from which they are animated, but also of being able to assist so many of my poor children, and to provide, especially with churches, all the dioceses that were left without them. With this institution, provision has also been made for the good of souls.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis. - Commentarium Officiale. Because the young men educated here, together with representatives from all over the world, returning to their homeland, are the most suitable apostles for evangelizing a people formed by the sons of the entire world; and with this admirable brotherhood of the charity of Jesus Christ, they contribute to the true good of society. Therefore, while I thank the Lord for having blessed and enriched this holy institution, I send a greeting of gratitude and affection to all present and absent, Bishops, priests, and students, who contribute to the flourishing of this College, assuring them that it is a work willed by Heaven, for which divine rewards will not be lacking. And to you, dear young men, I earnestly urge you to continue, as you have done so far, to correspond to the diligence of your Bishops and Superiors, so that one day you may be true apostles in your homeland, and to procure for it, through the light of the Gospel, every best prosperity. Be lovers of study, but let virtue be the foundation of your doctrine, remembering the decree of the Council of Aquisgrana: *tam vita quam doctrina debet clarere ecclesiasticus doctor, nam doctrina sine vita arrogantem reddit, vita sine doctrina inutilem facit.* Remember that the College of Propaganda which you attend has formed apostles who brought the light of the Gospel to the entire world; and the house in which you live still retains the fragrance of those virtues with which the heart of St. Francis de Sales was filled, who celebrated Holy Mass there so many times. May the science and piety of that Saint always be your companions, for the happy completion of your studies. Venerable Brothers, dear priests, upon returning to your country, assure all your confreres that I was pleased with this singular demonstration, that I thank them all for their cooperation for the flourishing of the College, and manifest to all the faithful my gratitude for their love for the Church and the Pope, assuring them that I offer for them the most fervent prayers for earthly and heavenly happiness, of which this apostolic blessing is a pledge.

[*Latin ed. p. 513*]

Sacred Congregation of the Holy Office. 513. SACRED CONGREGATION OF THE HOLY OFFICE. INDULGENCE GRANTED TO A CERTAIN PRAYER FOR THE SOULS OF THE DEPARTED. March 18, 1909. Our Most Holy Lord, Pope Pius, by divine providence, PP. X, having granted an audience to the Reverend Father, Assistant of the Holy Office,

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benignly granted an indulgence of three hundred days, applicable only to the souls detained in the fire of Purgatory, which may be obtained by all the faithful as often as they, at least with a contrite and devout heart, recite the following prayer: "Pious Jesus, Lord, grant them (or him) eternal rest." This indulgence is valid forever, without any brief being required, notwithstanding any contrary decrees. L. £J3 S. A. Canon Giambene, Substitute for Indulgences. II. INDULGENCES GRANTED TO THOSE WHO RECITE THE PRAYER FOR THE CONVERSION OF THE EMPIRE OF CHINA AND MONGOLIA. May 27, 1909. Our Most Holy Lord, Pope Pius, by divine providence, PP. X, having granted an audience to the Reverend Father, Assistant of the Holy Office, benignly granted to all the faithful, who, at least with a contrite and devout heart, recite the following prayer for the conversion of the Empire of China and Mongolia, an indulgence of three hundred days, applicable also to the deceased, for each time; and to those who recite the same prayer daily throughout the entire month, and on one day of that same month, chosen at their own discretion, having confessed and received the Holy Sacraments, devoutly visit a church or public oratory, and there pray according to the mind of the Supreme Pontiff, a plenary indulgence, applicable as above, is generously granted; finally, it is granted that the faithful who are illiterate, or who do not have the aforementioned prayer at hand, may also obtain this indulgence, provided that, in its place, they offer a prayer with the same intention.

[*Latin ed. p. 514*]

Acts of the Apostolic See. - Official Commentary. 514 Concerning the conversion of the aforementioned peoples, the Lord's Prayer, together with the Angelic Salutation and the Gloria Patri, etc., shall be recited twice, with all other conditions fulfilled. PRAYER: O Lord Jesus Christ, only Savior of the entire human race, who "reignest from sea to sea, and from the river to the ends of the earth," deign mercifully to open Thy most holy Heart even to the most miserable inhabitants of the empire of Sinensis, and also of Mongolia, who still sit in darkness and in the shadow of death, that, through the intercession of the most pious Virgin Mary, Thy immaculate Mother, and of Saint Francis Xavier, having abandoned idols, they may prostrate themselves before Thee and be united with Thy holy Church. Who livest and reignest in the ages of ages. Amen. — Our Father, Hail Mary, and Glory Be. This [indult] is valid for the present and for all time to come, without any brief [required]. Notwithstanding any contrary provisions. L. £ß S. • A. Rev. Canon Giambene, Substitute for Indulgences. SENIGALLIA. CONCERNING THE RIGHT TO NOMINATE CANDIDATES FOR CERTAIN SCHOLARSHIPS IN THE SEMINARY. May 27, 1909. FACT: The Supreme Pontiff Pius IX, by apostolic letters dated April 20, 1857, established twelve free scholarships in the Senigallia

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seminary, granting the right to nominate candidates, one-third to the Bishop; another third to the eldest son of the Mastai-Ferretti family; and the remaining third to the municipality of that city. However, he imposed the following conditions: "That the candidates to be nominated must be poor, especially from families reduced to poverty, and from legitimate parents, who practice no disgraceful trade, who are known, and are moreover of sound body, with no impediment of speech, of decent appearance, and endowed with good morals, and who have at least received the first tonsure, who are well versed in the rudiments of letters, and of whom the character and will give hope that they will be permanently devoted to ecclesiastical duties."

[*Latin ed. p. 515*]

Sacred Congregation of Councils. 515 All these conditions have been faithfully observed until this time. However, since, by the Norms (Part I, Article 12) established by Pope Pius X for the seminaries of Italy on January 18, 1908, it was prescribed that tonsure should only be conferred in the year of the propaedeutic, a doubt arose as to whether the obligation of presenting young men bearing the tonsure still held. And the Reverend Jerome Mastai-Ferretti, in June 1908, appealed to the Sacred Congregation of Bishops and Regulars, in order to resolve the matter, especially considering the acquired right of patrons to nominate students more quickly. On the contrary, the Bishop, duly consulted on his opinion, considered that nothing should be changed, also because of serious inconveniences that would arise otherwise. However, since, by the most recent Constitution *Sapienti consilio*, this question was referred to the Sacred Congregation of Councils, the Eminent Fathers of this Congregation, after considering all the circumstances and other matters diligently, in a plenary session on May 27, 1909, responded: The prescription of the Constitution *Cum ad christianae* of April 20, 1857, must be observed in all cases. Furthermore, after the Most Holy Pope Pius X was informed on May 29, 1909, His Holiness deigned to approve and confirm the resolution of the Eminent Fathers. L. jjjS. Charles Perosi, Substitute. II. ROMAN DOUBTS REGARDING JURISDICTION TO JUDGE AND THE RIGHT TO ADVOCATE. Following the restoration, or rather, the newly established tribunals of the Sacred Roman Rota and the Apostolic Signatura, by virtue of the Constitution *Sapienti consilio*, the following doubts arose concerning the proper jurisdiction of the Sacred Congregations and Tribunals: I. Whether the restoration in integrum, against the judgment of any Sacred Congregation, issued before the Constitution *Sapienti consilio*, can be granted by the same Sacred Congregation that rendered the judgment, or by the Sacred Rota, or by the Apostolic Signatura. II. Whether assistants of the Auditors of the Sacred Rota can exercise the office of advocate in any case pending before the Sacred Rota, or before the Apostolic Signatura. III. When any question is

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brought before a Sacred Congregation, and one of the parties objects to the matter being resolved there in a disciplinary or administrative manner, a doubt regarding jurisdiction is raised; by whom, and in what manner, should a definitive and unappealable judgment be rendered?

[*Latin ed. p. 516*]

Acts of the Apostolic See. - Official Commentary. 516 IV. And if the matter is before the Holy Roman Rota, the question of its competence by whom and in what manner must be definitively and irreproachably resolved. And the Most Reverend Fathers of the Holy Congregation of the Consistory, after considering the opinions of the Consultors and others, in a plenary session on June 3, 1909, decided to respond as follows: To I. From the Apostolic Signature, concerning the commission of the Most Holy. To II. Negatively in both cases. To III. The provisions of the special Norms (or Regulations) of the Order, chapter I, number 3, and chapter III, number 10, must be observed. If the Congress doubts its competence, it shall refer the matter to the Holy Congregation of the Consistory for the definition of the doubt, according to number 2, chapter I of the same Norms. If, however, the Congress determines that the cognizance of the cause belongs to it, and one of the parties brings an appeal to the Most Holy Lord against the resolution of the Congress, the question of competence itself shall be settled by the Holy Congregation of the Consistory, in the same manner. To IV. I confirm that the Holy Roman Rota, being a court of appeal, cannot examine instances in the first instance, except by commission of the Most Holy, in the case in which an appeal has been brought before the Holy Roman Rota against the act of a Bishop or Ordinary, concerning which there is a dispute as to whether it is a judgment, or rather a decree or disciplinary provision; the doubt of competence is settled in the same manner, with the appropriate distinctions, observing the rules and as in the preceding response. After a report on all of this was made to the Most Holy Lord Pope Pius X in an audience on June 11, 1909, His Holiness deigned to approve and confirm the aforementioned resolutions of the Most Reverend Fathers. C. CARD. DE LAI, Secretary. L. & S. Scipio Tecchi, Assistant. HOLY CONGREGATION FOR THE SACRAMENTS OF THE HOLY ROMAN CHURCH AND OTHER DOUBTS CONCERNING THE DECREE ON SPOUSALS AND MARRIAGE. In the plenary sessions of the Holy Congregation for the Discipline of the Sacraments held on June 18, 1909, the following doubts were to be resolved: I. Whether the response of the Holy Congregation of the Council of March 28, 1908, to I I: "The exception is valid only for those born in Germania and there..."

[*Latin ed. p. 517*]

Sacred Congregation of the Council. 517 "To those entering into marriage," it should be understood that in every case, both spouses must be

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born in Germany, or respectively in the Kingdom of Hungary.

H. After the extension of the Constitution *Provida* to the Kingdom of Hungary, a reciprocal relationship is to be maintained between Germany and Hungary, with regard to the validity of clandestine mixed marriages, so that two spouses both born in Germany may validly enter into a clandestine mixed marriage even in the Kingdom of Hungary, and, conversely, two spouses both born in the Kingdom of Hungary may validly enter into a clandestine marriage, even in Germany.

III. Whether at least a person born in Germany can validly enter into a mixed marriage with a person born in the Kingdom of Hungary, either in Germany or in the Kingdom of Hungary. And the Most Reverend Fathers judged that the following should be the response to such questions: To I, Affirmative. To II, Negative. To III, Negative.

D. CARD. FERRATA, Prefect. L. © S. Ph. Giustini, Secretary.

Sacred Congregation of the Council. i. PAMPILONEN. CONCERNING THE PROPORTIONATE ALLOTMENT TO THE ECCLESIASTICAL FOUNDATION, DIVIDED INTO TWO MATRICES, FROM THE LEGACY. May 22, 1909.

SYNOPSIS OF THE DISCUSSION. — Fernando Lopez, Marquis of Fonte Gallano, who passed away with great praise in Pamplona in the year 1815, bequeathed four thousand pesos to the poor of the city of Pamplona from the fourteen thousand five hundred pesos which he possessed as a redeemable tax, levied on real estate in the kingdom; namely, one thousand pesos for each of the four parishes; so that they should be distributed in such a way that a portion should be redeemed gradually, while in the meantime, the annual income is received, which should be spent in the celebration of one Mass, and according to the aforementioned arrangement. Furthermore, in the case of the total extinction of the census, he wished that the parish priests should retain six pesos for six Masses.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis. - Official Commentary. Regarding the interpretation of this testament, no question arose among the pastors until the year 1905. In that year, the pastor of St. Augustine, who had received nothing from the Gallano bequest up to that point, and whose church was established as a parish in the year 1881, or 66 years after the testament, upon the occasion of the resolution of this Holy See in Bergamo on June 25, 1904, requested that one-fifth of the bequest be ceded to him for the poor of his parish. And, since in the year 1897 the census assessment was changed by the Provincial Deputation of Navarre into twenty obligations, each of the value of five hundred livres, equally distributed among four pastors, he requested that one-fifth of these obligations be assigned to him, and for this purpose he appealed to the Curia of Pamplona. However, on November

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3, 1906, the latter decreed that the entire portion then existing should be divided into five equal parts, for each of the parishes of Pamplona; ordering that each of the four older pastors should deliver to the pastor of St. Augustine one-fifth of the obligations, received by the Provincial Deputation of Navarre, as a conversion of assets, leaving to the last-mentioned pastor the remaining portion, which was due to him because of the conversion. • In order to implement this decree, the pastors of St. Saturninus, St. Nicholas, and St. John the Baptist delivered one of these obligations to the pastor of St. Augustine. However, the pastor of St. Lawrence, not agreeing with the decree, appealed to this Holy Congregation, asking: 1.° Whether, from the time that the Deputation of Navarre delivered the five titles of 500 pesos nominal value, the time had arrived for the redemption, as foreseen by the testamentary clause, so that he himself could properly receive a portion of the titles; and 2.° Whether the pastor of St. Lawrence could be obligated to deliver to the pastor of St. Augustine one-fifth of the remaining portion, if the answer to the first question is affirmative, or the value of one action, if the answer is negative. The Bishop of Pamplona, in his opinion, found no solid foundation for the arguments of this pastor, as it is deduced from the interpretation of the testamentary clause, and therefore, he considered that the aforementioned pastor had acted wrongly, "since, in the first place, by redeeming the bequest, he distributed a portion of the inheritance among the poor, because 'the bequest is a perpetual endowment, for the sake of the legatees, and in favor of all the poor of future times'; for, according to the testator's intention, 'the census must persevere, until it is protected by the census.'" Therefore, he concluded that the damage caused to the poor must be entirely repaired by the pastor, in measure and manner to be determined by this Holy Congregation. Furthermore, from the words of the testament: "it is my will to designate as 'destination for them (14,500 pesos) four thousand strong pesos to help the 'poor of this city,'" it is clearly evident that the testator intended "to help the poor," not of any particular parish, but of the entire city. Therefore, it cannot be doubted that all the poor of the city are concerned.

[*Latin ed. p. 519*]

The Holy Congregation of the Council. 519 In Pamplona, certain individuals were called to participate in the legacy. If four parish priests were called to administer the legacy, this was done solely because at that time, the entire city was divided into the four aforementioned parishes; therefore, each parish priest was given an equal share in the administration. Consequently, the poor who were registered in the new parish of Saint Augustine from the year 1881, and who are also citizens of Pamplona, are clearly called to participate in the legacy, and in a quantity and measure established by the testator. It does not matter if they were separated from one parish or another, for they have the right to the legacy, not as members

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of this or that parish, but as citizens of Pamplona; and this right belongs to them, whether it pertains to annual revenues or to the inheritance itself, should the case arise in which, according to the assertion of the parish priest of Saint Lawrence, the inheritance must be distributed to the poor. Therefore, the question raised by the parties regarding the interpretation of that clause, "in the event of the inheritance," seems superfluous, since it in no way changes the condition of those who were called to participate in the legacy. Meanwhile, the Bishop observed, "that the testator did not prescribe that the inheritance should be made at any time, but rather that it should only be accepted if it is offered; for all that is contained in the clause appears to be only dispositive or directive, not imperative." He stated, "that in the event of the inheritance, each of the aforementioned parish priests should receive the corresponding amount." These words indicate that the inheritance should be imposed, not sought, and that, once imposed, the parish priests should receive the sum that is given to them. Therefore, the testator stipulates what should be done by the parish priests, if the inheritance is imposed upon them, but does not give them the option to do it themselves. If the redemption or inheritance of the legacy is not made by the tenant farmer, it seems that the imposed tax remains, especially since new obligations have been given to the legatees in place of what was given, which can and indeed do take the place of the tax, for the imposition of the tax remains, and only the name has been changed; therefore, in this new form of imposition, the will of the testator and the purpose intended by him persist, by virtue of which, as long as the inheritance is not made, the revenues of the imposed sum are distributed to the poor of the city of Pamplona, as stipulated in the foundation. On the other hand, the parish priest of Saint Lawrence denies that the testator called all the poor of the city to participate in the legacy, but rather called specifically the poor of the four parishes that he named, to whom he attributed an equal share of the legacy, namely: "One thousand pesos for the parish of Saint Saturnin, another thousand for the parish of Saint John the Baptist, one thousand for those of Saint Lawrence, and one thousand for those of Saint Nicholas." He did not, however, specifically indicate each parish, but said that the legacy was to be divided.

[*Latin ed. p. 520*]

Acts of the Apostolic See. - Official Commentary. 520, considering that, if he had wished to include all, even future parishes, in the endowment, he would simply have done so among the parishes of the city. Therefore, the fact that a new parish was established, separating from the parishes of St. John and St. Nicholas, could only mean that, with regard to the aforementioned mother churches, a division would be made, but not that the status of the other parishes, which were not separated, would be altered. Furthermore, it would be absurd to alienate a portion of the inheritance,

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imposed by the testator according to his will, if that property were to be subject to changes in the future boundaries of the parishes; therefore, the possibility of alteration in the distribution is excluded. The perpetuity of the endowment, which the Bishop alleges, is excluded by the parish priest, because it is clearly stated in the will that the portion of the inheritance is to be allocated, and that this allocation is intended only as a temporary provision. Consequently, it seems scarcely possible that the entire endowment was intended to be made available at once. This, in fact, occurred in the year 1907, when titles free from encumbrance were granted to the parish priests, and the parish priest of St. Lawrence, rightly understood the testator's will, and used them accordingly. Based on this, the parish priest of St. Lawrence requests that the decree of the Curia be reformed. Finally, in other letters, insisting on the conclusions previously stated, the Bishop adds: "An insurmountable difficulty arises against the execution of the decree: the parish priest of St. Lawrence has already alienated three parts of the endowment out of the five that he possessed for his poor; if he were to give one to the parish priest of St. Augustine, only one would remain for his own poor, who would thus be deprived of the benefit of the Gallano endowment, which seems unjust." It is true that, with regard to the Bishop's words, it can be observed that the poor of St. Lawrence, having consumed a portion of the capital endowment, have lost the right to the annual income for that portion, and therefore, it does not seem that any injustice is being done to them if a portion of the endowment is allocated to the poor of St. Augustine, as established by the decree. - In a general meeting, held on May 22, 1909, the Eminent Fathers of the Congregation of the Council considered it appropriate to respond: The decree of the Ordinary should not be upheld, and a portion of the Gallano endowment should be allocated to the parish of St. Augustine, in proportion to the number of inhabitants, from the total assigned to the parishes of St. John and St. Nicholas. And so it was decided. This resolution of the Eminent Fathers was approved by His Most Holy Name in the presence of the Reverend Father Secretary, and was granted on the following day. RESOLUTION. L. £ß S. Iulius Grazioli, Undersecretary.

[*Latin ed. p. 521*]

Sacred Congregation of the Council. 521 II. ROERMOND. A dispensation is granted to a priest due to the amputation of his right arm. May 22, 1909. – The priest Leonardus Penders, who until the beginning of this year served as a parish priest in the diocese of Roermond, now presents a humble petition, stating that a few months ago he unfortunately fell near a railway track, resulting in his right arm being crushed: which subsequently required almost complete amputation by surgeons. After recovering, he obtained an artificial arm, so that he can now appear in public with all propriety and perform various priestly duties in the orphanage to which

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he has been appointed by the Bishop. He therefore requests that, notwithstanding the amputation of his arm, he be permitted to celebrate the Holy Sacrifice. The Bishop of Roermond, considering the petitioner's prayers and having seen the testimony of a sacred liturgy reader in his seminary, does not hesitate to strongly recommend him. The testimony of the aforementioned sacred liturgy reader, regarding the manner in which the petitioner is able to celebrate Mass, is as follows: "The artificial arm offers him almost no assistance in the actions of the liturgy, but it allows him to approach the altar more decently in the sight of the people. He must perform all actions with one left arm; he makes the sign of the cross, turns the pages of the book, forms the crosses, handles the chalice, offers and elevates the host and the chalice, etc. Nevertheless, everything is performed sufficiently decently and accurately." And he continues, explaining how he is able to conduct himself in each of the ceremonies of Mass.

SUMMARY OF THE DISCUSSION. In the first place, it is noted that, according to the law, those who suffer from a bodily infirmity that prevents them from ministering at the altar without irreverence to the divine or scandal to the people, should be excused from such service, as is stated in chapter 2, concerning a sick cleric, and in chapter 6, concerning a person with a bodily infirmity, containing chapters 1 and 2 of that title, and canon 3, dist. 55. Adhering to these principles of law, this Sacred Congregation, in Augustana on December 19, 1772, and in Fermo on June 14, 1823, and in many other resolutions, denied the requested grace of a dispensation. Furthermore, in the present case, the elements that would justify a dispensation, namely necessity or evident benefit to the Church, are not mentioned in the petitioner's prayers. On the contrary, it is noted that although it is undoubtedly the law that those who suffer from a bodily infirmity must be excused from ministering at the altar, yet...

[*Latin ed. p. 522*]

Acts of the Apostolic See. - Official Commentary. It is customary for the Supreme Pontiff, when reasonable causes concur, to grant a dispensation from such an irregularity. Thus, in Cerenzia, on April 29, 1788, a certain priest was granted a dispensation, who had lost the thumb of his left hand in a lawful hunt; in Padua, on August 18, 1827, a priest, to whom the left hand had been amputated up to the wrist, obtained a dispensation; in Bergamo, on November 28, 1852, the prayers of a priest, who had undergone the amputation of his left arm in order to avoid a mortal danger, were denied with the following decree: "Provided that he celebrate in a private oratory, and, if it seems good to the Bishop, "with the assistance of another priest or deacon, for the sake of the dispensation," having first spoken with the Most Holy Father." Similarly, in Galliate, on September 9, 1882, a priest, to whom the left hand had been amputated, obtained the grace of a dispensation, under the condition of the assistance of a priest in the sacrifice of the Mass;

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in Barbastro, on September 12, 1868, to Joseph Salas, lacking a third part of the right arm, a dispensation and rehabilitation were granted, according to the wish of the Reverend Vicar of the City, namely, that he should celebrate publicly in his parish, but privately elsewhere, where he was not known. Furthermore, the matter concerns a promoted priest who, without any fault of his own, but due to a most grievous misfortune, fell into an irregularity. Moreover, it is added that a prosthetic arm is considered sufficient for the deformity: which the Bishop testifies does not give rise to any irreverence or public admiration arising from the celebration of the Mass, to the master of ceremonies. RESOLUTION. - The Reverend Fathers of the Congregation of the Council, in a plenary session on May 22, 1909, considered it appropriate to respond: "Provided that he celebrate in a private oratory, and, if it seemed good to the Bishop, with the assistance of another priest or deacon, for the sake of the dispensation, having first spoken with the Most Holy Father." Having reported this to His Holiness on May 23 of the same year, His Holiness approved the resolution of the Reverend Fathers, and, according to the same, deigned to grant a dispensation. L. 83. Julius Grazioli, Undersecretary.

[*Latin ed. p. 523*]

Sacred Congregation for Religious Orders. 523. SACRED CONGREGATION FOR RELIGIOUS ORDERS. DECREE CONCERNING SPECIAL CLAUSES TO BE ADDED TO THOSE GRANTED THE INDULGENCE OF SECULARIZATION, TO MEN. Given in audience by the Most Holy Father, on June 15, 1909. Since it is often the case that edification is lessened, except in certain extraordinary circumstances, which is evident in diocesan offices, where those who, either having solemnly professed vows in some regular Order, have obtained the indulgence of secularization, either perpetual or temporary, or who, in some religious Institute, having been dispensed from perpetual vows, may be induced to seek various pretexts for leaving the cloister, which, experience teaches, happens very frequently; the Most Holy Pope Pius X has deigned to decree that to all future rescripts, in which perpetual or temporary secularization, or the relaxation of perpetual vows, as mentioned above, is granted to priests and clerics in the sacred orders, the following clauses shall be appended, even if not expressly stated, and that dispensation thereof shall be reserved to the Holy See: The following are prohibited, without a new and special indulgence from the Holy See: 1.° Any office, and, as far as those who are eligible for benefices are concerned, any benefice in major or minor basilicas, and in cathedral churches; 2.° Any teaching position or office in major and minor clerical seminaries and other Institutes, in which clerics are educated, as well as in Universities and Institutes which enjoy the apostolic privilege of conferring academic degrees in philosophy, theology, and canon law; 3.° Any office or duty in episcopal curias; 4.° The office of Visitor and Moderator of houses of

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religious of both sexes, even if it concerns mere diocesan congregations; 5.° Habitual residence in places where a convent or religious house of the Province, or Mission, exists, to which a priest or cleric, having been secularized, or released from perpetual vows, as mentioned above, was assigned. All contrary provisions to the contrary notwithstanding. Given at Rome, on the same day, June 15, 1909. F. R. I. C. CARD. VIVES, Prefect. L. © S. D. Lawrence Janssens, O. S. B., Secretary.

[*Latin ed. p. 524*]

Acta Apostolicae Sedis. - Official Commentary. 524. SACRED CONGREGATION FOR THE RITES OF THE ROMAN CHURCH, concerning the external privileges of the Solemnity of the Most Sacred Heart of Jesus and of St. Aloysius Gonzaga. Regarding the privileges pertaining to the proper Mass in the external solemnities of St. Aloysius Gonzaga, Confessor, and of the Most Sacred Heart of Jesus, which were granted by decrees of the Sacred Congregation for the Rites, number 3918, dated June 27, 1896, and number 3960, of Rome, July 23, 1897, the aforementioned Sacred Congregation recently inquired: Which are the Sundays, weekdays, vigiliae (feasts preceding a major feast), and octaves that exclude the proper Mass in each of the aforementioned solemnities? And the Sacred Congregation for the Rites, after considering the report of the undersigned Secretary, and having heard the opinion of the liturgical commission, decided that the following should be the response: The privileged Sundays are those of the first and second class; the fourth day of Lent, Ash Wednesday; the weekdays of the greater week; the vigiliae of the Nativity of the Lord and of Pentecost; and the octaves of the Nativity of the Lord, Epiphany, Easter, Pentecost, and Corpus Christi. And thus it was decreed, on June 16, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. © S. f D. Panici, Archbishop of Laodicea, Secretary. SACRED ROMAN ROTA OF ASCULI PICENO. During the blessed reign of Pope Pius X, in the sixth year of his pontificate, on May 28, 1909, the Most Reverend Fathers, Aloysius Sincero, presiding, John Prior, and Joseph Mori, Auditors of Tournon, in the case of Asculi Piceno - Marriage, with the defender of the bond, Vincent, appearing in defense against the sentence of the Court of Asculi, between James Angelini, represented by his procurator, the advocate Vincent Sacconi, and Silvia Angelini, who was contumacious (absent and disobedient).

[*Latin ed. p. 525*]

The Most Reverend Court, acting as defender in the case of a bond, rendered the following definitive judgment, number 525. If any case demonstrates the imprudence of seizing an opportunity, this one undoubtedly does.

In Ascoli Piceno, in the year 1897, there occurred a matter between Silvia Angelini, thirty-seven years of age, and James Angelini, nineteen years of

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age, who had recently left the Seminary and had fallen prey to her allurements. They agreed to a marriage, omitting the required three announcements, and, unexpectedly, before a priest unaware of their intentions, they celebrated a marriage, which is termed "clandestine" (Pichler, *Ius can.,* book IV, title III, number I). Indeed, James' parents strongly opposed this marriage. Therefore, suddenly, on June 12th, Silvia and James, accompanied by two witnesses, Joseph Nardini and Casimir Nardini, entered the sanctuary of the church of St. Martin (in St. Venantius, Ascoli Piceno), in broad daylight, surprising the parish priest, Raphael Cori, who was himself James' parish priest and who was wearing the sacred vestments, about to celebrate Mass. Silvia, kneeling before him, said, "This is my husband." Whether James himself, before or after Silvia, manifested his consent to taking Silvia as his wife in any way, and whether this consent, perhaps expressed by James, was perceived by the priest in any manner whatsoever, will be shown from what follows. When the priest, feeling audacious, suddenly rebuked them and reproached James, Silvia and James immediately left the sanctuary. Then, as if fleeing, they embarked on a pleasure trip towards Rome, either establishing a marriage or continuing their cohabitation. Therefore, this union was not accompanied by any civil ceremony, as they claim. Furthermore, as far as the records show, no offspring resulted from this union. Shortly thereafter, Silvia and James returned to Ascoli. James, being at that time of an age that legally considered him a minor, was sent by his mother, with the assistance of a judge, to a correctional institution for young people, where he immediately repented of his actions. Meanwhile, the mother, having presented a petition, on November 2, 1897, requested the Ascoli Curia to declare the marriage of her son null and void, due to the lack of consent on his part.

The process, initiated on March 7, 1898, was prolonged for nearly nine years; while the matter was being considered in the Curia, Silvia entered into a civil marriage with another man. Finally, on September 18, 1906, the Ordinary of the Ascoli diocese, having rendered a judgment, declared and pronounced that there was no proof of the validity of the marriage entered into on June 12, 1897, etc.

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[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis. — Official Commentary. From this ruling, the defender of the bond, by virtue of his office, appealed to the Congregation of the Holy Council on September 26, pursuant to the Constitution of Benedict XIV. The acts of the process were completed at the request of the esteemed Consultor; but before the Holy Congregation of the Council issued its judgment, the Holy Roman Rota was reinstated, and the question was brought before this Holy Order, with the following doubt: whether there exists a nullity in the marriage in this case. — The essential question,

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concerning the facts, upon which the entire case hinges, is whether James Angelini (for there is no doubt concerning Silvia) expressly expressed his consent to the marriage with Silvia Angelini, or at least, in some way, signified or demonstrated it, in the presence of the parish priest (for there is no dispute concerning the other witnesses); and whether that consent was heard by him, or at least perceived in some way, so that, according to the provisions of Chapter Tametsi of the Council of Trent, Session XXIV, concerning impediments to marriage, the marriage could proceed. However the matter stands, the testimony of the parish priest must first be considered. For the parish priest, although not legally an infallible witness to the consent of the spouses, as the Ascolan Court's ruling indicates based on the authority of the clergy, is certainly a witness by virtue of his office and qualification (Pichler, *Ius can.*, Book IV, Title III, n. 19), a witness authorized by the Church (Benedict XIV, *de syn. dioec.*, Book XIII, Chapter XXIII, 6), a witness of the greatest importance (Reiffenstuel, Book IV of the Decretals, Title III, § II, n. 104), a witness to whose authority much weight is given in law (Sánchez, *de matrim.*, Book III, Disp. XLI, n. 5), and whose testimony therefore carries such authority that Pirhing, along with others, rightly teaches: "The authority of the parish priest makes up for the lack of other witnesses" (arg. cap. Cum esses 10, de testam.). (*Ius can.*, Book IV, Title III, § II, 24). Moreover, the facts themselves perfectly correspond to the presumption of the law. For the parish priest, Raphael Cori, who is, moreover, a venerable priest called by the Ordinary of the Ascolan diocese, is a witness of such authority due to his personal integrity and his age, that he is, in the highest degree, a trustworthy witness. And since, in law, the "maximum veritatis fundamentum" (greatest foundation of truth) is to be found in the integrity of the parish priest (Benedict XIV, *loc. cit.*), it is necessary that, in reality, the entire case, or almost the entire case, be based on his testimony. However, the parish priest, under oath, stated: "On the morning of June 12, 1897, I was in the sacristy, preparing to celebrate Mass. Hearing the sound of people coming, I saw Silvia Angelini arrive with two people, and she knelt down and said in a loud voice: 'Sir parish priest, this is my husband.' Then I looked to the other side, and I saw James Angelini, to whom I said: 'What is this?'"

[*Latin ed. p. 527*]

"Madam Botta, what are you doing, and why, Mr. James, are you here? Confused, without uttering a word, he left. I state that James, before Silvia spoke, did not touch my shoulder or utter any word, nor did he do so afterward, and I did not notice that he moved his lips to speak, or made any other gesture; I understood, however, that they had come to contract marriage." From this clear testimony, it is evident: 1.° That James did not express or declare his consent, not only with words, as I stated "without uttering a word," and "I state that James, before... did not utter any word,

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nor did he do so afterward," but also with no sign whatsoever, or in any way made his consent manifest, at least in the presence of the priest, or as far as the priest could perceive; 2.° That James certainly did not make his consent manifest, because the priest, fulfilling his duty, sought to prevent Silvia and James from committing a very grave action, and rebuked and reproached James with words, and therefore distracted him and removed him from manifesting, in any way, his consent to the marriage; 3.° That the priest did not hear any words spoken by James that might express consent, but did not perceive or understand his consent in any way; and this not because of any bodily defect, such as deafness (although he was indeed suffering from a serious deafness): nor again because of his own ignorance or inconsideration, of which there is neither a hint nor a trace; but because James was distracted so that he would not declare, indicate, or in any way manifest his consent. Neither does that action, "I understood, however, that they had come to contract marriage," nor the action that the priest, not only from what preceded and followed, but also from what accompanied it, discovered that the couple intended to contract marriage. For if one does not wish to give oneself to empty conjectures, from these things in the subject matter, this alone follows: the priest was able to distract James, and indeed did distract him, from manifesting his consent, because he understood "that they had come to contract marriage," because he certainly perceived or sensed the intention of marriage. But the intention is only as far from the undertaking and the act, as the inner mind is from external action. It must be seen whether the testimonies of the others, as many as were present at the act, can undermine or weaken so much the authority of this testimony. Besides the priest, and Silvia and James Angelini, who were intending to marry, Joseph Nardini and Casimir Nar-

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis. - Commentarium Officiale. The witnesses summoned by Silvia, Marcus Esposito and Carola Angelini, testified regarding the events, as did Aloisius Marocchi, a sacristan, and Aemigdius Benigni, a young man about to serve at Mass, who were present by chance. First, James testified: "It seemed to me that, upon entering the sacristy, he (the parish priest) greeted me with the words: 'Good morning!' Meanwhile, Silvia said: 'This is my husband.' However, I do not recall whether I repeated: 'This is my wife,' because I was so agitated by the emotions I was experiencing at that time. Certainly, the parish priest then began to scold me, but I do not recall having uttered the expressions: 'What is done is done, and I deserve it.' I repeat that I do not recall having said: 'This is my wife,' but it is possible that I said it, when the parish priest was scolding me." Therefore, James' testimony does not undermine the parish priest's testimony, even though he offers a hypothesis or conjecture: "it is possible that I said it, etc.," but rather it confirms it. Indeed: 1.° He states that he has

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no recollection, no awareness, and no memory of having given his consent; 2.° He agrees with the parish priest, completely excluding the possibility that he in any way manifested his consent before the words spoken by Silvia (about which we will speak immediately), and when he describes the parish priest as being enraged by Silvia's words, he does so immediately after Silvia has spoken; 3.° Moreover, although James conjectures that he may have uttered words indicating his consent while the parish priest was shouting, "when the parish priest was shouting," it is clearly evident that the parish priest could not have heard him, for he himself was very hard of hearing, and while James was perhaps speaking, the parish priest, with his raised voice, was drowning out James' words as he reprimanded him. On the contrary, Silvia Angelini testified that James clearly stated, and indeed before herself, his consent. However: 1.° She certainly does not offer any true or reasonable similarities, when she states that James manifested his consent before herself: for Silvia, as the witness Aemigdius Benigni, who is considered trustworthy in his testimony and observation, states, "was directing the scene," and James himself says: "I was guided by Silvia in everything." 2.° In all the circumstances regarding which a discussion and, so to speak, a contention between the witnesses can arise, Silvia is shown to be unreliable, as, for example, when she states that she only granted permission to James after the advice of others; when she claims that the witnesses were brought in by James himself; when she states that James also drove his own cart to the wedding, etc.; 3.° Finally, and this is of great importance, Silvia, after having asserted before the Asculana Court the validity of her marriage with James,

[*Latin ed. p. 529*]

On the 529th day, while the civil marriage was still pending, she entered into a union with a man. Furthermore, the testimonies must be considered. Joseph Nardini and Casimir Nardini follow, witnesses who have been called. These, up to this point, are not sacramental witnesses, but witnesses sought out by Silvia, so that they might be participants in her wrongdoing. For if that act was a true marriage, then all those present, whether by chance or by accident, can equally be considered sacramental witnesses, since they "can equally understand and testify about what is happening"; and this has been explored and made clear (Pirhing, *Ius can.*, book IV, title III, § III, 23; Schmalzgrueber, *Ius eccles.*, book IV, title III, § 5). However, concerning these witnesses, Silvia states: "Two witnesses of God, one is 'the husband of my sister, that is, Joseph Nardini, the other is his brother.'"

Furthermore, although it is necessary to consider, in general and according to the principles of law, the validity of the testimony of relatives or those closely connected, in this specific case, the witnesses are not the most important, since they did not know the people or the circumstances in the matter in question, and are therefore not exempt from any suspicion.

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However, it is so far from the truth that these two witnesses should be given more credence than others, that not only do they disagree with each other regarding the facts, but they do not even agree with themselves. Indeed, according to Joseph Nardini, James was "trembling and shaking," yet "with a trembling voice," he was nevertheless "courageous and bold," and "responded: what I have done, I am content with." According to Casimir Nardini, however, James is said to have said, "fearlessly: 'Have you heard the testimony?'" But then, it is said that James "did not answer at all."

What should be said about the testimony of Mark Esposito? Mark Esposito and Carola Angelini (this woman is Silvia's sister) were present, but they did not enter the sacristy, but stood at the door. Mark indeed saw everything, except what he could have easily seen: "I cannot say if James, etc." And he heard James say: "This is my wife." Carola, however, saw nothing, heard nothing, not certainly because she did not pay attention, but because – she herself says – she was standing at the door and had not entered the sacristy: "I did not enter; therefore, I saw nothing, I understood nothing, etc."

Now, let us turn to the witnesses Aloysius Marocchi and Aemygdium Benigni. These two were indeed present only by chance, but since they could not possibly be suspected, they are considered superior to the others by law. Marocchi, who barely struggled with any hearing difficulties (as testified by his wife, Maria Gemmi, Romanus Bellini, D. James Cherubini, and Nicholas Garofali), not only testifies: "I did not hear James speak at all," but also: "As I said, he did not say a word." Furthermore, Aemygdium Benigni, a witness of more than sufficient age, in his repeated testimonies, did not contradict himself, but rather...

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis. - Official Commentary. reaffirming his statements more and more, he testifies to the following, among other things: "having neither 'heard from James nor the words of consent,' nor seen any 'external sign,' etc." And it is indeed worthy of note that he himself states: "The curate said something very similar: 'Fortune, I turned around just in time to reprimand James, and thus prevent him from manifesting his 'consent.'" Therefore, the testimony of the others who were present, not only cannot invalidate the testimony of the parish priest in any way, but rather, adds to its credibility and weight. Moreover, the fact that the parish priest affirmed under oath had already confirmed his method of acting; for, after having duly questioned the witnesses Marocchi and Benigni, he reported nothing negative about him in the marriage records (which would have been a grave fault and injury), so that Silvia herself states that James told the parish priest: "We ('will') 'do the marriage' another time." As for what the witnesses reported, these indeed give different accounts, depending on the source, and therefore do not deserve

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greater credibility than the source itself. Therefore, if we wish to recount and examine all the witnesses and their testimonies, omitting those who report something more or less uncertain, such as David Monachesi, Guido Valentini, Carola Angelini, Dominicus Cinciripini, Aloisius Chiodi, Nicolaus Garofali, and the Reverend Joseph Prosperi; while for the fact that James gave, or heard from the parish priest, consent, we have: 1. Maria Ripani-Nardini, 2. Napoleo Lacchè, 3. Philippus Angelini; on the contrary, those who deny it are: directly, 1. Maria Laureti, 2. Franciscus Giorgi, 3. Ioannes Angelini, 4. Aloisius Capponi, 5. Henrica Angelini-Capponi, 6. Nazarena Mari, 7. Nazarena Alessandrini, 8. Nazarena Mandolesi, 9. Maria Gemmi, and indirectly, at least Romanus Bellini and the priest Ioannes Cherubini (about Joseph Pierucci and Canon Vincent Tommasini, we shall say immediately), it is clear to conclude, in this way: that it is at least entirely uncertain and doubtful whether James manifested his consent, or whether the parish priest perceived said consent. And if - granted and conceded that James manifested his consent - the parish priest did not hear, did not perceive this consent, it must be considered certain that this happened, not because he was affected by ignorance or inattention, but because he suffered from a grave deafness, of which the vice is sufficiently and abundantly testified to by Aemigdius Benigni, Nicolaus Garofali, Nazarena Mandolesi, and especially Canon Vincent Tommasini. However, if we examine the testimonies of these witnesses with care, and refer to the testimonies of Franciscus Giorgi, Ioannes Angelini, Aloisius Capponi, Henrica Angelini-Capponi, and especially the lawyer Nazarena Alessandrini and Maria Gemmi, we must entirely adhere to the former conclusion.

[*Latin ed. p. 531*]

The Roman Rota. It is established that James did not manifest his consent, nor did he make it evident in any way. The testimonies of Joseph Pierucci, canon of Vincent Tommasini, and Napoleon Lachen-Speyerdorf do not present any difficulty. For, besides the fact that, according to the testimonies of Pierucci and Tommasini, the parish priest either did not hear, or did not hear well, in the former testimony it is not at all affirmed that James spoke, but rather it is mentioned of betrothals and not of James himself. Much less credence can be given to the impudent testimony of a certain cook, who at that time had been a servant of Silvia, so that it may be compared to the probity and authority of the parish priest. Indeed, Nazarena Mandolesi, a servant of the parish priest, sufficiently refutes and invalidates it with her testimony.

Regarding the law: Having established these facts, the legal question is very easy and can be resolved quickly. Firstly, natural law, which concerns "the value of marriage," is not sufficient for the contracting parties to be bound by a present conjugal obligation, or to have an internal consent,

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but natural law also requires that they express this consent, and that they mutually accept it, as is stated in chapter "Concerning betrothals," where, after it is said that marriage is contracted by a legitimate present consent between a man and a woman, it is added: so that one receives the other with mutual consent expressed by the usual words, or by other external signs, as mentioned above. The reason is that no human contract can be entered into unless the will of both contracting parties is expressed, and mutually made known. Tanner, vol. IV, "dis. 8, q. 3, dub. 5, n. 88" (Pirhing, "Ius can.," I. IV, tit. II, sect. III, § III, 82). Furthermore, according to canon law, "those who attempt to contract marriage otherwise than in the presence of the parish priest, or another priest, with the permission of the parish priest or ordinary, and with two or three witnesses, the Holy Synod renders them entirely incapable of contracting in this way, and declares such contracts to be void and null, as it makes them void and null by the present decree" (Council of Trent, loc. cit.). Therefore, since James either did not express his consent by words or other external signs, or at least did not express it in the presence of the parish priest, the question is resolved. And if we were to assume that James did express his consent by words, the same conclusion would follow; for it is certainly established that the parish priest did not hear such consent, nor did he perceive or detect it in any way, and this not due to a lack of consultation on his part, but due to a bodily defect, namely deafness. For, in truth, he was very deaf, and while James was perhaps speaking, the parish priest, perhaps scolding James with a loud voice, made a loud noise.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis. - Official Commentary. - he was dismissed; not precisely in order to render the marriage invalid, but in order to, by his office, prevent the young man from committing a very grave action. Having set aside the question of affected ignorance, which is entirely irrelevant, "for the validity of marriage, the presence of the parish priest is required... in such a way that he may properly 'understand,' that is, understand well what is being done. Consequently, a marriage contracted would be invalid if the parish priest were present... but so distracted that he does not pay attention or perceive what is being done" (Reiffenst, Book IV, Title III, § II, question VI). And, for our case, Pirhing is more clearly stated: "The parish priest and witnesses must be present at the marriage, not only physically, or bodily, but also mentally, that is, with due attention... so that they understand what is being done; for he is not considered to be legally present who is not present in a human manner, understanding and attending to what is being done: Coram Titio 209, ff. de V. S." (Book IV, Title III, § III, no. 22). Moreover, even in the less unfavorable, as they say, hypothesis, namely, that it is doubtful whether James expressed his consent, or whether the parish priest perceived it, one must adhere to the validity of

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the marriage. For if, from the presumption of the law: "in doubt, one must adhere to the validity of the marriage," it is sometimes fitting to depart from this (argument from the decree of the Holy Office, of December 18, 1872), namely, when the question is about a fact, namely, whether the marriage was ever contracted or not; in the present case, it is necessary to depart from it. The reason is that the reasons for doubting - in the given and not conceded hypothesis - are very slight and completely futile; and because the presumption of the law, which is a certain favor, does not deserve to take root in a fact that is forbidden by the Church with grave prohibition. "Indeed, the law presumes against him who argues against the law: reg. Qui contra 82, de reg. iur. in 6" (Sánchez, de matr., Book III, section XLV, no. 1). And Cardinal De Lugo states: "Although the cause of marriage is, in itself, favorable, yet a clandestine marriage, such as was that one without the prior announcements and with the parish priest invited present, is not favorable, but odious, and in it there is no place for those things which have been introduced in favor of marriage, as the Doctors note, etc." (De iur. et iust., XXII, no. 24). Finally, in this case, it has been debated, especially based on the resolutions of the Holy Congregation, whether the marriage should be considered valid, even if the parish priest did not hear the words of the groom, but his consent was proven by others, that is, by the testimony of two witnesses, whose word is all-powerful, according to the disposition of common law, or if witnesses are present who are able to complete the deficient testimony of the parish priest. However, 1.° let us set aside the resolutions of the Holy Congregation, which are not easily applicable from case to case, especially because the reasons, neither in fact nor in law, contain words to be understood from others or through others.

[*Latin ed. p. 533*]

St. Roman Code. There are 533 articles concerning signs or indications, from which the parish priest, even if he has not heard the words, can perceive consent, as is especially the case in Sarzana. - Concerning marriages, on February 15, 1648, the resolution was proposed as follows: "The marriage is valid even if the parish priest has not understood the words of the bride, provided that, according to the provisions of civil law, it can be legitimately established that she gave her consent through other signs"; 2nd: all the resolutions presented either apply definitively to the parish priest, who, even if he has not heard the consent, has nevertheless perceived it through other signs, or to the parish priest, who, even if he has truly perceived the consent in some way, has nevertheless declared that he has not perceived it, or has protested that he does not wish to assist at the marriage, while truly assisting; 3rd: it must be carefully distinguished between the proof of the marriage and the essential form of the marriage itself, that is, between the reason of the law and the law itself. For, with regard to the reason of the law, "Trent requires witnesses, so that in court, faith and proof of the marriage

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that has begun may be given legitimately" (Pichler, *Ius can.*, book IV, title III, no. 25); but with regard to the law itself, "the presence of the parish priest and witnesses is required by the law of Trent as a substantial form for the validity of the marriage...; nothing is valid without its substantial form... and an act without its essential form is null, just as a man without a soul" (Pichler, *loc. cit.*, no. 1 and 12; Reiffenstuel, *Theol. mor.*, tract. XIV, dist. XIV, no. 136). Therefore, since "the presence of the parish priest is required through his words: 'Who gives this woman to be married?' not as an extrinsic form, or accidental solemnity, or for the purpose of proof, but as a substantial form and intrinsic solemnity, which cannot be supplied by anything else" (arg. 2, *Inst. de auct. tut.*, Pichler, *loc. cit.*, no. 12), just as the presence of the parish priest and witnesses cannot be supplied by anything else, so neither can the lack of the parish priest's testimony, or, which amounts to the same thing, the defect of the parish priest's presence, or with regard to one of the spouses, be supplied by other witnesses. Having considered and carefully pondered all of this, both in terms of fact and of law: invoking the name of Christ, and with God alone before our eyes, We, the undersigned Auditors, sitting for the tribunal, concerning the proposed question, declare, pronounce, and definitively sentence: that the marriage is null in this case, and furthermore, that the expenses are to be borne by the parties. Thus we pronounce, ordering the Ordinaries of the places and the ministers of the tribunals, to whom it pertains, to enforce this sentence, and to proceed against those who resist, according to the norms of the sacred canons, and especially chapter 3.

[*Latin ed. p. 535*]

Secretariat of the State. 535 TO THE REVEREND FATHER PHILIPPUS ALLEGRO, BISHOP OF ALBI, ON THE THIRTIETH ANNIVERSARY OF HIS EPISCOPATE.

Most Illustrious and Reverend Lord, Your Eminence, who, laden with years and merits, is celebrating the solemnities of your episcopal ministry, has been received with singular paternal delight by His Holiness. The Most Blessed Father, filled with the joy of this thirtieth annual commemoration, with pontifical benevolence, blesses you, whom he desires to be increasingly enriched and adorned by heavenly graces, together with the clergy and the people entrusted to your pastoral care, most lovingly in the Lord. I, having seized this opportunity, reaffirm my devotion to you, in Rome, on May 19, 1909.

Most devotedly,

L. jjjS.

REVEREND CARDINAL MERRY DELVAL.

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III. AD PRESIDENT OF THE URBAN ASSOCIATION.

TO PETER, ON THE FORTIETH ANNIVERSARY OF ITS FOUNDATION.

Most Illustrious Lord, On this day, which is at once a synthesis of a bright past and an auspicious future for an institution to which numerous Catholic young men have dedicated so much of their affection and energy, the comforting word of the August Pontiff cannot be lacking. He, with the mind and heart of a father, is among his beloved children, and shares with them the joys of this auspicious feast. He remembers in them that first group of zealous individuals, who, forty years ago, were gathered for the first time under the invocation of the Prince of the Apostles, inaugurating their beneficial mission in this blessed city. And while He prays to God, that with His grace He may render those holy initiatives ever more fruitful, He entrusts to their successors, to the heirs of their noble purposes, the destiny of an institution founded to be a perpetual apostolate among the youth of Rome, a bountiful source of that Christian charity which, while relieving the poor, points out to them with confidence better destinies in a future life. And filled with hope, He desires that His word may have a powerful echo in the hearts of all the members, and may kindle their spirit to works.

[*Latin ed. p. 536*]

Acts of the Apostolic See. - Official Commentary. 536 saints and glorious ones, willingly joining their prayers to yours, who forty years ago received the blessing that descended upon the founders of the meritorious Circle: and just as that was a happy omen of rapid development, may this be a sure sign of a docile and constant activity, dedicated entirely to the religion and the charity of Christ, and through them and for them to the divine glory. I gladly seize this opportunity to express my affection. From Rome, May 3, 1909. Most affectionately, L. E. S. R. CARD. MERRY DELVAL. IV. TO THE REVEREND FATHER ROBERT DU BOTNEAU, PARISH PRIEST OF THE CHURCH OF "NOTRE DAME DESSABLES D'OLONNE" IN GALLIA, CONCERNING THE GREGORIAN CHOIR. Monsieur le Curé, It is with pleasure that the Holy Father has learned of your commendable initiative to inaugurate a Gregorian congress next month in Les Sables d'Olonne. His Holiness, Pope Pius X, who is so eager to see sacred music flourish everywhere, according to pontifical directives, which is so fitting to enhance the splendor of the divine worship, and to foster the piety of the faithful, charges me to express his satisfaction for the beautiful work that your zeal has undertaken. The Supreme Pontiff hopes that this congress, which promises to be so successful under the patronage of the Bishop of Lucon, under the presidency of Dom Pothier, the valiant and venerable master of

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Gregorian chant, with the encouragement of a large number of Bishops of France, will have a happy result, and will give a new impetus in favor of sacred music. Also, especially on the occasion of the 50th anniversary of your priestly ordination, coinciding with the opening of the congress, the Holy Father heartily sends you the apostolic blessing, as a testimony of his paternal benevolence. His Holiness also blesses the Bishops, the clergy, all those who will participate in the congress, and those who have favored its initiative, imploring abundant divine favors upon them all. I take this opportunity to express to you, Monsignor, my devoted sentiments in our Lord. From Rome, June 14, 1909. L. E. S. R. CARD. MERRY DELVAL.

[*Latin ed. p. 537*]

Diarium Romanae Curiae. 537

DIARIUM ROMANAE CURIAE

S. CONGREGAZIONE CONCISTORIALE

NOMINA:

Per decreto concistoriale, qui per Breve Apostolicus transmittetur, provisiones sunt factae in ecclesiis sequentibus:

12 Iunii, 1909. — R.P. Ludovicus Spandre, Episcopus titularis Tiberiades et Auxiliarius Turini, est translatus ad sedem cathedralem Asti.

21 Iunii. — R.P. Alphonsus De Wächter, Vicarius generalis Malinae, est promotus ad ecclesiam titularis episcopalem Dionisiades, et deputatus Auxiliarius Emo. Card. Mercier, Archiepiscopo Malinae; — R.P. Riccardus Collins, Episcopus titularis Selinonte, est translatus ad sedes cathedrales unitae Hexham et Newcastle; — R.P. Francisco Mac Cormack, olim Episcopus Galvaya et Kilmacduagh, est assignatus titulo archiepiscopali JSisibi.

23 Iunii. — R.P. Laurentius Chieppa, Episcopus Cariati, est translatus ad sedem cathedralem Lucera; — R.P. Iosephus Leo, Vicarius generalis Cariati, est promotus ad sedes cathedrales unitae Nicotera et Tropea.

26 Iunii. — R.P. Franciscus Beltinger, Decanus Cathedralis Spirae, est promotus ad sedes metropolitanas unitae Monaci et Frisingae.

Per decretum concistoriale die 25 Iunii, 1909, R.P. Emanuel San Roman y Elena, Episcopus titularis Milassi, est deputatus Administrator Apostolicus diocesium unitae Calahorra et Calzada.

SEGRETERIA STATI

NOMINA:

Sanctissimus Pater, per litteram Secretarii Statis et per Breve Pontificium,

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dignatus est nominare:

Protonotarii Apostolici ad instar participantium:

18 Maii, 1909. — R.P. Andreas Cornud, Vicarius generalis Algerii.

27 Maii. — R.P. Constantinus Margiotta, ex archidioecesi Monreale.

8 Iunii, 1909. — R.P. Philippus Roncari, Praelatus domesticus Sanctissimi, olim rector Seminarii Missionum externarum Mediolani.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis, –r Official Commentary. June 15th. – Monsignor Francis Bulic, director of the archaeological museum of Spalato; – Monsignor Girolamo Moscovita, Dean of the Chapter of Spalato. Domestic Prelates: May 27th, 1909. – The Reverend Father Teofilo Matuszewski, Canon of the metropolitan cathedral of Warsaw. June 7th, 1909. – Monsignor Lewis Colson, of the diocese of Troyes. June 12th. – Monsignor Camillo Lamenti, Under-Secretary of the Holy Congregation for the Propagation of the Faith; – The Reverend Father Giovanni I. Prendergast, Vicar General of the archdiocese of St. Francisco of California. June 15th. – The Reverend Doctor Riccardo Bergamo, archpriest of Montagnone, of the diocese of Padua. June 17th. – The Reverend Father Andrea Panzoni, parish priest of St. Giustina in Padua. June 18th. – The Reverend Father Isacco Patrizio Whelan, rector of the cathedral church of Newark. On the 11th, the Holy Father, with a letter from the Secretariat of State, deigned to appoint: June 12th, 1909. – His Eminence, the Most Reverend Cardinal Gaetano De Lai, Protector of the congregation of the Handmaids (slaves) of the Sacred Heart of Jesus, having their motherhouse in Cordova in Strasbourg; – His Eminence, the Most Reverend Cardinal Domenico Ferrata, Protector of the Institute of the Daughters of St. Maria della Provvidenza. June 17th. – His Eminence, the Most Reverend Cardinal Gaetano De Lai, among the Cardinals Protectors of the Pontifical Theological Academy. May 21st, 1909. – Monsignor Mariano Ugolini, Under-Archivist of the Holy See. June 7th. – The Reverend Father Giuseppe Pizzardo, Secretary of 2nd class, destined for the Apostolic Nunciature in Munich in Bavaria. June 19th. – The Reverend Father Ludovico Billot, S.L., Consultor of the Holy Congregation of the Holy Office. The Most Reverend Monsignor Antonio Perathoner, Doctor of Sacred Theology, Grand Chaplain of His Apostolic Majesty and Ecclesiastical Ceremonial Master of the Court of Austria, has been appointed Auditor of the Holy Roman Rota, in place of Monsignor Giovanni De Montel, now Dean Emeritus of the same tribunal. HONORS The Holy Father, with a letter from the Secretariat of State and with a Papal Brief, deigned to bestow the following honors: The Grand Cross of the Order of Pius; June 11th, 1909. – To His Eminence, Don Giovanni d'Alareàо Velasques Sarmento Osorio, former Minister of Foreign Affairs

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of the Portuguese nation.

[*Latin ed. p. 539*]

Diarium Romanae Curiae. 539 The Commissionership of the Order of St. Gregory the Great, with plaque: June 19, 1909. — To Mr. Paolo Calon, General President of the Council of the Society of St. Vincent de Paul. The Commissionership of the Order of St. Gregory the Great: June 4, 1909. — To Mr. Vincenzo Nash, of the diocese of Limerick. June 5. — To Mr. Antonio Gastaldi, of Venice. June 19. — To Mr. Luigi Francesco Eligio Le Sergeant, Viscount d'Hendecourt, Vice President of the Council of the Society of St. Vincent de Paul. The Commissionership of the Order of St. Sylvester: June 15, 1909. — To Mr. Antonio Arceri, Guardian Administrator of the confraternity of the Precious Blood at St. Nicola in Carcere, in Rome. The Knighthood of the Order of Pius: June 19, 1909. — To Mr. Alfonso Prospero Devaux, General Vice Treasurer of the Council of the Society of St. Vincent de Paul. The Knighthood of the Order of St. Gregory the Great: June 4, 1909. — To Mr. Felice Sourbets, of the diocese of Aire. June 9. — To Mr. Lorenzo Fabacher, of the archdiocese of New Orleans. June 19. — To Mr. Francesco M. Gloin, President of the Society of the Holy Spirit, in the archdiocese of New Orleans. The Knighthood of the Order of St. Sylvester: June 5, 1909. — To Mr. Narciso Sicars y Salvado, of Barcelona; — To Mr. Giuseppe Wicke, of Vienna; — To Mr. Raffaele Arcella, of the diocese of Lech. His Holiness has deigned to bestow the Cross "pro Ecclesia et Pontifice": March 9, 1909. — To the Countess Maria Roero di Morjticello, of Turin. May 15, 1909. — To the Reverend Father Giuseppe Bolzoni, of Borgo San Domr'no. May 27. — To Mr. Giovanni Battista Berruti, of Turin. May 28. — To Mr. Francesco Renaud, of Lyons. May 29. — To Baron Otto de Stengel, of Würzburg. May 31. — To Mr. Luigi Lefebvre, of Cambrai.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis. - Official Commentary.

BY THE ORDER OF HIS HOLINESS

His Holiness, through a letter from His Eminence, the Reverend Monsignor, the Maggiordomo, has deigned to appoint:

Extraordinary Secret Chamberlains:

June 7, 1909. – The Reverend Father Giuseppe Pizzardo, of the diocese of Savona.

June 11. – The Reverend Father Edoardo Boravski, of the archdiocese of Leopoli;

– The Reverend Father Valentino Wolez, of the same archdiocese;

– The Reverend Father Gaetano Malchiodi, of the diocese of Piacenza;

– The Reverend Father Pietro Hopmans, of the diocese of Breda;

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– The Reverend Father Giovanni Luigi de Santiago, of the diocese of Fortaleza (Brazil);

– The Reverend Father Miceno Clodoaldo, of the same diocese;

– The Reverend Father Giuseppe Ferreira da Ponte, of the same diocese;

– The Reverend Father Patrizio Fischer, of the diocese of Monterey los Angeles;

– The Reverend Father Polidoro Giustino Stockman, of the same diocese;

– The Reverend Father Luigi Evangelisti, of Rome.

June 14. – The Reverend Father Giacomo Connolly, of the archdiocese of New York;

– The Reverend Father Daniele L. M. Mackin, of the same archdiocese;

– The Reverend Father Giacomo V. Lewis, of the same archdiocese.

June 19. – The Reverend Father Enrico Felici, Beneficiated Chamberlain of the Liberian Basilica.

Extraordinary Chamberlain of Sword and Cape:

June 12, 1909. – Mr. Giuseppe M. de Urqujo e Ibarra, of Bilbao.

Chamberlain of Honor in Peacock Blue:

June 11, 1909. – The Reverend Father Giuseppe Bernat, of the diocese of Leitmeritz.

Extraordinary Common Chaplain:

June 14, 1909. – The Reverend Father Pasquale Gatacchio.

NECROLOGY

June 4, 1909. – Monsignor Geremia Doyle, Bishop of Lismore (Australia).

June 5. – Monsignor Giuseppe Tommaso Duhamel, Archbishop of Ottawa.

June 24. – Monsignor Pietro Monti, titular Archbishop of Antioch of Pisidia, and Commander of the Order of St. Spirit.

June 6. – Monsignor Federico Polidori, Prelate in the Holy Congregation of the Holy Office.

[*Latin ed. p. 541*]

Year I. - Volume I. • July 15, 1909. No. 13. *ACTA AUGUSTINIANA SEDIS COMMENTARIUM OFFICIALE*

ACTS OF POPE PIUS X

I. TO THE REVEREND FATHER, DOM GUSTAVUS JOSEPHUS WAFFELAERT, BISHOP OF BRUGES, CONCERNING THEOLOGICAL MEDITATIONS TRANSLATED INTO FRENCH.

Venerable Brother, greetings and the apostolic blessing. — We are most pleased to learn that the theological meditations, which you have written

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in Latin and which have already appeared in the *Collationes Brugenses*, are soon to be published in French. Indeed, this labor of yours, which will greatly benefit the clergy, will also benefit those of the educated laity; for it is fitting that they should know the Christian dogmas and their connection more deeply, so that they may retain the Catholic faith more steadfastly, and may join it more happily with the sanctity of their lives, and may defend it more powerfully against attacks. We not only strongly approve of this plan, but, so that it may be evident that we hold your work in high regard, we gladly consent that it appear under Our name; and we pray that God may make it truly fruitful, as We desire. As a pledge of Our good will, and as a witness of Our benevolence, We impart the apostolic blessing to you, Venerable Brother, and to your flock.

Given at Rome, near St. Peter's, on this 17th day of June, 1909, in the sixth year of Our pontificate.

PIUS PP. X

II. TO THE REVEREND FATHER, DESIDERATUS TATIS CASTELAIN, PROVINCIAL OF THE ALPHONSIAN PROVINCE, CONCERNING VOLUMES RECEIVED FROM THE PARISIAN ASSOCIATION, PUBLISHED BY ACHILLEUS.

Beloved son, greetings and the apostolic blessing. — We have received the volumes, which you entrusted to your esteemed colleague, Father Francis Xavier Reuss, to deliver to Us, and which, under your care to this day, have been published from the works of Achilleus: *ACTA*, Volume I, No. 13. — 15-7-909.

[*Latin ed. p. 542*]

He has written works on Christian life; two on priestly charity. And know that this office, and indeed this very task, has greatly pleased us. For among those who have sought to secure the eternal salvation of men through speaking and writing, the name of this author is renowned: endowed with the abundance of his intellect, the wealth of his doctrine, and the zeal for divine glory, he has most happily followed in the footsteps of his most holy father, the lawgiver Alphonsus; whose teachings, while he lived, he illuminated with great benefit to souls. Therefore, he was not only a great benefit to the Alphonsian family, of which he long governed the province of Galliam, but also greatly benefited the Church more widely; for he gave sermons throughout almost all of Galliam and elsewhere, to both clergy, for the purpose of fostering piety, and he composed weighty books on asceticism and pastoral theology.

It was an excellent decision to prepare an edition of all the books, whether those he himself published, or those he left in his archives, which you are doing; for you rightly hope that abundant fruit will follow from

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this. Therefore, dear son, and to your colleague, whose skill and diligence you employ in this endeavor, we offer you our heartfelt thanks; and we bestow upon you, in anticipation of divine blessings, our apostolic blessing with great affection.

Given in Rome, at St. Peter's, on the 29th of June, 1909, in the sixth year of Our Pontificate.

PIUS PP. X III.

TO THE REVEREND FATHER D. FRANCISCUS CICERI, BISHOP OF PAPIENSEM, ON THE OCCASION OF THE CELEBRATION OF THE DIOCESAN SYNOD.

Venerable Brother, greetings and our apostolic blessing.

The expression of piety and obedience, which you and your clergy have shown us through your common letter, as you celebrate the diocesan synod, was entirely appropriate to the great need with which we know you are united with the Vicar of Jesus Christ. Indeed, we were certain that you would readily comply, with both will and faith, with what We have decreed in recent times, either by exhorting men of the sacred order to fulfill their duties, or by condemning the most grievous errors of recent times. But this testimony of your spirit has greatly pleased us; in which, by reminding us of the memory of the most holy Bishop of the Ticinenses, Theodorus, you have done well. He, indeed, showed a marvelous devotion and zeal for the Apostolic See. Therefore, we believe that he, as his heavenly patron, first of all used his aid to ensure that this diocese retained its integrity, and acted according to the prescriptions of Rome.

[*Latin ed. p. 543*]

Acta Pii PP. X. 543 Pontificis; thus, may He grant such things in the future, and may He bestow abundantly upon you the divine gifts. Of this, We, as a witness to Our own benevolence, impart to you, venerable Brother, and to your clergy and people, Our apostolic blessing with all Our heart. Given in Romae, at St. Peter's, on the 29th of June, 1909, in the sixth year of Our pontificate. PIUS PP. X. HOMILY OF HIS HOLINESS POPE PIUS X, GIVEN DURING THE SACRED CELEBRATION, AFTER THE RELATIONS CONCERNING THE BLESSED SERVANTS OF GOD, JOSEPH BAUER, BORN ON THE 13TH OF JUNE, AND CLEMENT MARIA HOFBAUER, BORN IN 1909. Venerable Brothers, beloved sons. — To this present celebration of Christ's ascension into heaven, these words are most fitting, which, as it were, introduce the divine praises: "Wherefore he saith: Ascending on high, he led captivity captive: he gave gifts to men" (Eph. iv, 8). By these words, both the freedom of the sons of God from the ancient servitude is declared, and the gifts of holiness are added. God willed that His Bride should enjoy this double blessing, through the works

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of those whom He foreknew and predestined to be conformed to the image of His Son (Rom. viii, 29). For what else is it, but the liberation from the servitude of sin, when lives are led captive? And what did holy men strive for with greater zeal, than to cast off the yoke of slavery, whether imposed by the deceits of demons or by their own desires? Let it suffice to contemplate two men, who, by the divine Providence so arranging, have just now been presented to Our attention in the album of the saints. It is known that Joseph Oriol, a man of great charity, whom the glory of Barcelona has rescued from the jaws of Orcus, showed forth his great charity, both in relieving the needs of others, and especially in healing souls. No less did Clemens Maria Hofbauer, a distinguished member of the Alphonsian family, accomplish, who, through the example of his youth, led through the dangers of a corrupt age, and then, through the fruitful labor of his priesthood, did his utmost to lead those captive to higher things, freed from the bonds of sin. But when Christ ascended on high, He not only freed human nature from its bonds, but He also filled it with the gifts of heavenly grace. "You shall receive the power of the Holy Spirit coming upon you" (Act. I, 8). Thus, the face of the earth was renewed; holy fires ran through it, as if in a new heaven; that is, men of wondrous virtue, in whom the gifts of wisdom and understanding, counsel and fortitude, knowledge and piety shone forth. Now, if Christ's ascension is our growth, as St. Leo the Great says (Serm. i,

[*Latin ed. p. 544*]

Acts of the Apostolic See. - Official Commentary. 544 (on the Ascension of the Lord), it is most important to see how those who ascended with Him were prepared for that journey. There is certainly no doubt that Augustine affirms: With Christ, pride did not ascend, nor did avarice, nor luxury (Sermon 11, on the Ascension of the Lord). On the contrary, they took on wings like eagles (Isaiah 40:31), those who, by imitating the humility of mind, the contempt for worldly things, and the integrity of life of those whom we venerate today, have shown themselves to be true followers. This is especially true in this time when the man of sin, the son of perdition... opposes himself and exalts himself above all that is called God (2 Thessalonians 2:4); when the root of all evils is deeply fixed in the hearts of men (1 Timothy 6:10); when in human society, all things are measured by greed or pleasure, and not by justice or honesty. Therefore, if salvation for each individual, the common good, and the honor of the Catholic name are dear to your hearts, let no one hesitate to imitate those whom it delights us to celebrate (St. Augustine, *Confessions* 47). You, most merciful God, through the new heavens which You have filled with Your holy Spirit, grant us the strength of grace, that we may follow in the footsteps of those, that we may emulate their charity and other virtues, and that we may be endowed with the same spirit with which they, fearless defenders of sound doctrine, of the liberty

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and rights of the Church, stood firm. Grant that many captives may be led to better counsels, who, as it were, having a covering of malice (1 Peter 2:16), have forgotten what has been written by You, through them: Where the Spirit of the Lord is, there is liberty (2 Corinthians 3:17); and also: For behold they that go far from thee shall perish (Psalm 72:27). May You, and those who are with us, protect us from the snares of the enemy; may we receive comfort from the progress of the holy flock; may You direct the little boat of Peter, entrusted to our weakness, and all those gathered in it, to the port of salvation and peace, through Jesus Christ, Your Son, our Lord, to whom be praise, honor, and glory, forever, with You and the same Holy Spirit.

SERMON BY POPE PIUS X, GIVEN DURING AN AUDIENCE ON JULY 4, 1909, TO THE EXTRAORDINARY LEGATION OF THE TURKISH EMPIRE.

It is with particular satisfaction that We receive today the Extraordinary Embassy, which His Imperial Majesty, Mohammed V, Emperor of the Ottomans, has sent to deliver to Us His autograph letters and to announce His accession to the Throne. We highly appreciate this mark of benevolence and friendship from His Majesty the Sultan, and We ask you, Mr. Ambassador, to convey to His Majesty our heartfelt gratitude and our best wishes.

[*Latin ed. p. 545*]

To the Most Reverend Prelate, Ambassador, to manifest to your august Sovereign our most heartfelt gratitude. We are pleased that this honorable mission has been entrusted to representatives so distinguished, and it has been especially pleasing to us to hear from your own lips the testimony you have rendered to the fidelity and devotion of the Catholic subjects of the Ottoman Empire. Please, Mr. Ambassador, assure Her Majesty, your august Sovereign, that among the populations subject to Her sceptre, both in the future and in the past, all Our sons of the Catholic Church will make it their duty to always be Her best subjects and to prove themselves worthy of the protection and freedom that We invoke for them. We pray the Most High to prolong the days of Her Imperial Majesty, and to grant to the nation abundant grace, happiness, and prosperity.

BAYONNE, IN GALLIA. DECREE WHEREBY THE EPISCOPAL TITLES OF LASCURRENSIS AND OLORONENSIS ARE ADDED TO THE CHURCH OF BAYONNE. The dioceses of Lascurrensis and Oloronensis, illustrious in antiquity, history, and the memory of worthy men, were once ecclesiastical monuments in Gallia, until, at the beginning of the last century, they were, for the most part, attached to the diocese of Bayonne, after the title was suppressed. Remembering this, the Most Reverend Father Francis Maria Gieure, the present Bishop of Bayonne, offered humble prayers to the Apostolic See, that his church might be increased, with the addition of the aforementioned titles. These prayers, being

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graciously received by Our Holy Father Pius PP. X, He, by the fullness of His apostolic power, decreed that, in the future, the church of Bayonne should be adorned with the titles of Lascurrensis and Oloronensis, and that its Bishop should henceforth be honored with those titles added, as if those illustrious seats were rescued from ruin, their name and memory being preserved. Furthermore, the same Holy Father ordered that a consistorial decree be issued in this matter, which shall be of equal validity as if it were written on apostolic letters, or sealed with the lead seal, or with the seal of the Fisherman.

[*Latin ed. p. 546*]

Acts of the Apostolic See. - Official Commentary. 546 had been expedited. Notwithstanding those who act to the contrary, even those worthy of special mention. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the first day of June, 1909. C. CARD. DELAI, Secretary. Scipio Tecchi, Assistant. S. CONGREGATION OF THE COUNCIL OF NULLIUS CLUNIENSE. REGARDING THE APPLICATION OF THE MASS FOR THE PEOPLE FOR THE CLERGY OF CASTRES IN SPAIN. On May 22, 1909. SUMMARY OF THE DISCUSSION. — The titular Bishop of Sion, Ordinary Prefect for the clergy of Castres in Spain, having presented a petition to the Sacred Congregation of the Council, stated: "The clergy of Castres in Spain, by virtue of a custom received for some time, apply the Mass on festive days for the people, and while they do not consider themselves excluded from the general prescription made for those who have the care of souls, nevertheless, due to a grave and reasonable doubt regarding said obligation, both by the very nature of the privileged jurisdiction of Castres, and by the lack in the clergy of Castres of the canonical institution of parish priests, and finally, by the absence of such an obligation in the founding Bulls of Castres, the Bishop petitioner implores a declaratory pronouncement of the law on this matter." From the opinion of another of the Consultors, the following is noted: The entire question seems to depend on whether the clergy of Castres in Spain, who, among other clergy who have the care of souls, are bound to apply the holy sacrifice of the Mass for the people, should be included. The one who holds the first place in the clergy of Castres is called the Major Chaplain, or General Vicar and Ordinary (according to the prescriptions of Clement XIII in the apostolic letters given to Charles III in the year 1762), who is the Archbishop of Toledo for the time being, Patriarch of India: to whom, therefore, the faculties are granted by the Supreme Pontiff. Dependent on this Vicar, and instructed by him, several priests form the clergy of Castres, delegated with faculties. Now, the Supreme Vicar and Major Chaplain of the army...

[*Latin ed. p. 547*]

The Holy Congregation of the Council. 547, and the province of His-

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paniae is indeed the Archbishop of Toletanus for the time being, but only in name and for honor's sake, since in fact the entire jurisdiction of castrensis is exercised by another, who is called the Pro-vicar General, and since the year 1892, by the Bishop of Sionensis. To this Bishop, the last extension of ordinary faculties was granted by Pope Pius X, for a period of seven years, by Your Majesty's Brief of July 21, 1904, to King Alphonsus XIII. This Pro-vicar General has, throughout the various regions of the Iberian kingdom, eight Sub-vicars or Assistant Vicars, and several other chaplains, immediately dependent on the Sub-vicars, both senior and junior. However, the acceptance into their respective office, the possession of their duties, the assignments, the stipends, the rights, the promotions, the privileges, the graces, the exemptions, the penalties, and even the definitive dismissal or expulsion of these individuals, pertain to the King or to the Government; and are carried out through decrees, laws, regulations, instructions, organic ordinances, issued by the King or by the Government, and especially by the supreme military authority, since the military clergy has been incorporated into the army since the year 1532, that is, from its very beginnings, and acts as one with it. This clergy was, until the year 1644, subject to the jurisdiction of the respective local ordinary bishops, as was the case with the military clergy of other regions; in that year, Innocent X, by a Brief of September 26, declared the Spanish military clergy independent of the ordinary bishops, under King Philip IV. Clement XI, by the Brief Quoniam in exercitibus, of February 4, 1736, to Philip V, granted the "Chief Chaplain of the armies," appointed by the same King, sixteen extensive faculties, for a period of seven years. The first article, which altered the jurisdiction of castrensis, grants the authority "to administer all the Sacraments, even those which are usually administered only by the pastors of parochial churches, except for Confirmation and Holy Orders, and to perform all other parochial functions and duties." However, those pertaining to marriage are subject to a special exception: "If, at the time of marriage, one of the parties is a member of the military, or belongs to the aforementioned armies, and resides in one of the aforementioned stations, while the other is subject to the pastor of the place, and a marriage should occur; in such a case, neither the pastor without a priest of this kind, nor, conversely, the priest without the pastor, may assist at or impart the blessing of such a marriage; but both together, and equally, may receive and divide among themselves any emoluments that may be lawfully received." Whether the assistance of both, that is, of the pastor and the military chaplain, is required only for the licitness or also for the validity of the Sacrament, is not a matter of unanimous opinion. However, nothing has changed today, in this regard, recently.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis. - Official Commentary. Decree concerning betrothals and marriage, according to the declaration of this Holy Congre-

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gation of February 1, 1908. Since, when it is a question of the validity of Sacraments, the safer course should always be followed, it is advisable (at least until an authoritative decision intervenes) that both, that is, the parish priest and the chaplain of Castrum, be required to be present. However, it must be noted that this restriction of the law is burdensome for the parish priest, but not for the chaplain of Castres, to whom jurisdiction was being created for the first time, and therefore, it could be limited to some extent without infringing on existing law. It is declared by Leo XIII in a Brief sent to King Alphonsus XII, dated September 11, 1883, with these words: "Four classes of persons are subject to the General Vicariate, and, by the authority of the Apostolic See, are to be held as such, according to the foregoing; we decree, we determine, we define; in such a way that the first class, by reason of active military service, includes all and each person who belongs to the active military service. The second class includes those who follow and serve the royal armies. The third, by reason of location, consists of those who live in places subject to military authority. The fourth finally consists of those who perform duties within the Vicariate itself. And if, nevertheless, any doubt should still arise as to whether any or which persons are subject to the jurisdiction of Castrum..., it will be for Your Majesty to declare whether the person or persons about whom the doubt arises are included in the aforementioned four classes, in order that they may or may not be subject to the jurisdiction of Castrum." The aforementioned Brief of Leo XIII was confirmed, indeed, literally inserted verbatim in the most recent seven-year extension of privileges for Castrum, granted by Pope Pius X through the aforementioned Brief of July 21, 1904; moreover, His Holiness added a new category to the first class of persons subject to the jurisdiction of Castrum with these words: "We expressly declare, by the fullness of Our Apostolic authority, that all and each legitimate sons of military men are subject to the jurisdiction of Castrum, who, for any reason, live with their parents, even if, according to the law of Spain, they have passed the age of minority." With these premises, no obligation can be imposed unless it is certain, since the matter of obligation is subject to strict interpretation, and, at the very least, in cases of doubt, the minimum must always be followed (Reg. iurisl30 in VI). In this case, not only are the laws obscure, but they are absolutely silent. Therefore, no obligation can exist, which, according to the definition of Justinian, is nothing other than a bond of law. Indeed, the divine precept of applying the law to the people is directly and primarily given by the Council of Trent (Session 23, chapter 1 on reform) to Bishops, then to "inferior clergy, and to all others who hold some ecclesiastical office."

[*Latin ed. p. 549*]

Holy Congregation of the Council. 549 "those who diligently attend to it will obtain." Furthermore, there are other pronouncements on the same

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matter from the Holy and Sacred Congregations, and especially the decrees of this Holy Congregation, and apostolic letters; among which the Benedictine Constitution *Cum semper*, of August 19, 1744, and Pope Pius IX's *Amantissimi Pastoris*, of May 3, 1868, hold a prominent place. Therefore, since three classes of pastors of the Catholic flock are bound by this solemn precept, namely, Bishops, parish priests, and those holding benefices with the care of souls, it must be determined whether chaplains, and any other members of the Spanish military clergy, are included among these classes, or not. And first of all, setting aside the Major Chaplain, who is called the General Vicar only for honor, the matter concerns the Pro-Vicar, who is the true Ordinary of the entire clergy and jurisdiction of the military establishment in Spain. The diocesan Bishop, who actually governs the subjects, possesses ordinary power universally for all affairs; indeed, the episcopal ordinary power is not limited by time, nor by restrictions, and, provided that the necessary conditions are met, the Bishop is the Prince of his diocese. On the contrary, the jurisdiction of the Spanish military Pro-Vicar is temporary, that is, it is defined by a period of seven years; after which, the Roman Pontiff could diminish that jurisdiction, or entirely remove it, extending only those faculties which are granted in other paragraphs of the aforementioned apostolic briefs, and which may be common to military chaplains of other nations. Even with this, the Major Chaplain or General Pro-Vicar of the military establishment would still remain as such, although with diminished privileges. But if the authority of the diocesan Bishop were also limited by time, and then not extended further, it is clearly evident that the diocesan Bishop could no longer remain in that position, and would entirely lose his status as such. Furthermore, the Major Chaplain of the military establishment does not seem to be able to perform all things; for in the very first paragraph of the apostolic brief of Clement XI, ordinary jurisdiction is granted, but "except for Confirmation and Orders." This limitation regarding the administration of the Sacraments is very serious, since Confirmation and Orders are sacraments properly belonging to the Bishop, especially Orders. This consideration has gained even greater weight from the most recent concession granted by Pope Pius X in 1904, namely, that "all and each legitimate sons of military personnel are subject to the military jurisdiction," even if, according to the law of Spain, they have passed the age of minority. It is clear that the military Ordinary presides over these individuals as subjects; but it is not equally clear that he can administer the Sacraments of Confirmation and Orders, even if the same Ordinary excels in episcopal dignity. For this is neither expressly nor tacitly implied in the pontifical letters, and where the law does not distinguish, neither should we distinguish, especially in matters concerning the Sacra-

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ments. Furthermore,

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis. - Official Commentary. It appears that this same Ordinary of Castres lacks the true and proper ecclesiastical jurisdiction, which arises either from the Pope, or from canon law, or from custom. Indeed, we have seen that the jurisdiction held by the Ordinary of Castres from the Supreme Pontiff is limited, and therefore not ordinary; nor does he possess it from canon law or custom, because his office is not an ecclesiastical institution, but the Ordinary of Castres is appointed by the King for the time being, by a Brief of Clement X in the year 1736. Moreover, in the matter of whether any person is subject to the jurisdiction of Castres, the decisive judgment pertains not to the Ordinary of Castres, but to the King of Spain, according to the aforementioned decree of Leo XIII in the year 1883. This is unheard of, indeed, it would be unjust, concerning a Bishop or diocesan Ordinary. Therefore, since the jurisdictional power of the Ordinary of Castres is restricted by circumstances and time, and since he himself does not exhibit the cause of true and proper jurisdiction, it follows that the same Vicar or Pro-Vicar of Castres in Spain does not possess true and proper ecclesiastical jurisdiction, as do ordinary diocesan Bishops, and therefore is not included in the first part of the aforementioned Tridentine obligation. It seems superfluous to point out that it is not necessary for the Pro-Vicar of Castres in Spain to be a Bishop, since several former Ordinaries of Castres lacked the episcopal dignity. But what is said about the Ordinary of Castres applies most certainly to his most important administrators, whether they are called Assessors, or Sub-Vicars, or those holding the title of Vicar. For they are, in effect, like general vicars, distributed throughout the military districts, and therefore cannot enjoy greater jurisdiction than the Ordinary of Castres himself, because: "No one can transfer to another more jurisdiction than is due to him" (Reg. iuris 79 in VI). Therefore, these administrators, or Assessors and Generals, are not endowed with ordinary and proper jurisdiction, and therefore are not bound by the precept regarding the application of the Mass for the people. Following this, in the aforementioned place in the Tridentine Council, are the parish priests, indicated by the words "curatis inferioribus." But the chaplains of Castres in Spain are not true parish priests. For, 1.° A parish is a true and proper benefice, and it has a canonical institution and possession. On the contrary, "with parish priests of Castres, the circumstances of ordinary jurisdiction, canonical institution, perpetual title, collection of tithes, and the like, do not concur." 2.° A parish requires the concurrence of a synodal precept from the Council of Trent (cap. 18, sess. 24 de reform.); and this concurrence, in order to be legitimate, must be governed by strict laws and decrees of the Holy Council. However, it is stipulated by Clement X that there must be "priests who are virtuous, and who have been previously

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examined and approved with great diligence and rigor by the Chaplain himself."

[*Latin ed. p. 551*]

The Holy Congregation of the Council. 551 "bishops, so that they may not already have been approved by their own Ordinary." However, it is certain that no one has affirmed that such an examination is the same as a synodal assembly at Trent. - 3.° A parish priest can only be one "who, having reached the age of 25 years, possesses both knowledge and 'good morals'" (chapter 7, on elections). However, no age is specified for those undertaking military service. - 4.° The Holy See defined that a parish must be canonically erected, especially for the purpose of fulfilling the obligation of Mass for the people, on March 23, 1863, in Instruction I; and subsequently through encyclical letters to the apostolic delegates in the East, on November 3, 1882. In contrast, the military clergy does not have any canonically established parishes, and furthermore, they have subjects who are soldiers, who, by their very condition, are constantly moving and constitute a fluctuating and changing multitude, and we are quite uncertain whether this can be considered the object of true parochial jurisdiction. - 5.° A parish priest and parish cannot easily be conceived without a proper, certain, and indeed parochial church (Barbosa, *de off. et potest. parochi*, part I, chapter I), in which, as this sacred Congregation in Lucania decreed on September 15 and November 17, 1629, Mass must be celebrated only in that church and not elsewhere. But the military clergy does not have churches; rather, these chaplains, who are parish priests in their places, are required, by virtue of the aforementioned decree of Clement XI, to open their own temples, so that "they may celebrate Mass... and, in virtue of these faculties, may also administer the parochial sacraments." - 6.° Parish priests do not fulfill their duties unless they reside, apply themselves for the benefit of the people, preach, and recite the Divine Office; and they must, in proportion, make restitution, as stated in the aforementioned passage from the Council of Trent. However, none of these things has ever been demanded of the military clergy, nor do we believe that it can ever be demanded, since, for example, the military authority may grant this clergy a dispensation from residence for up to four months, according to the terms of the royal decree of June 5, 1905. - 7.° Under the same penalty of not fulfilling their duties and of not making restitution, parish priests are required, within two months of taking possession, to make a profession of faith (chapter 12, session 24 on reforms); while the military clergy has never been subject to the obligation of making such a profession, nor has it ever been considered. - 8.° A parish priest is immovable: but "the general pro-vicar of the military [branch] transfers them from one post to another when he deems it necessary, and they are forced to change their situation... In this way, military parish priests are not immovable." Finally, this very restriction on

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the ability to contract marriages raises a significant doubt about the military jurisdiction, namely that it is not parochial. Indeed, it is necessary that the military chaplain, each time, requests and obtains jurisdiction from his own vicariate. Nor should military chaplains be considered to have the care of souls. For the Tridentine law (loc. cit.) speaks in this third part.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis. - Official Commentary. "Regarding others who hold some office with the care of souls," and not simply "regarding others who hold the care of souls." And a great difference exists between these two statements, and because of this confusion, an equivocation and doubt seems to have arisen, as if the latter are bound by all things to which the former are obligated, and therefore also to the application for the people. Indeed, Pope Benedict XIV, in the aforementioned Constitution *Cum semper*, speaks and defines only about those who hold the care of souls by virtue of an office; that is, he deals with the application for the people in the parochial Mass, and with the application for benefactors in the conventual Mass to be celebrated. Truly, the parochial Mass is proper only for those who are truly pastors, and who have a parish with a parochial church; the conventual Mass is proper only for Chapters. Therefore, the aforementioned Constitution pertains only to offices and not to others; and it says nothing about those who hold the care of souls without an office: so that the phrase "all who have the care of souls," expressed therein, must be understood only of pastors, perpetual vicars, and spiritual administrators, and no others. Therefore, the Benedictine Constitution is falsely objected, as is also the appeal to the encyclical letters of Pope Pius IX, *Amantissimi Pastoris*, of May 2, 1868, which are nothing other than a declaration and a new emphasis of the Benedictine Constitution. Since this is the case, it remains to be investigated whether the clergy of Castrum are among those who hold an office; that is, whether the chaplaincy of Castrum is an ecclesiastical office. This alone is clear from what has been said. For in the chaplaincy of Castrum, not even the semblance of an ecclesiastical office exists; since it is a duty and office comparable to military duties and offices. There is no canonical institution, no possession, no profession of faith, no residence, no recitation of the Divine Office (as far as it is imposed by duty), no ecclesiastical sanctions, and no penalties. Therefore, the Mass for the people cannot be attended. "Laws," says Suarez (*de Rei*, vol. 4, tract. 8, book 2, chap. 3, n. 7), "generally speak (that is, when they do not contain particular provisions, which are lacking in our case) of all ecclesiastical dignities, those who have the care of souls attached to them." Furthermore, it is certain among the Spanish that chaplaincies of Castrum are not to be considered as ecclesiastical offices, as, for example, from the royal decree of January 30, 1801, which grants to the clergy of Castrum, after 25, or 20, or 15 years of service, the right to advance to ecclesiastical offices, provided that

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they render competent service. Furthermore, in the decree of Urban VIII published in the year 1625, article V: "Priests, who are required to celebrate Masses by reason of an office, or a chapel, or a legacy or salary (alms), if they have accepted alms for celebrating Masses for others, cannot satisfy both obligations with the same Mass." Therefore, the root and reason of the obligation for the application of the Mass, according to the citation...

[*Latin ed. p. 553*]

The Holy Congregation of Councils. Decree number 553 established four elements: a benefice, a chapel, a legacy, and alms. However, none of these elements are present in the Castres clergy. A contrary custom, which is contrary to the law, would have already been established by prescription over a period of ten years, if it had been constant, universal, peaceful, and (which is the most important point) if it had been established with the intention of imposing an obligation (Glossa in cap. Cum tanto 11, de consuetud.). "Custom (says St. Thomas, I. 2., q. 97, art. 3), by itself, 'becomes the law of the community approving the repeated acts of the people, and thus imposing an obligation to perform such acts in the future.'" Indeed, setting aside other considerations, there are authors who hold the opinion that the chaplains of Castres in Spain are not obligated to say Mass for the people, for example, Mack, *Tesoro del sacerdote*, 12th edition, page 447; Moran, *Theol. mor.*, book 6, treatise 4, page 343; Várela, *Lux canonica*, no. 4, volume 3. Therefore, this custom, although constant and universal, lacks peaceful possession, and therefore, the intention of imposing an obligation. Moreover, the same Ordinary of Castres confesses in a certain document that serious doubts weigh heavily on the minds of the chaplains of Castres. Since the aforementioned custom lacks the necessary conditions required by law, it has collapsed. Nor does the difficulty raised by some seem of greater weight, namely, that if the clergy of Castres are not obligated to say Mass for the people, the faithful under their jurisdiction are deprived of the benefit derived from the application of the Holy Sacrifice. For this would not be a sufficient reason to impose such an obligation. Furthermore, there is an innumerable multitude of the faithful who, in regions subject to the Sacred Congregation of Propaganda, where parishes are not canonically established, have no ordinary pastor, and are therefore deprived of the benefit of the Mass said for the people. But because (as it is said) they are sheep of Peter, the Supreme Pontiff celebrates for them as well. But it is not true that the faithful under the chaplains of Castres remain without the benefit of the Mass said for the people: if the chaplain of Castres is not their ordinary pastor, then certainly their pastor of the domicile is their pastor; who applies the Mass for his entire people, which undoubtedly includes his present and absent faithful. From another inquiry, the following can be ascertained: 1.° Military parishes actually exist; 2.° The jurisdiction of Castres is personal, and military parishes, consequently, have only an ac-

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cidental and certain territorial jurisdiction; 3.° The parishes of Castres are not canonically erected, nor do military pastors have canonical jurisdiction; moreover, they are removable; 4.° The decree of the year 1817 was already known to the chaplains of Castres, but the doubts were renewed by letters from the Encyclicals of Pope Pius IX; 5.° The Supreme Pontiff Pius IX did not wish to consider the conditions of the parishes of Castres as those proper to other parishes, but only...

[*Latin ed. p. 554*]

Acts of the Apostolic See. - Official Commentary. 554. Concerning the care of souls and the needs, especially those of soldiers, divine assistance is urgently required. RESOLUTION. — The Most Reverend Fathers of the Congregation of the Council, in a general meeting on May 22, 1909, regarding the question: whether the clergy of Castrum in Spain are obligated to offer the Mass for the people in certain cases, judged that: from what was presented, it does not appear that there is an obligation. Furthermore, in a hearing on the 23rd of the same month and year, with due deference, His Holiness deigned to approve the resolution of the Most Reverend Fathers. L. £8 S. Iulius Grazioli, Secretary. DECREE WHEREBY CERTAIN BOOKS ARE PROHIBITED. Tuesday, July 5, 1909. The Sacred Congregation of the Holy Roman Church, by the Most Holy Pope Pius X, and the Holy Apostolic See, entrusted with the Index of books of pernicious doctrine, and with their condemnation, proscription, expurgation, and permission throughout the Christian republic, having met in the apostolic palace at the Vatican on July 5, 1909, condemned and condemns, proscribes and proscribes, and orders that the following works be added to the Index of Prohibited Books: IOSEPH TURMEL, *Histoire du dogme de la papauté; des origines à la fin du IV siècle*. Paris, Alphonse Picard et Fils, 1908. — *Histoire du dogme du péché originel*. Macon, Protat Frères, 1900. — *L'Éschatologie à la fin du IV siècle*. Ibid., 1900. GUILLAUME HERZOG, *La sainte Vierge dans l'histoire*. Paris, Emile Nourry, 1908. ROMOLO MURRI, *Battaglie d'oggi*. 4 volumes. Rome, Società I. C. di cultura, 1903-4. — *Democrazia e cristianesimo; i principii comuni* (Program of the Società nazionale di cultura). Rome, Società nazionale di cultura, 1906. — *La vita religiosa nel cristianesimo; discorsi*. Ibid., 1907. — *La filosofia nuova e l'enciclica contro il modernismo*. Ibid., 1908. SOSTENE GELLI, *Psicologia della religione; note ed appunti*. Rome, Società nazionale di cultura, 1905.

[*Latin ed. p. 555*]

Sacred Congregation of the Index. 555 PHILOSOPHY OF THE FAITH; Notes. Printed in Rome, by the printing house of the Cooperative Publishing Union, without date. FORTUNATO RUSSO, *The Roman Curia in its organization and complete functioning; law and psychology*. 2nd edition. Palermo, Commercial Gazette printing house, 1908. Therefore, no one, of

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whatever rank and condition, may dare to publish, or to read or retain, the aforementioned works, in any place and in any language, under the penalties prescribed in the Index of Prohibited Books. TELESPHORUS SMYTH-VAUDRY, having been notified by a decree of the Sacred Congregation, published on January 4, 1909, by which the book written by him was noted and inserted into the Index of Prohibited Books, commendably submitted himself to it. Likewise, the authors of the books published under the pseudonyms LEFRANC and JÉHAN D E BONNEFOY, and prohibited by decrees of this Sacred Congregation of December 11, 1906, and January 4, 1909, commendably submitted themselves to these decrees. Having related these matters to Our Most Holy Lord Pope Pius X through me, the undersigned Secretary, His Holiness approved the decree and ordered it to be promulgated. In witness whereof, etc. Given in Rome, on July 6, 1909. By F. CARD. SEGNA, Prefect. L.^S. Thomas Esser, O. P., Secretary.

[*Latin ed. p. 556*]

Acts of the Apostolic See. - Official Commentary. 556. SACRED CONGREGATION FOR RITES, OF THE CITY AND THE WHOLE WORLD, CONCERNING THE MASS AND THE OFFICE FOR THE FEAST OF SAINT PAULINUS, BISHOP OF NOLA, CONFESSOR, UNIVERSALLY. IN THE BREVIARY, ON THE TWENTY-SECOND DAY OF JUNE IN ROME, IN THE FEAST OF SAINT PAULINUS, BISHOP AND CONFESSOR. All things pertaining to a Double. Confessor of the Pontiff, except for the following: THE ORATION. O God, Who to those who forsake all things for Your sake in this world, promised a hundredfold in the future and eternal life: mercifully grant that, following in the footsteps of the holy Pontiff Paulinus, we may be able to despise earthly things, and to desire only heavenly things: Who live and reign. IN THE FIRST NIGHT OFFICE. Readings from Holy Scripture. IN THE SECOND NIGHT OFFICE. (From the Breviary of Pope Pius X, of September 18, 1908). Reading IV. Pontius Meropius Anicius Paulinus, born in Burdigalae in Aquitania, from a most distinguished family of Roman citizens, was endowed with a keen intellect and pleasing manners. He excelled in eloquence and poetry under the instruction of Ausonius. Noble and very wealthy, he entered the path of honors, and in the flourishing years of his life, he obtained the dignity of senator. Then, as consul, he went to Italiam, and, having been appointed to the province of Campania, he established his residence in Nola. Here, touched by divine light, and because of the heavenly signs which illuminated the tomb of the martyr, the presbyter Felix, he began more firmly to adhere to the true faith of Christ, which he had already contemplated in his heart. Therefore, he laid down the fasces and the axe, unstained by bloodshed, and returning to Galliam, he was tossed about by various misfortunes and great labors on land and sea, and was captured by the eye; but he was restored to health by the blessed

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Martin, Bishop of Turonensi, and was cleansed with the waters of baptism by the blessed Delphinus, the Antistite of Burdigalensi.

[*Latin ed. p. 557*]

Sacred Congregation of Bishops. Reading 557. Having disdained the riches with which he abounded, he sold his possessions and distributed the price to the poor, and leaving his wife, Therasia, he changed his homeland and, having broken the bonds of the flesh, went to Spain, following the venerable [St. Athanasius], and, for the sake of the poverty of Christ, he chose a world that was more precious to him than all the rest. While diligently attending to sacred duties in Barcelona, on the solemn day of the Nativity of the Lord, he was suddenly seized by a great commotion of the astonished people, and, resisting in vain, he was ordained a priest by Bishop Lampidius. From there, he returned to Italy, and, having been led by the devotion of St. Felix, he founded a monastery near his tomb in Nola, and, with companions, he embraced the monastic life. This man, who had already been distinguished by senatorial and consular dignity, embraced the folly of the cross, and, while almost the entire world admired him, he remained clothed in a humble tunic, spending his days and nights in constant contemplation of heavenly things, amidst vigils and fasts. But, as the fame of his holiness grew, he was raised to the episcopate of Nola, and, while performing this pastoral office, he left examples of piety, wisdom, and, above all, charity.

Reading VI. Among other things, endowed with wisdom, he wrote works on religion and faith, and often, using verses, he celebrated the deeds of the saints in harmonious poems, attaining the highest reputation as a Christian poet. He cultivated friendship and admiration with all those men who were most outstanding in holiness and doctrine at that time. Many flocked to him from all sides, as to a master of Christian perfection. When Campania was devastated by the Goths, he offered all his resources, not even sparing those necessary for his own sustenance, to feed the poor and to ransom captives. Later, when the Vandals ravaged the same regions, when a widow asked him to redeem her son, who had been captured by the enemy, he, having exhausted all his possessions in the service of piety, offered himself as a substitute for him, and, being bound, he was carried away to Africa. Finally, not without the present help of God, he was granted freedom and returned to Nola, and, as a good shepherd, he visited his beloved flock; and there, in the seventy-eighth year of his age, he peacefully fell asleep in the Lord. His body, buried near the tomb of St. Felix, was later, during the time of the Lombards, transferred to Benevento, and, under Emperor Otho III, to Rome, to the Basilica of St. Bartholomew on the island of Tiber. Pope Pius X ordered the sacred relics of Paulinus to be restored to Nola, and he established a feast day in his honor for the entire Church.

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IN III. NIGHT.

Reading from the holy Gospel according to Luke (chapter 12). At that time, Jesus said to his disciples: "Do not be afraid, little flock, for your Father has willed to give you the kingdom." And the rest.

ACTA, vol. I, no. 13. — 1 5 - 7 - 909. 3S

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis. - Official Commentary. Homily of Saint Paulinus, Bishop. (On Almsgiving). It was possible, most beloved, for Almighty God to make all men equally wealthy, so that no one would be in need of another; but with the counsel of infinite goodness, the merciful and compassionate Lord arranged things in such a way as to test your intentions in this regard. He made one poor, so that he might recognize the merciful; He made another wealthy, so that he might practice generosity. The material of wealth is fraternal poverty for you, if you understand the needs of the poor and the destitute, and you should not only possess what you have received, because God has also given a portion to that person in this world, so that he may owe you what you have voluntarily offered from your own gifts to those in need, and so that, in turn, he may enrich you on that eternal day. For Christ now receives through them, and He will repay for them then. Lesson VIII. Refresh the hungry soul, and you will not fear in the day of evil that is to come. For He says, "Blessed is he who understands the needs of the poor and the destitute; the Lord will deliver him in the day of evil." Therefore, cultivate and work this land of yours, brother, so that it may yield a fertile harvest, full of the fatness of grain, and may bring you a hundredfold increase, a great store of the fruit of multiplied seed. In the pursuit and diligence of this possession or business, there is a holy and salutary avarice; for such a desire, which merits the Kingdom of Heaven and seeks the eternal good, is the root of all good things. Therefore, desire such riches, and possess such an inheritance, which will repay you a hundredfold, so that you may also increase your heirs with you in eternal goods. For this possession is truly great and precious, which does not burden its owner with worldly cares, but enriches him with eternal rewards. Lesson IX. Truly, most beloved, not only seek eternal goods, but also, so that you may deserve to avoid countless evils, provide diligently with present concern and zealous action of justice. For we need great help and protection, and we are in need of the intercession of many and fervent prayers. For our adversary does not rest, and he watches over our ruin, obstructing all our paths. Moreover, in this world, many crosses, countless trials, the wounds of illnesses, the fires of fevers, and the arrows of sorrows afflict our souls; the flames of desires are kindled, snares lie hidden everywhere, swords are drawn on all sides, life is spent amidst dangers and struggles, and we walk through

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fires cunningly laid in ashes. Therefore, before you fall into any of these great misfortunes, either by chance or by your own fault, hasten to seek the help of the doctor, and the beloved Cher, so that you may have a remedy for salvation prepared in time of need. It is one thing when you pray for yourself alone, and another when a multitude prays for you before God.

[*Latin ed. p. 559*]

SACRED CONGREGATION OF RITES. 559 IN THE ROMAN MISSAL. Mass for Priests: The priests shall celebrate Mass according to the Roman Missal, with the proper Epistle and Gospel (June 22nd), and with the following prayers:

ORATION. O God, who to those who forsake all things for your sake in this world, have promised a hundredfold in the future and eternal life: mercifully grant that, following in the footsteps of the holy Pope Paulinus, we may be able to despise earthly things and desire only heavenly things: Who lives and reigns.

SECRET. Grant us, O Lord, that, following the example of the holy Pope Paulinus, we may join the sacrifice of perfect charity with the offering at the altar, and that, through the study of beneficence, we may merit eternal mercy. Through the Lord.

COMMUNION. Through these holy things, O Lord, grant us that piety and humility of spirit which your holy Pope Paulinus drew from this divine source: and through his intercession, pour forth the riches of your grace generously upon all who implore you. Through the Lord.

IN THE ROMAN MARTYROLOGY. On June 22nd. At Nola, a city in Campania, the birth of the blessed Paulinus, Bishop and Confessor, who, having been born of a most noble and opulent family, became poor and humble for Christ, and, which is even more remarkable, he gave himself into servitude to redeem the son of a widow, whom the Vandali, having devastated Campania, had captured and carried away to Africa. He shone not only with learning and a life of abundant sanctity, but also with power against demons: whose glorious praises were celebrated in their writings by the holy Ambrose, Jerome, Augustine, and Gregory. His body, having been transferred from Benevento to Rome, was restored to Nola by order of Pope Pius X.

DECREE. Our Most Holy Lord, Pope Pius X, after consultation with the Sacred Congregation of Rites, and with reference to the undersigned Cardinal, Prefect of the same Sacred Congregation, ordered that the abovementioned Office, as well as the proper prayers for the Mass of Saint Paulinus, Bishop and Confessor, should be inserted into the Roman Missal, and that the words to be amended in the praise in the Roman Martyrology should be used in the future, according to the apostolic letters issued in the form of a Brief, dated September 18th of the previous year. Contrary

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opinions notwithstanding. June 9, 1909.

Fr. S. L. £ß S. CARD. MARTINELLI, Prefect.

D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis. - Official Commentary. II. ARRAS. CONCERNING THE MASS IN HONOR OF THE BLESSED VIRGIN MARY OF "LOURDES," CONCERNING THE PRAYER OF TWO DOCTORS OF THE CHURCH AT VESPERS, CONCERNING THE RESPONSORIES OF THE FIRST NOCTURN OF SUNDAY WHEN IMPEDED, AND CONCERNING THE APOSTOLIC PROTONOTARY CELEBRATING IN THE STYLE OF A PONTIFF. Onesimus Machez, ordained according to the diocesan calendar, and master of ceremonies of the cathedral church of Arras, humbly requested clarification from the Sacred Congregation of Rites, with the permission of his Bishop, regarding the following doubts:

I. Can a priest, wishing to fulfill a vow of the faithful or his own devotion, celebrate Mass in honor of the Blessed Virgin Mary, Immaculate Conception of Lourdes, on days not impeded, without an apostolic indult, and say the proper Mass of the Apparition (February 11th) in the manner of a votive Mass? - And, if not, must he say the Mass of the feast of the Immaculate Conception (December 8th)?

II. When, due to the translation of feasts, two feasts of Doctors of the Church coincide at Vespers, whose prayer is the same, namely, "God, who for the benefit of your people," should the prayer *Exaudi de Communi confessorum Pontificum* be preferred, which is recited on the feasts of the Most Holy Leo, Athanasius, and Basil the Great, if a commemoration of the saintly Doctor, the Bishop, is to be made?

III. According to the general rubrics of the Breviary, title xxvii, n. 7, the responsories of the first nocturn of Sunday, in which they are placed first, if impeded on that Sunday due to a feast, are recited on another day, in the Office of the feria, before the other responsories are recited. However, if some of these responsories have the same beginning, which happens, for example, for the four books of Kings and the two books of Maccabees, should the rubric be understood in such a way that, whenever the beginning of each book is repeated, the responsories of the first nocturn must also be repeated, notwithstanding the uniformity of the words in this case?

IV. An Apostolic Protonotary, wishing to celebrate in the style of a Pontiff and adhere to the prescriptions of the Ceremonial of Bishops, must:

1. Wear the alb at Vespers, as do Bishops, even though associated with priests, who wear not dalmatics, but copes?

2. Must he himself chant the chapter of the same Office after the Psalms?

3. Similarly, at Vespers, after the thurification of the altar, must he, wearing the mitre, approach the seat from the epistle side; or, having returned

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to the middle of the altar with a bare head, descend, and, after a reverential bow, receive the mitre on the floor, and retrace the path by which he came?

[*Latin ed. p. 561*]

The Holy Roman See. 561 And the aforementioned Sacred Congregation, after carefully considering the report of the undersigned Secretary, and with the diligent support of the liturgical commission, decided to respond as follows: To I. Regarding the first part, affirmatively; and regarding the second, provision is made in the first. To II. Affirmatively. To III. Negatively, and it suffices that, if once impeded, they be restored within the same week in which the impediment first occurred, according to the rubrics of the Breviary, title xxvn, paragraph 7. To IV. Regarding 1. that he wear the rochet, amice, pectoral cross, and pluvial. Regarding 2. affirmatively. Regarding 3. regarding the first part, negatively, and regarding the second part, affirmatively, according to the Motu Proprio of Our Most Holy Father Pope Pius X, *Inter multiplices*, February 21, 1905, III, 48. And thus it was written, on June 25, 1909.

[Signature] Fr. S. CARD. MARTINELLI, Prefect.

[Signature] L. ffi S. f D. Panici, Archbishop of Laodicea, Secretary.

SACRED ROMAN ROTA OF CAMBRY.

NULLITY OF MARRIAGE.

Under the blessed reign of Pope Pius X, in the sixth year of his pontificate, on June 19, 1909, the Most Reverend and Reverend Fathers, William Sebastianiii, President, Seraphinus Many, and Franciscus Heiner, Auditors of Tournon, considering the appeal presented by the Defender of the Bond of the Cameracensis Curia against the sentence pronounced by the same Curia regarding the nullity of the marriage between John Cordier, represented by his legitimate procurator, the advocate Joachim Antonelli-Costaggini, and Mary Nicolle, who, however, legally appeared and declared that she had nothing to present and trusted in the justice of the tribunal; and with the Defender of the Bond intervening and arguing in the case ex officio, they rendered the following judgment: John Cordier, from the town of Ausbers, affirms that, beginning in the year 1904, when he began to visit the home of his betrothed, Mary Nicolle, who lived with her parents in the city of Saint-Omer, he perceived a certain atmosphere and a foul odor emanating from her.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis. - Official Commentary. flowing. Therefore, concerned, he wished that physicians should be consulted about this matter. Therefore, the advice of Doctor Bachelet was sought, whose services

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the Nicolle family had already been using; but the most skilled physician testified to Mary's perfect health. However, when John later perceived the same odor again, he declared to his mother that he would never marry Mary Nicolle, unless he was certain, through another medical consultation, that his bride was free from the infirmity known as "ozena." Regarding this matter, Mary Nicolle submitted to a second examination with Doctor Lavrand, who, however, declared her to be free from ozena. This was the reason why John Cordier laid aside his cares and anxieties concerning the existence of the illness, and on April 26th, he duly entered into the marriage bond in the larger church of Saint-Omer with Mary. But the very next day, after the celebration of the marriage and during the very pleasurable journey that the newlyweds were undertaking, the wife, as the husband asserts, began to emit an unpleasant odor again, so that it was considered necessary to shorten the journey, so that Mary could be subjected to further consultations with doctors. However, the opinion of the experts was divided, and they came to different conclusions. Under these circumstances, conjugal life was not pleasant from the very beginning, and the husband decided to separate from his wife two months after the marriage contract; and then, after his wife had stayed with her parents for some time, he sent her a contemptuous letter, ordering her not to return to the conjugal home. The woman then did not hesitate to go to the civil court, from which she obtained a divorce decree on February 23, 1905, due to the injuries she had received from her husband. Meanwhile, John Cordier, considering his wife's illness, which he said was a condition without which he would not enter into marriage, sent a petition to the ecclesiastical court of Cambray, requesting that his marriage to Mary Nicolle be declared null, due to the unfulfilled condition. The Ordinary of Cambray instituted the customary proceedings, and rendered a judgment favorable to the plaintiff. Against this judgment, as is proper, an appeal was lodged with the Holy See by the Defender of the Bond of Cambray. Hence, today, this controversy is being submitted to a new examination before this Sacred Congregation, with the following question in view: whether the marriage can be declared null in this case. In order that the marriage of Cordier-Nicolle can be said to have been invalidly contracted, it must be certain that: a) Mary Nicolle was truly suffering from the disease of ozena; b) John Cordier had stipulated the absence of this infirmity as a condition without which he would not enter into marriage; c) that this condition had not been revoked before the celebration of the marriage. But, after examining the procedural acts, with regard to the first point, the experts who examined Mary Nicolle did not arrive at the same conclusion. Indeed, Doctors Bachelet and La-

[*Latin ed. p. 563*]

St. Roman Code, 563, wherein it is stated that consultations, as previously mentioned, are to be used by a woman before entering into marriage,

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declared her free from any presumed infirmity. It is true that, after the initial marriage, Doctor Lavrand, in his second examination, rendered a contrary judgment, asserting that Mary was afflicted with a nasal infirmity. However, this assertion is entirely contradicted by the declaration of Doctor Lermoyer, who, after a similar examination performed after the marriage, found no symptoms of the aforementioned illness in Mary, noting that she had absolutely no atrophic rhinitis, not even in a concealed form. Doctor Valentin was also consulted, but he, for whatever reason, invoked professional secrecy. Furthermore, the medications prescribed to Mary by the doctors do not definitively prove the nasal infirmity; for the prescriptions of doctors, besides being suitable for most nasal infirmities, are usually granted whenever the advice of experts is sought regarding even merely presumed illnesses. Therefore, since the doctors were not in complete agreement in their judgments, a very serious doubt arises regarding the infirmity of the woman; indeed, the proof of the illness should be considered not certain, but doubtful and ambiguous. And if we were to consider the witnesses who have been questioned on this matter, it would be more appropriate to conclude in favor of the woman's freedom from infirmity. For Julian Verschaeve, who at that time enjoyed great friendship with both the Nicolle family and Jean Cordier, testified under oath: "With regard to the matter in question, I declare that I have never observed it, either before the marriage or during its duration." The same is true of the testimony of the parish priest Lesenne, who also testified, based on his own knowledge. The other witnesses only stated that they had heard of the existence of the nasal infirmity from Jean, and that this was after the marriage had been contracted. Therefore, since they are not based on direct and personal knowledge of the facts, they are not true witnesses, nor do they provide true proof. Since it is not certain from the aforementioned statements that the woman suffered from this infirmity, it would be superfluous to proceed further. However, even if it were granted that Mary Nicolle suffered from this illness, since it is not a quality that pertains to her person, it must certainly be the case that Jean stipulated this quality in his marriage as a condition without which it would not take place. But this cannot be ascertained from the records. When questioned by the judge, Jean asserted that he was completely unaware of what a conditional marriage was, and that he had never considered that a cause for nullity could arise from his conditional consent. But, I ask you, can someone who is ignorant of the value of a condition, and who did not even consider the possibility of imposing a condition, be said to have entered into a marriage under a condition, given the effect that necessarily follows? Indeed, the impediment of a condition without which, which is a matter of natural law, depends solely on the will of a person, and is said to exist only to the extent that it is intended by a positive act of that will. Furthermore, regarding the

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aforementioned condition, Jean

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis. - Commentarium Officiale. Whether he imposed such a condition cannot be ascertained, except from his own testimony, and from the testimony of his housekeeper. But the imposition of such a condition by a husband must be regarded with suspicion, with respect to its authority and validity; other witnesses, who were called to the sacred tribunal, such as Julianus Verschaeve, whose works John married Mary Nicolle; Franciscus Brisse, and Canon Boisleux, who joined John and Mary in marriage, were not informed until after the civil divorce that John had stipulated such a condition. If, indeed, the words of John Cordier, as reported by the witnesses, are to be taken literally, they do not indicate a positive and explicit intention of imposing a condition that was essential for the validity of the marriage, but they merely suggest an interpretative intention, namely, that John would never have married Mary Nicolle if he had known that she was afflicted with the disease of dropsy. But such an interpretative intention is not considered in the validity of a marriage, since it has no effect in reality, and would lead to countless marriages being declared invalid. If, however, we were to admit that John truly imposed such a condition, it must at least be established that he did not retract it before the celebration of the marriage. But the contrary is demonstrated, first, by the fact that, after consulting with Doctor Lavrand, and after the wedding preparations were completed, he completely dispelled any fear he had about the existence of the disease, as he testified under oath with these words: "C'est ainsi que j'ai été rassuré, que j'ai été conduit à me marier même." This is consistent with the sworn testimony of the housekeeper Lemerre, who declared to the judge: "Pour moi, il s'est marié bien convaincu que la maladie n'existait pas, sans quoi il ne serait pas marié." Therefore, since John's will was entirely dependent on the medical consultation, so that his intention was either absolutely not to marry, if Mary Nicolle was declared to be afflicted with dropsy, or, on the contrary, purely and simply to marry, if she was considered to be free from the disease, any condition, if it had been imposed beforehand, must be considered to have been retracted by the husband. This is further demonstrated by John's conduct, which, despite everything, after the marriage was barely celebrated, he again perceived a foul odor, consummated the marriage, enjoyed marital relations for two months, subjected his wife to further medical consultations, and for the next three months instituted a separation, and only after obtaining a civil divorce from his wife did he remember the imposed condition, and he approached the ecclesiastical judges, so that no marriage would be declared valid. This course of action creates a strong presumption that he either did not impose the condition at all, or, if he did impose it, he retracted it before the marriage was celebrated. Finally, it cannot be overlooked that

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Pitonium, in his Disputations,

[*Latin ed. p. 565*]

Regarding the matter of Canon 565 of the Council of Boma (Part I, Disputation LII, numbers 33 and following), concerning the opinion held against Pignatelli and others, that a marriage, which is celebrated purely and simply before a priest and witnesses, ought to be judged by the Church as having been contracted purely and simply. For, since marriage is to be celebrated before the Church, according to the Council of Trent, whatever was not said before it is considered to be absent in reality; nor does a condition retained in the mind have any effect; for it is to be presumed that there is a withdrawal from the preceding agreement and convention. Therefore, those who confess that they remained in their original will are not to be considered, because the words spoken before the priest and witnesses were pure and free; otherwise, the sacrament would be made a mockery and would be frustrated by private agreements, not made before the Church, and, what is more, concubinage could begin under the guise of marriage. Having carefully and deliberately considered these matters, We, the undersigned Auditors of Tournon, invoking the name of Christ, sitting for the tribunal, and keeping God before our eyes, do decree, declare, and pronounce that there is no proof of the nullity of the marriage entered into between John Cordier and Mary Nicolle, and to the proposed doubt, we respond negatively, and therefore, we overturn the sentence issued by the Tribunal of Cambray, and We wish and declare that it is to be considered overturned. Furthermore, we condemn John Cordier to pay the judicial expenses. Thus we pronounce, ordering the Ordinaries of the places and the ministers of the tribunals to whom it pertains, to enforce this sentence, and to proceed against those who resist, according to the norms of the sacred canons, and especially chapter 3, session XXV of the reforms of the Council of Trent, using the executive and coercive means that may be more effective and appropriate for the circumstances. In Rome, at the seat of the Sacred Tribunal of the Roman Rota, on the 19th of June, 1909. h. £g S. Sac. Tancredes Tani, Notary. William Sebastiani, Ponens, Seraphinus Many, Franciscus Heiner.

[*Latin ed. p. 566*]

Acta Apostolicae Sedis. - Commentarium Officiale. 566

SECRETARIA STATUS L

Ad R. P. D. JOSEPHUM BONNEFOY, Archiepiscopum AQUENSEM, in GALLIAE.

Monseigneur,

Sanctissimus Pater a tristitia perfunditur ad audientem de illa calamitate

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quae regionem Galliae afflixit, et luctus et desperationem in multis departimentis illius regionis diffundens. Itaque, illustrissimus Pontifex, graviter commotus est de eo malo qui plures Pastores cum populis suis affligit, et celeriter oravit Deum pro pauperibus victimis quae perierunt, et pro illis qui in dolore supersunt. Sanctitas Eius me misit ut vobis perspicam, quod si Sanctitas Eius aliquid grata facere vult in his tristibus circumstantiis, Vestra Excellentia libere hoc exprimere debebit.

Meos sentientes profundae et cordialis sympathiae adjungo, et vos, Monseigneur, peto ut mea devotissima sentimenta in Domino nostro accipiatis.

Romae, die 16 Iunii 1909.

L. £ss S. R. CARD. MERRY D E L VAL.

IL A D PROSPERUM KELLER, Praesidem Associationis " SOCIÉTÉ GENERALE D ' É D U CATION E T D ' ENSEIGNEMENT " in GALLIA.

Domine Praeside,

Sanctissimus Pater vobis gratias agit pro littera nobili quae vobis ad ipsum missa est, cum enumeratione assemblys annualis Societatis generalis educationis et instructionis. Sanctitas Eius, quae iam valde gaudebat vos ad succedendum illustri patris vestri in praesidio illius Societatis merito insignis, non potest legere sine profunda satisfactione orationem praeclaram quam in hac sollemni occasione habuistis. Verba vestra enim perfecte respondent cogitationibus et desideriis Pontificis Maximi, qui gaudet ea sua approbatione plena et integra dare. Nihil Eius videt aptius et opportunius.

[*Latin ed. p. 567*]

The Commission for Biblical Matters. It is fitting to call all good people to unite on a clearly Catholic and religious ground, in accordance with papal directives. This program of action, so clear and so fruitful, which your venerable Archbishop has already encouraged with such eloquent and authoritative words, the Holy Father desires that it be adopted by all good Frenchmen. It is with this hope that His Holiness, with all his heart, grants you, Mr. President, and to all the members of the General Society for Education and Teaching, his most affectionate blessing. I gladly take this opportunity to express to you, Mr. President, my most devoted sentiments in the Lord. Rome, June 19, 1909. L. Eg S. R. CARD. MERRY D E VAL. COMMISSION FOR BIBLICAL MATTERS CONCERNING THE HISTORICAL CHARACTER OF THE FIRST THREE CHAPTERS OF GENESIS. I. Whether various exegetical systems, which have been devised and defended by the light of science, to exclude the literal and historical meaning of the first three chapters of the book of Genesis, are based on a solid foundation? Answer: No. II. Whether, notwithstanding the historical character of the book of Genesis, the particular connection of the first three chapters with each other and with the subsequent chapters, the abundant testimony of the Scriptures,

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both of the Old and New Testaments, the almost unanimous opinion of the Holy Fathers, and the traditional understanding, which has been transmitted even by the Jewish people, it can be taught that the aforementioned three chapters of Genesis do not contain narratives of actual events, which, of course, correspond to objective reality and historical truth; but rather, whether they contain either fabulous accounts drawn from the mythologies and cosmogonies of ancient peoples and adapted by the sacred author, purged of any polytheistic error, to the doctrine of monotheism; or allegories and symbols, lacking an objective basis of reality, presented under the guise of history to impart religious and philosophical truths; or finally, whether they are partly historical.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis. - Official Commentary. And are these [passages] partly fictitious, freely composed for the instruction and edification of souls? Answer: Negatively, in both respects. III. Can the literal and historical meaning be called into question, specifically when dealing with the facts recounted in those very chapters, which touch upon the foundations of the Christian religion: such as, among other things, the creation of the universe by God at the beginning of time; the unique creation of man; the formation of the first woman from the first man; the unity of the human race; the original happiness of the first parents in the state of justice, integrity, and immortality; the commandment given by God to man to prove his obedience to it; the transgression of the divine commandment, the devil persuading through the guise of a serpent; the fall of the first parents from that original state of innocence; and also the promise of the future Redeemer? Answer: Negatively. IV. When interpreting those passages in these chapters, which the Fathers and Doctors have understood in various ways, and when no certain and definite teaching is given, is it permissible, while respecting the judgment of the Church and maintaining the analogy of faith, to follow and defend the opinion that each one prudently judges to be correct? Answer: Affirmatively. V. Are all and each, that is, the words and phrases that occur in the aforementioned chapters, always and necessarily to be understood in their proper sense, so that it is never permissible to deviate from that sense, even when the very expressions manifestly appear to be used improperly, or metaphorically or anthropomorphically, and when the proper sense is either prohibited by reason or necessitated to be abandoned? Answer: Negatively. VI. Assuming the literal and historical meaning, can the allegorical and prophetic interpretation of some of those passages in the same chapters be wisely and usefully applied, following the shining example of the holy Fathers and the Church itself? Answer: Affirmatively. VII. When the sacred author, in writing the first chapter of Genesis, did not intend to teach the complete and orderly constitution

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of visible things in the order of creation in a scientific manner; but rather to transmit to his people popular knowledge, as was customary in those times, adapted to the understanding and perception of men, is it absolutely and always necessary to investigate the properties of scientific language in the interpretation of these passages? Answer: Negatively. VIII. Regarding that designation and distinction of the six days,

[*Latin ed. p. 569*]

Diarium Romanae Curiae. 569, concerning which, in the first chapter of Genesis, the word "Yóm" can be understood, either in its proper sense as a natural day, or in its improper sense as a certain period of time, and whether it is permissible for exegetes to freely discuss this matter? Answer: Affirmative. On the 30th of June, in the year 1909, in an audience granted by both Roman Consultors from the acts, the Most Holy [Father] approved of the aforementioned responses and ordered them to be made public. Rome, on the 30th of June, 1909. Fulcranus Vigouroux, P. S. S. L. | S. Laurentius Janssens, O. S. B.

DIARIUM ROMANAE CURIAE

S. CONGREGAZIONE CONCISTORIALE

In the name of the Holy Father, with a conciliar decree to be sent forth by Bull, He has deigned to promote:

27th of June, 1909. — Mons. Giovanni Fiorentini, parish priest in the diocese of Modigliani, to the cathedral seat of Tricarico.

30th of June. — Mons. Giorgio Guglielmo Mundelein, Chancellor of the Curia of Brooklyn, to the titular episcopal church of Lorima, and as Auxiliary to the Bishop of Brooklyn; — Mons. Edmondo Michele Dunne, Chancellor of the Curia of Chicago, to the cathedral seat of Peoria; — Mons. Adolfo Turchi, General Vicar of the archdiocese of Ancona, to the cathedral seat of Caiazzo; — The Reverend Father Saturnino Peri, canon of the metropolitan church of Cagliari, to the cathedral seat of Cotrone; — The Reverend Father Salvatore Scanu, parish priest in the diocese of Bisarchio, to the united cathedral seats of S. Marco and Bisignano.

3rd of July, 1909. — Mons. Giovanni Fedele Battaglia, formerly Bishop of Coirà, to the titular archiepiscopal church of Cizico.

12th of July. — The Reverend Father Luigi Fantozzi, of the congregation of the Precious Blood, to the cathedral seat of Veroli; — The Reverend Father Giustino Sanchini, archpriest and parish priest of the Cathedral of

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Rimini, to the cathedral seat of Città di Castello.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION OF RITES. PREPARATORY MEETING. June 8, 1909. – In the presence of the Most Reverend and Illustrious Signor Cardinal Girolamo Gotti, presiding, and with the participation of the Reverend Prelates and theological Consultors, the preparatory meeting of the Sacred Rites was held, to discuss the question concerning the heroic virtues of the Venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, founder of the congregation of Religious women, known as the Daughters of Our Lady of the Garden.

PREPARATORY MEETING. July 6, 1909. – In the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Illustrious Signors Cardinals, and with the votes of the Reverend Official Prelates and the theological Consultors, the new preparatory meeting was held to discuss the question concerning the heroic virtues of the Venerable Francis Mary Paul Libermann, founder of the congregation of the Most Sacred Heart of Mary.

SACRED PENITENTIARY. APPOINTMENTS. The Holy Father, through a letter from the Most Reverend Cardinal Penitentiary Major, deigned to appoint: June 18, 1909. – Reverend Father William Arendt, S.J., Theologian of the Sacred Penitentiary.

SECRETARY OF STATE. APPOINTMENTS. The Holy Father, through a letter from the Secretary of State and with a Papal Brief, deigned to appoint: Apostolic Protonotaries, with the same privileges as those participating: June 22, 1909. – Reverend Father Joseph Martinière, General Vicar of the diocese of Dallas. June 30. – Monsignor Paul Dattola, Capitular Vicar of the archdiocese of Reggio Calabria. Domestic Prelates: June 21, 1909. – Reverend Father Alexander Giesswein, Canon of the Cathedral of Giavarino; – Reverend Father Joseph Pospisit, Canon of the Cathedral of Brünn. June 22 – Reverend Father Joseph Blum, Dean and Rector at Sherman in the diocese of Dallas; – Reverend Father Louis Granger, Dean at Marshèll in the same diocese.

[*Latin ed. p. 571*]

Diarium Romanae Curiae. June 23, 1909. — Monsignor Mariano Ugolini, Deputy Archivist of the Holy See. June 26. — Monsignor Anthony Perathoner, Auditor of the Holy Roman Rota for Austria-Hungary; — The Reverend Canon Giuseppe Fogués'y Cogollos, Secretary of the chamber and government of the bishopric of Corbridge; — The Reverend Father Giuseppe Maria Serio, Secretary of the central council of the Work of the Holy Childhood in the archdiocese of Naples. June 30. — Monsignor Giovanni Mac Carthy, Vicarious Forane, and rector of the church of St.

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John the Baptist in Fresno, diocese of Monterey-Los-Angeles (California); — The Reverend Father Luigi Polanco, Canon of the Cathedral of Lima; — The Reverend Father Giacomo Tovar, Canon of the same Cathedral; — The Reverend Father Carlo Garcia Trigoyen, Canon of the same Cathedral. The Holy Father, with a note from the Secretariat of State, deigned to appoint: June 28, 1909. — His Eminence, Cardinal Ottavio Cagiano de Azevedo, Protector of the Institute of Franciscan Sisters of the family of Mary. June 29. — His Eminence, Cardinal Pietro Respighi, Protector of the Archiconfraternity of the Holy Angels in Rome. June 11. — The Reverend Father Leopoldo Fonck, S.J., Professor of Sacred Scripture, Rector of the Pontifical Biblical Institute. June 28. — Francesco Vagni, Secretary of the second class of the Nunciature, destined for the Internunciature of Chile. HONORS The Holy Father, with a note from the Secretariat of State and with a papal Brief, deigned to bestow the following honors: The Grand Cross of the Order of Pius: July 4, 1909. — To His Excellency, Galib Pacha, Extraordinary Ambassador of His Imperial Majesty the Sultan to the Holy See. The Grand Cross of the Order of St. Gregory the Great: June 26, 1909. — To Mr. Alberto Fejo da Rocha, Viscount of the Torre, Secretary General of ecclesiastical affairs in Portugal. The Grand Cross of the Order of St. Sylvester: July 4, 1909. — To His Excellency, Emin Effendi, Extraordinary Envoy of His Imperial Majesty the Sultan to the Holy See. The Commander's Cross of the Order of Pius: June 30, 1909. — To Mr. Count Carlo du Laurent, of the archdiocese of Paris. The Commander's Cross of the Order of St. Sylvester: July 1, 1909. — To Mr. Knight Giuseppe Langeli.

[*Latin ed. p. 572*]

Acta Apostolicae Sedis. - Official Commentary. The Knighthood of the Order of St. Gregory the Great, civil class: June 22, 1909. – To Mr. Sigismondo Nentwig, of the archdiocese of Vienne. June 25. – To Mr. Alberto Arnoldo Giovanni Margry, Director of the Catholic Youth of Rotterdam in the diocese of Haarlem. June 26. – To Mr. Bertram C. A. Windle, President of the Queen's College in the diocese of Cork (Ireland). June 30. – To Mr. Giovanni Tommaso Trumble, of London. The Knighthood of the Order of St. Sylvester: July 1, 1909. – To Mr. Alessandro Cremonesi, Counselor of the Roman Society for Catholic Interests.

DOMESTIC OFFICE OF HIS HOLINESS: By the authority of Our Lord, with a letter from His Eminence, the Reverend Monsignor, the Holy See has deigned to appoint:

Honorary Secret Chamberlains: June 25, 1909. – The Reverend Father Gulielmo J. White, Rector of the Church of the Visitation in Brooklyn; – The Reverend Father Edoardo J. M. Goldrick, Rector of the Church of St. Cecily in Brooklyn; – The Reverend Father Pietro Pomarez, Canon of the archdiocesan church of Ancona.

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Honorary Chamberlain with sword and mantle: June 25, 1909. – Mr. Geraldo Marco Borden, of the archdiocese of New-York.

Honorary Chamberlain in paonazzo (peacock blue) attire: June 25, 1909. – The Reverend Father Edoardo Lancelle, of the archdiocese of Cambrai.

NECROLOGY:

February 21, 1909. – Monsignor Giovanni Lodovico Vey, Apostolic Vicar of Siam and titular Bishop of Jerash.

March 26, 1909. – Monsignor Giuseppe Adolfo Gandy, Archbishop of Pondicherry.

May 12, 1909. – Monsignor Domenico Marengo, Archbishop of Smirne.

July 3, 1909. – Monsignor Rodesindo de La Lastra, Bishop of Paraná.

[*Latin ed. p. 573*]

Year I. - Vol. I. August 1, 1909. No. 14. AGTOPOSTOPAÍ^EIÍ OFFICIAL COMMENTARY ACTA OF POPE PIUS X. APOSTOLIC LETTER. I. THE CHURCH OF SAINT JUSTINA THE VIRGIN AND MARTYR IN THE CITY OF PATAVIA IS ELEVATED TO THE RANK OF A BASILICA. POPE PIUS X. For the perpetual memory of the matter. — It is known to no one among the most distinguished and renowned churches of the Catholic world that the most celebrated temple, which stands in honor of Saint Justina, virgin and martyr, in Patavium, is rightly and deservedly deserving of being elevated. Indeed, this church, both for the splendor of its structure, for the monuments of the arts, and for the religious treasures with which it abounds, has been deemed worthy to hold the eleventh place among the greater basilicas of the world, inscribed in the Vatican. This church, moreover, which is supremely distinguished by historical memories, deserves to be called the cradle of the Catholic faith in the city of Patavium. It is also adorned with the most illustrious relics of the Saints, among which are the bodies of Saint Prosdocimus, the first Bishop of Patavium and disciple of Saint Peter the Apostle, of Saint Mathias the Apostle, of Saint Luke the Evangelist, and of Saint Justina the virgin and martyr of Patavium, and also the memory of countless Saints is honored, whose sacred remains lie in the cemetery or well of the Saints, who affirmed the faith of Christ with their shed blood. Finally, it is pleasing to remember that in the same temple there is a chapel of the Constantinopolitan Virgin, so called from the image of the Mother of God, which the blessed Urius, a priest of Constantinople, miraculously saved from the fire of the iconoclasts, brought to Patavium, and which, having been venerated by the ancient piety of the citizens, was recently, on the twenty-third day of the month of May, visited by His Eminence Cardinal Cavallari of Venice. VENICE ACTA, vol. I, no. 14. — 1-8-909. 39

[*Latin ed. p. 574*]

Acts of the Apostolic See. - Official Commentary. 574 The Patriarch, dele-

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gated by Us for this purpose, before the entire Venetian Episcopate, "with a solemn rite, bestowed the diadem." Remembering these things with pleasure, we gladly received the prayers presented to Us by the Patriarch of Padua, in which the aforementioned Bishop implored Us to deign to grant that illustrious temple the title of a minor basilica, by apostolic authority. Therefore, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the force of the present document, and perpetually, we declare the church of Saint Justina, virgin and martyr, located in the city of Padua, to be a minor basilica, and we grant it all the honors, faculties, and privileges which rightfully belong to the minor basilicas of this venerable city. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and that they shall fully suffice for those to whom they pertain, now and in the future, in all things and through all things, and that in all matters concerning these things, judgment and definition must be rendered by any ordinary or delegated judge, and that they shall be null and void if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them. Notwithstanding any apostolic constitutions and ordinances, even those deserving of special and individual mention and derogation, and all other things to the contrary, whatever they may be. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 25th day of June, 1909, in the sixth year of Our pontificate. L. £g S. R. CARD. MERRY DEL VAL, Secretary of State.

THE INDULGENCE IS GRANTED TO THOSE WHO RECITE THE ROSARY IN HONOR OF THE MOST HOLY SACRAMENT.

PIUS PP. X. For the perpetual memory of this matter.

Since, from Our very nature, the supreme office of the Apostleship is nothing more ancient than to strive to increase the piety of the faithful towards the Sacrament of Divine Love, We endeavor, by adding to the heavenly graces which the Most High has entrusted to Us, to enrich with pious prayers those which stir the hearts of Christians to duly contemplate this great Mystery. Guided by this counsel, and by Our apostolic authority, by the tenor of the present document, We grant to all the Christian faithful, of both sexes, who are everywhere on earth, and in whatever language, provided that the translation is faithful, with a contrite heart and with devotion, the following Rosary:

[*Latin ed. p. 575*]

575 The acts of Pope Pius X grant that the following prayer be recited: "O Jesus, in the most holy Sacrament, have mercy on us," and each time it is said, one hundred days of penance are remitted, according to the accustomed form of the Church. Furthermore, We grant to the faithful, if they so desire, that this same partial indulgence may be applied to the remission of the faults and penalties incurred by the life of works. This

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decree shall remain in force perpetually. However, We command that an authentic copy of these present documents be transmitted to the Sacred Congregation of the Holy Office, otherwise these present decrees shall be of no effect; and furthermore, that the same full faith be given to copies of these present documents, even if printed, which are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, if they are presented or shown. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the sixth day of July, 1909, in the sixth year of Our Pontificate. L. F. S. R. CARD. MERRY DEL VAL, Secretary of State.

T. INDULGENCE GRANTED TO A CERTAIN PRAYER TO JESUS.

July 1, 1909. The Most Holy Lord, Pope Pius X, in an audience granted to the Reverend Father, Assessor of the Holy Office, has benignly granted to all the Christian faithful the following prayer: "Jesus Christ, Son of the living God, Light of the world, I adore You, I live for You, I die for You. Amen," that those who recite it, at least with a contrite and devout heart, may gain an indulgence of one hundred days, once a day, and which may also be applied to the souls of the departed, this decree being valid forever, without any brief being required, notwithstanding any contrary provisions. L.HBS. A. Can. Giambene, Substitute for Indulgences.

[*Latin ed. p. 576*]

From the Apostolic See. – Official Commentary. 576 II. INDULGENCE GRANTED TO THOSE WHO RECITE A CERTAIN PRAYER FOR THE CONVERSION OF THE JAPANESE EMPIRE. July 8, 1909. The Most Holy Lord, Pope Pius, of blessed memory, Pope X, in an audience granted to the Reverend Father, Assistant of the Sacred Office, benignly granted to all the Christian faithful, who, with at least a contrite and devout heart, recite the following prayer for the conversion of the Japanese Empire, an indulgence of three hundred days, applicable also to the deceased, and to be obtained once a day: O Mary, shining morning Star, who, appearing for the first time on earth, signified the imminent rising of the Sun of justice and truth, deign to shine gently upon the citizens of the Japanese Empire, so that, after the darkness of their minds has been dispelled, they may faithfully acknowledge the splendor of the eternal Light, Your Son, our Lord Jesus Christ. Amen. This [indulgence] is valid forever, without any brief being required, notwithstanding any contrary provisions. L. S. A. Canon Giambene, Substitute for Indulgences. S. CONGREGATION CONSISTORIAL ROMAN CONCERNED WITH ECCLESIASTICAL MATTERS. July 8, 1909. In the general Congregation held on July 8, 1909, the following question was also proposed: Whether the power to admit to a settlement those who have occupied or hold ecclesiastical goods belongs to the Sacred Congregation of the Council, or rather, when it is a matter of goods belong-

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ing to Orders or religious families, whether the same power is reserved to the Sacred Congregation of Religious. On this matter, one of the Consultors was asked for his opinion, who, among other things, noted that the Church, in granting settlements, intends...

[*Latin ed. p. 577*]

The Sacred Congregation Consistorial, primarily concerned with the welfare of consciences and the spiritual salvation of the faithful, and secondarily with the temporal benefits of pious causes, churches, and religious orders to which such benefits pertain; and ensuring that the rights of these causes are adequately protected, considering that a composition [settlement] is not granted unless, on each occasion, the consent of those involved is required, and that consent is given by them or at least by the Most Holy Substitute. After diligently considering these and other matters, the Most Reverend Fathers of the Sacred Congregation Consistorial, having considered the aforementioned doubt, decided to respond affirmatively to the first part and negatively to the second. The following day, after a report was made to the Most Holy Father, he ratified and confirmed the aforementioned resolution. L. S. Charles Perosi, Substitute.

II. In order that the decree of the Most Holy Congregation of Rites regarding the use of the Slavic language in the sacred liturgy, as mentioned above, may be clear to all, and that it may be observed by all, especially by the clergy of both rites, with all due reverence and under a bond of grave obedience, the Sacred Congregation Consistorial, by special mandate of the Most Holy Pope Pius X, orders that the following be inserted in the Official Commentary on the Acts of the Apostolic See. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the first day of July, 1909. L. S. Charles Perosi, Substitute.

DECREE ON THE USE OF THE SLAVIC LANGUAGE IN THE SACRED LITURGY. The controversies concerning the use of the liturgical Old Slavonic or Glagolitic language, which for a long time have disturbed many dioceses in the provinces of Gorizia, Zadar, and Agram, ought to have been settled and completely resolved, after what this Sacred Council, and that which is entrusted with extraordinary affairs of the Church, had decreed in the name and with the authority of the Supreme Pontiff. But it is regrettable that these controversies have not yet ceased; indeed, this language is still used in many ways contrary to the prescriptions in the performance of the sacred rites; which not only causes great astonishment and offense to public piety, but also, with great lack of charity and peace.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis. - Commentarium Officiale. To the detriment of the Christian faith, it creates divisions; it makes walls, and fosters hostility. The forgetfulness of the obligations due to such obedience is so great

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that it causes great sorrow to the Most Holy Pope Pius X; and understanding that it is his duty as an Apostle to put an end to such controversies, he recently ordered this Sacred Congregation to send letters to the Most Reverend Archbishops, Bishops, and other Ordinaries of the aforementioned provinces, instructing them to revoke, with certain opportune modifications, all that had been prescribed by the decree of August 5, 1898, and all subsequent prescriptions, and to order that these be observed, inviolably and holily, with the consciences of these prelates burdened thereby. First, since it was stipulated in that very decree that each Ordinary should prepare and present an index of all the churches in his diocese that certainly use the Glagolitic language at the present time, and since this prescription has not been fulfilled, since such an index, although diligently sought, is still lacking, this Sacred Congregation commands that all Ordinaries present to the Apostolic See, within the month of July of the coming year, an index compiled according to the following rules: that only those churches, as if endowed with this privilege, be noted in which it has been certainly established, by certain monuments and testimonies, that the Glagolitic language has been used without interruption in the performance of sacred rites from the year 1868 to the present time; that, under the name of this privilege, no churches be included in this list where the Epistle and Gospel are sung in the Glagolitic language during solemn Masses celebrated in the Latin language, and even less so where they are sung in the vulgar Croatian language. Furthermore, this Sacred Congregation declares that the following, approved by the Supreme Pontiff, must be religiously observed: I. Since the Apostolic See has deemed it opportune to limit the use of the Glagolitic liturgical language to certain boundaries, what was formerly granted must be considered and regarded by all as a local privilege, pertaining to certain churches, and in no way as a personal privilege, pertaining to certain priests. Therefore, priests who are skilled in the Old Slavonic language will not be able to use it in celebrating the Sacred Mysteries in a church that lacks this privilege. II. Once the index of privileged churches has been completed and published, absolutely no one will be permitted, for any reason or pretext, to introduce the Old Slavonic language into the sacred liturgy in other churches. If any secular or regular priest should do so, or attempt to do so, he shall be suspended from the celebration of Mass and other sacred rites, until he obtains permission from the Apostolic See.

[*Latin ed. p. 579*]

I. The Sacred Congregation of the Council. 579 III. In churches which enjoy this privilege, the Divine Office and the Mass shall be celebrated publicly and solemnly exclusively in the Slavonic language, without any admixture of another language, with the exception of the provisions of § XI of this decree. The books used for the Divine Office and the Mass must

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be printed in the Glagolitic characters and recognized and approved by the Apostolic See; all other liturgical books, whether printed in another character or without the approval of the Holy See, are absolutely forbidden and prohibited. IV. Wherever the people are accustomed to respond to the priest celebrating, or to sing certain parts of the Mass, this may also be done, but only in the Slavonic language, in churches enjoying this privilege. To facilitate this, the Ordinary may, exclusively, permit the faithful to use a manual printed in Latin characters, in place of the Glagolitic, for their own use. V. In the aforementioned churches, which undoubtedly enjoy the concession of the Slavonic language, a Ritual printed in the Slavonic language may be used in the administration of the Sacraments and Sacramentals, provided that it has been recognized and approved by the Apostolic See. VI. Bishops shall diligently promote the study of both the Latin and Slavonic languages in their seminaries, so that there may be sufficient priests available for ministry in both languages in each diocese. VII. It shall be the duty of the Bishops, before ordination, to designate those clerics who will be assigned to Latin or Slavonic churches, after having previously explored their willingness and disposition, unless the needs of the Church require otherwise. VIII. If any priest, attached to a church where the Latin language is used, is required to serve another church which enjoys the privilege of the Slavonic language, he shall be obliged to celebrate the solemn Mass and chant the Divine Office in the Slavonic language; however, he shall be permitted to perform the Divine Office and chant the Hours privately in the Latin language. A priest, attached to a church using the Slavonic language, to whom it may happen to serve a Latin church, shall be obliged to celebrate not only the solemn Mass, but also the private Mass, and to chant the Divine Office in the Latin language; he shall retain only the faculty of privately performing the Divine Office in the Glagolitic language. IX. It shall also be permissible for priests assigned to a Latin church to celebrate a private Mass in the Latin language in another church which enjoys the privilege of the Slavonic language. Priests attached to churches using the Slavonic language shall not, even privately, be able to perform the Divine Office in churches where the Latin language is used. X. Where the practice has become established of singing the Epistle and Gospel in Slavonic during the solemn Mass, after which the same is completed in the language of the church itself, this practice may continue. In parochial Masses, however...

[*Latin ed. p. 580*]

Acta Apostolicae Sedis. - Official Commentary. 580 It shall be permissible, after the recitation of the Gospel, to read that which follows in the vernacular language, for the instruction of the faithful. XI. In those parishes, where the privilege of the Slavic language flourishes, if any faithful person should demonstrate a desire, or wish, to receive Baptism, or other Sacraments, not excluding Marriage, according to the Roman Ritual in Latin,

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and indeed publicly, and that the ritual prayers should be celebrated in that same language in the burial of the dead, priests are strictly forbidden to obstruct this desire or wish in any way. XII. In the preaching of the Word of God, or in other acts of worship which are not strictly liturgical, the vernacular Slavic language may be used for the benefit and utility of the faithful, provided that the general decrees of this Sacred Congregation of Rites are observed. XIII. Bishops of those regions, where the same vernacular language is in use, should strive to ensure a uniform version of prayers and hymns, with which the people are accustomed to use in their own church: so that those who pass from one diocese or parish to another, may not be offended by any difference in prayers or hymns. XIV. Pious books, which contain the Vulgate version of liturgical prayers, for the private use only of the Christian faithful, shall be duly examined and approved by the Bishops. Given in Rome, from the Secretariat of the Sacred Congregation of Rites, on the 18th of December, in the year 1906. I. S. CARD. CRETONI, S. R. G. Prefect. L. S. D. Panici, Archbishop of Laodicea, & B. G. Secretary.

[*Latin ed. p. 581*]

The Most Holy Congregation of the Propagation of the Faith.

MOST HOLY CONGREGATION OF THE PROPAGATION OF THE FAITH

DECREE ERECTING AN APOSTOLIC PREFECTURE UNDER THE TITLE OF MAGNI NAMAKWALAAND.

In the general assemblies of this Most Holy Congregation of the Propagation of the Faith, held on the 28th of the aforementioned month of June, the petition of the Most Reverend Apostolic Vicar of the Orange River in southern Africa was considered, requesting that the territory known as Grand Namakwalaland, subject to the German Empire and annexed to his Vicariate, be separated from the latter and erected into an independent Apostolic Prefecture. The boundaries of the aforementioned territory are as follows: to the North, the 23rd degree of southern latitude, so that the city of Rehoboth with its territory belongs to the new Mission; to the East, the 20th degree of longitude east of Greenwich; to the West, the Ocean; and to the South, the Orange River. Furthermore, after mature deliberation, the Most Reverend Fathers judged it fitting to petition the Supreme Pontiff, so that the aforementioned region, with the boundaries described above, be erected into an Apostolic Prefecture under the title of Magni Namakwalaland, and that the care of the missionaries of the Institute of the Oblates of Saint Francis de Sales be entrusted to it. The opinion of the Most Reverend Fathers, communicated by the undersigned Secretary of this Most Holy Congregation, in the audience held yesterday, was graciously approved and ratified by His Holiness, who has now ordered the present Decree of

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this Most Holy Congregation to be drawn up. Given in Rome, from the offices of the Most Holy Congregation of the Propagation of the Faith, on the 7th of July, 1909.

Fr. H. M. CARD. GOTTI, Prefect.

L. Eg S. Aloysius Veccia, Secretary.

II. DECREE BY WHICH FOUR DISTRICTS ARE ADDED TO THE APOSTOLIC VICARIATE OF THE ORANGE RIVER.

Since, in the general assemblies of this Most Holy Congregation of the Propagation of the Faith, held on the 28th of the aforementioned month of June, the Most Reverend Fathers decided that the region known as Grand Namakwalaland should be separated from the Apostolic Vicariate of the Orange River...

[*Latin ed. p. 582*]

Acts of the Apostolic See. - Official Commentary. 582, concerning Orange and the erection of an independent apostolic prefecture: they judged that the following four districts should be added to the aforementioned Vicariate of the Orange River: namely, Kenhardt, Van Rhyns Dorp, and Fraserburg, which belong to the apostolic vicariate of the Western District of the Cape of Good Hope (Buena Esperanza), and Gordonia, which belongs to the apostolic vicariate of Kimberley in Orange. The opinion of the Fathers, having been reported to His Holiness yesterday in audience by the undersigned Secretary of this Holy Congregation, was approved and ratified in its entirety by His Holiness, who has now ordered the drafting of the present decree of this Sacred Congregation for that purpose. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th of July, 1909. Fr. H. M. CARD. GOTTI, Prefect. L. j$j S. Aloysius Veccia, Secretary. SACRED CONGREGATION FOR RITES. ADDITION TO THE ROMAN MISSAL. On the Sunday within the Octave of the Nativity of the Blessed Virgin Mary. If this Sunday coincides with a feast of higher rank, that year the feast of the Most Holy Name of Mary shall be celebrated on the twelfth of September, as if in its proper place; but if the twelfth day coincides with a feast of higher rank, the feast of the Most Holy Name of Mary shall be transferred to the first free day, according to the Rubrics. FOR THE CITY AND THE WORLD. His Most Holy Lord, our Pope Pius X, having received the aforementioned rubric to be inserted in the Roman Missal from the undersigned Cardinal Prefect of the Congregation for Sacred Rites, has deigned to approve it benignly. On the 14th of July, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. £& S. f D. Panici, Archbishop of Laodicea, Secretary.

[*Latin ed. p. 583*]

The Roman Tribunal. 583. SACRED ROMAN TRIBUNAL. ALEXANDRINA EXPENSES. During the blessed reign of Pope Pius X, in the sixth

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year of his pontificate, on the 14th of June, 1909, the Most Reverend Fathers, namely, Michael Lega, Dean; Ponens; Gustavus Persiani and Constantinus Contini-Riccardi, Auditors *de turno*, in the case of *Alexandrina-Expensarum*, between the Curia *Alexandrinum*, appealing, represented by the advocate Vincent Sacconi, on one side, and, on the other side, Alexander Cavalchini Garofoli, Baron, appealing, represented by the advocate Angel D'Alessandri, rendered the following definitive sentence.

In the case of *Alexandrina-Iurispatronatus*, this Sacred Tribunal, on the 15th of March of the current year, regarding the question: whether it is established that there exists a patronage in favor of Baron Cavalchini Garofoli, so that he has been prejudiced by the decree of the Bishop of *Alexandrinum* in this case, decided to respond: that it is established that there exists a patronage in favor of Baron Cavalchini in this case, and that he has been prejudiced by the decree of the Bishop of *Alexandrinum*. Furthermore, the defeated party is condemned in the expenses, etc. From this sentence, the Curia *Alexandrina* interposed an appeal; however, it did not seek to have the entire sentence annulled by appeal, but only with regard to the condemnation of the expenses; therefore, the following formula of the question was agreed upon for the present action: Whether the total sentence is to be confirmed or annulled, with regard to the condemnation of the expenses in this case.

To resolve this question, the Reverend Fathers considered that, according to common law, judicial expenses are considered as penalties for those who litigate recklessly, and that, according to the general rule, these are to be borne by the victor, or the defeated party is to be condemned in the expenses, because the defeated party is presumed not to have had a just and legitimate cause for litigating, unless it is truly proven that he instituted the lawsuit for just and legitimate reasons. *Leg. Eum quem temere* 79, *ff. de iudiciis*; *Leg. Properandum* 13, § 6, Code, *de iudic*; *Instit., de poena temere litig.*, *%lin fin.* Thus, according to Roman civil law, which confirmed canon law, chapter *Finem litibus* 5, concerning deceit and contumacy; chapter *Contumax*, concerning penalties. Regarding this matter, Leurenius (For. eccles., title 27, book II, question 994 sq.) states: "To litigate recklessly is said of him who, 'not through deceit and malice, as is customary with slanderers, but imprudently and inconsiderately...'"

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis. - Official Commentary. "Namely, those who, without due diligence, without prior examination of the cause and deliberation, bring a lawsuit against an opponent, or accept a lawsuit brought against them." And Reiffenstuel (Ius can. univ., title 27, book II, no. 180) teaches: "Although what are the just causes for litigating and those that excuse from expenses are neither expressly stated in the law, nor defined by a general rule by the doctors; therefore, this must be left to the prudence

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and judgment of the judge, to be determined according to the qualities of the causes and persons involved in the judgment; nevertheless, Abbate, in the aforementioned place, no. 25; Menochio, no. 2, and others, enumerate various such causes, e.g., first, when the litigants have the opinion of an excellent doctor or expert in another field of law on their side, at least where it is based on a plausible reason, and not opposed by the torrent of other authors." Schmalzgrueber agrees in the same opinion in the same title 27, book II, no. 121 sq.; Bouix, de iudiciis, book II, page 242; De Angelis, Praelect. iur. can., book II, title 27, on expenses. This is regarding common law; for in the *stilus* of this Sacred Tribunal, the opposite rule prevailed, namely, that the victorious party should always be condemned to pay the expenses, as testified by De Luca, Relat. Cur., discussion 32, referring to no. 103: "The victorious party is always condemned to pay the expenses, without considering the distinction, which is transmitted above by the doctors, between a just and an unjust cause for litigating." The same De Luca disapproves of this *stilus* regarding expenses, in discussion 39, no. 11, writing: "To me, this *stilus* concerning expenses has never been pleasing, because since these are truly a species of penalty, it seems unreasonable that the one who is not guilty or criminal should be subject to it; and that the condition should be the same for one who litigates unjustly and rashly, and for one who, acting or defending, seeks to protect his rights." Indeed, it is helpful to refer to decision 270, part XVI, where, no. 2 sq., it is read: "and the expenses (judicial expenses) are entirely due from the defeated party, and must be reimbursed to the plaintiff by test, in Leg. Properandum, etc. This proceeds indistinctly, whether the victorious party had a legitimate and just cause for litigating, or not, according to the *stilus* observed by the Rota, and it is evident from decision 246, book H, before Picteo (according to the Venetian edition); from decision 136 before Varallo; from decision 74 before Celso, etc." However, it should be noted that only those expenses were reimbursed, as De Luca says, discussion 32 cited, which we call "living expenses," consisting of registrations, citations, notes of judgments, and the like; as explained in decision 583 among the Recent, part XVIII, volume 2; therefore, they did not include gifts, as De Luca also refers, discussion 32 cited, nor the full fees of advocates and procurators, which were called extrajudicial expenses. I say, at least the full fees; for some part of the fees was reimbursed in the Sacred Rota, as it is evident from decision 168, no. 8, part IX.

[*Latin ed. p. 585*]

And from *Boll. Giurid.*, 585, vol. I. And from Lucca, concerning judgments, book 3, section 39, cited, number 17: "And they are called 'living expenses,' that is, those incurred solely for judicial acts; these alone are included in such a condemnation; not, however, other, far greater matters, which the litigants must bear in the costs of lawyers, procurators, solicitors,

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agents, scribes, even legitimate and customary fees, and the like; and with respect to lawyers and procurators and scribes, in the Rota, only a certain small sum of *scuta* is awarded, namely ten for each instance." Nevertheless, it is fitting here to recall that the Holy Rota has always been constant in settling cases according to equity, rather than strict law, tempering, therefore, the rigor of the law and settling cases by the judgment of a good man. Hence, also concerning judicial expenses, although rarely, but for the most serious reasons of equity, the rigor of the law has been tempered, either by compensating for expenses, or by reducing them, or by awarding only a certain portion to the victor, as is shown in decision 82, number 5, part XVII; indeed, the victor himself was condemned to pay the expenses, if, he who obtained a favorable judgment, is proven to have committed fraud and deceit, by producing, at the last, new documents, thus from cited decision 82, and Ridulphinus notes, *Praxis iud.*, part I, chapter 13, number 609, citing decision 750, part I. Nor has this practice, attached to equity, been abandoned by the Holy See in these latter times, when, in the year 1834, the Gregorian Code was published, or the legislative and judicial regulations for civil affairs, issued by the Holiness of His Holiness Pope Gregory XVI, in which a worse condition, as regards judicial expenses, was established, by § 605, which states: "Every final judgment shall condemn the losing party to pay the expenses," and in § 1173 it is declared: "Under the name of 'expenses' are also included the fees of lawyers and the functions of procurators." Moreover, it was not the intention of the Pontiff who issued these laws to abolish the special constitutions and customs by which the Holy Rota was governed. For in section V, title XI of the procedural laws, are found "Special provisions concerning the manner of proceeding in the tribunals of the Holy Rota and the Full Chamber"; and since nothing is prescribed concerning judicial expenses, in § 1044, or the last, it is said: "In all that is not otherwise ordered in this section, the particular forms of procedure, in force in the tribunal of the Holy Rota, are maintained, insofar as they can be reconciled with the general laws common to all judicial magistrates." Whatever may be the object and purpose of these laws, they undoubtedly do not apply to our tribunal, which, having been revived by the Constitution *Sapienti consilio*, has been given certain competencies, which it never had before. Indeed, due to changed conditions of times and peoples, the Holy Rota...

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis. - Official Commentary. No longer are purely civil disputes deferred, as was formerly the case, especially within the pontifical jurisdiction, but rather, questions pertaining solely to the ecclesiastical forum are attributed to it, with a defined judicial procedure, and which had long been the custom to refer to the Most Holy Congregations. Furthermore, it has been considered that not only the jurisdiction, both ordi-

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nary and extraordinary, or derived from pontifical commissions, has been altered by virtue of the Constitution *Sapienti consilio*, but also the internal constitution of this Sacred Office and its method of procedure have been reduced to a new form; and since the jurisdiction and organization of the Sacred Tribunal have been substantially changed, it is necessary to consider that those procedural rules derived from custom or from established practice, which no longer correspond to the new constitution of the Tribunal, have also been changed. For indeed, procedural rules relate to the substance and form of judgments, as means to an end. In truth, the Constitution *Sapienti consilio*, while indicating the rules according to which proceedings are governed in the Sacred Roman Rota, never mentions the old practice of this Sacred Office, but clearly indicates that the common law should be followed where there is no specific prescription of the proper law. Thus, in canon 19, § 1, the proper law states: "However, upon the admission of the case, it proceeds to its examination according to the ordinary norms of law; § 2 The Sacred Roman Rota must first of all observe the form of the commission according to the tenor of the rescript, and in other respects, it must proceed according to the rules of common law and those proper to itself." And it is clear that these proper rules are contained in the proper law, as stated in canon 43, where it is prescribed concerning the Apostolic Signature: "In all matters necessary for the expeditious administration of justice, and which are not provided for in the preceding canons, the Apostolic Signature must first of all observe, referring the appropriate to the appropriate, the rules established for the Sacred Roman Rota, and then the norms of common law." And with regard to the judicial expenses themselves, the common law is invoked in n. 13, chap. III, in the Appendix of the proper law, with these very words: "The assessment or liquidation of all (judicial) expenses must be made according to the procedure of common law by the President of the Tribunal"; and previously, in n. 6, chap. I, it is stated: "The President of the Tribunal must keep in mind the laws of the Tribunal according to common norms, in the assessment of expenses." Therefore, the special method of assessing expenses that was in place, as we have explained, in the Sacred Roman Rota, is explicitly rejected by the proper law; and the method of assessing expenses cannot be separated from the judgment regarding expenses; therefore, since one has changed, it must be concluded that the other has necessarily also changed. On the occasion of the judgment of Alexandria, which is the subject of the present appeal, in which, through a judgment regarding expenses, both the old practice and the form of the judgment were strictly maintained, the Most Reverend and Most Eminent Auditors, assembled in the Rota, reviewed the question of whether...

[*Latin ed. p. 587*]

The ancient law of 587, under the old style of reckoning, which con-

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demned the defeated party to pay the expenses, would still be in force; and the Reverend Fathers, after considering the observations previously explained, and especially the principle of equity, to which they always strive to conform, concluded that the aforementioned law should no longer be considered to have force, but that proceedings should be conducted according to the norms of common law, by virtue of which the condemnation of expenses is a penalty for the reckless litigant. And this Tribunal in Susa had already adhered to this rule on April 6, 1909. With these considerations in mind, the Reverend Auditors of Tournon examined whether the Alexandrian Curia had a just and legitimate cause for litigation, so that it might be exempted from the condemnation of expenses. Indeed, the appellant himself, Baron Cavalchini Garofoli, admits that he presented the Bull of Leo X, *Sincerae devotionis*, before initiating the lawsuit before this Sacred Office, in order to prove his right of patronage, and that he presented this document as the sole basis of his petition. However, this title could not establish the right of patronage; for Hadrian VI, in the Bull *Accepto*, revoked all privileges of patronage, due to the increase of one-third of the dowry; and since the right of patronage granted to the aforementioned Luchino was precisely due to such an increase, the Bishop maintained that such a privileged right had been revoked, or at least, that with the extinction of the family or lineage of the Arnuti, it had not passed to the heirs. This opinion of the Bishop was supported by the authority of most serious doctors. Indeed, making a distinction between patronage derived from a foundation or endowment, and patronage derived from a privilege, they admit that the former can pass to heirs, even those outside the family, while the latter cannot. Pitonius writes (Disputationes Eccles., vol. III, disc. 33, n. 91): "The theory of Ancharani is limited when dealing with the right of patronage 'granted by privilege'; in other words, that the alleged theory applies 'to patronage derived from a foundation and endowment, where the provision of the law comes into play, allowing heirs even outside the family; otherwise, in the case of a privilege, which has no other provision of the law than that given 'in the privilege; and therefore, the form of the concession cannot be extended; for a privilege 'does not extend from person to person, nor from case to case.'" Also, Barbosa, *Jus Univers.*, lib. III, cap. 12, § 254. Two jurists, whom the Bishop did not fail to consult, so that he would not appear to act rashly, also came to the same conclusion. Nor did the same Bishop conceal the fact that the right of patronage, based on a three-hundred-year possession, would have a better title than any other in the world, or a title of foundation or endowment, by virtue of the presumption of law. However, he maintained that this long possession could be invalidated because it originated from a flawed title, according to the well-known saying: "It is better not to have a title, than to have a flawed one," which also applies to a prescription of a hundred

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years.

[*Latin ed. p. 588*]

Acta Apostolicae Sedis. - Official Commentary. 588 Regarding the matter of De Luca, concerning the right of patronage, Summary, nos. 50-51, states: "Where it is established 'by explicit title of foundation or endowment,' then the question concerning 'proof' does not arise. But where there is no explicit title, therefore 'it is necessary to resort to presumptive or supplementary proof,' if there is a well-proven, memorable, or centennial [centenaria] tradition, without it being established that there was an initial incompatibility, it is clear that sufficient proof of the foundation or endowment results." Also, Pitonius, on controversies concerning patronage, allegation 66, no. 40. That the family of Arnuti, after the Constitution of Hadrian VI, presented an increase to the endowment, which was sufficient to retain the right of patronage, as decided, is a question of fact and not of law; and the judge in these controversies, concerning matters of fact and pertaining to proofs, by his office, must neither inquire nor supplement, which is the most profound of laws. No difficulty was seen in extracting extrajudicial assertions contained in letters given by the Bishop of Alexandria, which seem to affirm the right of patronage in the aforementioned Baron Garofolo; for, besides the fact that these assertions are hypothetical, or given with the condition that the disputed right is not conceded, they referred primarily to the state of the case, by virtue of which the benefit was obtained by the priest through the presentation of the patron; but they were most beneficial in distancing themselves from the vehement animosity of the litigant. In truth, the Curia would not have instituted this dispute, unless it had been induced to do so by the patron himself, who contended that the benefice was vacant due to the separation made in the titles of the prebend. Having considered all these things carefully and maturely, invoking the name of Christ, and with God alone before our eyes, sitting as judges, we decree, declare, and definitively sentence that the appealed sentence must be annulled, and the expenses of both the first judgment and the present appeal must be borne equally; or, to the proposed question, we respond in this way. Thus we pronounce, ordering the Ordinaries of the places and the ministers of the tribunals, to whom it pertains to enforce this our definitive sentence, and to proceed against those who resist, according to the norms of the Sacred Canons, especially chapter 3, session XXV concerning the reform of the Council of Trent (Tridentini), using the executive and coercive means that will be more effective and appropriate for the circumstances. Rome, June 14, 1909. L. Eg S. Sac. Tancredes Tani, Notary. M. Lega, Dean, Proposing. Gustavus Persiani. Constantinus Contini-Riccardi.

[*Latin ed. p. 589*]

Rome, Session II. Regarding the matter of the nomination to the parish

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of Saint Roque de Presidencia Roque Sáenz Peña, during the happy reign of Pope Pius X, in the sixth year of his pontificate, the Most Reverend Fathers, namely, John Prior, the presiding judge, Aloysius Sincero, and Joseph Mori, the auditors, in the case concerning Ajaccio – the nomination to the parish – between the priest John Casabianca, the plaintiff, and the Curia of Ajaccio, the defendant, represented by the legitimate procurator, the advocate Vincent Sacconi, with the intervention and participation of the Promoter of Justice for the protection of law and justice, delivered a final judgment on June 21, 1909. The Most Reverend Lord Aloysius Olivieri, Bishop of Ajaccio, wrote to the priest John Casabianca on January 4, 1902, as follows: "I have just proposed to the Minister of Cults for approval the nomination of you to the parish of Saint Roque of Ajaccio. See if you have someone who might be accepted for the position as soon as possible." However, the French Government, which had refused to approve the nomination of the same priest to the office of Vicar General, gave no response; but, after the death of the Bishop, in a letter sent to the Dean of the Chapter of Ajaccio, it informed him that the deceased Bishop had proposed nominations for eight parishes, and asked "which of these nominations should be accepted, or which nominations would you like to propose in their place?" The Dean replied, on the order of the capitular vicars, that the diocesan authority should maintain all previous nominations, except for one, namely, the nomination of the priest Casabianca to the parish of Saint Roque of Ajaccio. After the Napoleonic Concordat was repealed by the law of 1905, which separated the Church from the State, the parish of Saint Roque was assigned to the priest Peretti, who, shortly thereafter, died. The priest Casabianca claimed the legal title to said parish, based on his nomination by the deceased Bishop to the Government, a nomination which was not rejected by the same; and therefore, he asserted, the title became definitive from the date of the dissolution of the agreement. After an appeal was made to the Holy See, the case was presented in the first instance for judgment to the metropolitan forum of Aix, which, on June 10, 1908, delivered a judgment unfavorable to the priest Casabianca, against which he appealed. The case is now presented to this Sacred Order for judgment on the following questions: I. Whether the priest J. F. Casabianca has been canonically nominated and should be appointed as the parish priest of the church of Saint Roque in this case. II. And, if the answer to the first question is affirmative: to what extent is the Curia of Ajaccio obligated to compensate the priest in this case for damages?

ACTS, Volume I, No. 14. - 1 - 8 - 909.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis. - Official Commentary. It must be abundantly clear from the testimonies in the records that the merits of the priest Casabianca, and the canonical qualities required of him for parochial

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care, are evident; that the late Bishop of Ajaccio, the Most Reverend Lord Olivieri, intended to promote him to the parish of Saint Roch; and that, had he not been deceased, the aforementioned appointment would have been implemented today, were it not for the resolution of the Republic of France; that, if the aforementioned government does not favor him, the only consequence is that he was associated with other priests of unimpeachable reputation; and that the Fathers do not call into question the integrity of these other priests. All of these matters, which have been brought up in the course of the litigation, although they may reflect honor upon the priest in question, are outside the scope of the issue to be resolved, which pertains solely to whether he possesses the canonical title to the parish of Saint Roch. Therefore, the Fathers did not deem it necessary to inquire into the reasons for the actions of the Vicars Capitular, whether they, for legitimate reasons, or rather, in accordance with the custom of the government, excluded the name of the aforementioned priest; a matter to be treated in a disciplinary rather than a judicial context. Regarding the substantial facts alleged in the case, there is no disagreement between the parties. The Bishop admits that the name of the priest Casabianca was proposed to the French government by his predecessor for the parochial care of Saint Roch, although there is no trace of this presentation in the diocesan archives. He voluntarily admits the authenticity of the letter in which the Most Reverend Lord Olivieri, Bishop of Ajaccio, informed the aforementioned priest of the presentation made, and implicitly acknowledges that this presentation was never revoked by the Bishop, nor was it positively rejected by the government, although the Minister of Cults has generally granted the diocesan authority the power to substitute other names for those that had already been communicated to the civil authority by the deceased Bishop; and to this letter, as the plaintiff in the case concedes, the Vicars Capitular responded through the Dean of the Chapter, stating that they would not uphold the nomination made by the Bishop for the parochial care of Saint Roch, and that they would make another presentation shortly.

The provision of the law, by which nominations for parochial positions under concordatorial rule in France were regulated, is found in chapter ten of the Napoleonic Code, the text of which, in its Latin version, reads as follows: "The same Bishops shall nominate to parishes, and shall choose only those who are accepted by the government." This same provision of the law is repeated in the Bull of Pius VII concerning the Church, in these words: "The right of nominating pastors belongs to the Bishops, who shall choose only those who are endowed with the qualities which the Church and the canons require, and (so that tranquility may be more secure) who are accepted by the government." Regarding the interpretation of these

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legal principles, the parties are in agreement.

[*Latin ed. p. 591*]

The Roman Rota decided that, in asserting the validity of a nomination made by a Bishop, the approval of the Government is in no way required. And this is indeed correct; for the power to limit the exercise of the Bishop's authority in conferring parishes, granted to the civil authority by the Holy See, must be strictly interpreted when a spiritual matter is concerned, which by its very nature is subject to the dominion of the Church. Furthermore, it is historically established that the first Consul, in drawing up the concordat, proposed a different formula in article ten, namely: "Nominations shall not be valid unless they have been approved by the Government," a formula which the Delegate of the Holy See was able to reject ("non nisi post conatus inauditos"), (Card. Mathieu, *Le concordat de 1801*, page 261; Bouix, *de parocho*, part III, chapter I, section V). Hence, the Bishops had the full right to confer parishes. As Bouix writes (loc. cit.), "it is clear that the form of this article was originally written in French. Therefore, the words 'the Bishop shall nominate' must be understood in the sense in which the word 'nominate' is used in that language, namely, to designate an act of authority, by virtue of which one may legitimately exercise this authority; so that, once the nomination has been made, nothing else is required." It is not, however, within the power of the Bishops to disregard the condition stipulated in article ten of the convention, even if the validity of the nomination does not depend on it; for the privileges granted to the civil authority in the concordats by the Roman Pontiff, whatever may be the nature of the obligation assumed by the Holy See itself, constitute a strict right with respect to third parties. The priest Casabianca attributed great weight to the letter of the Most Reverend Dhi Olivieri, which we cited above, in which he states that the nomination of himself had already been made, and that he had also been informed of this nomination; the Bishop, on the contrary, maintained that the question there was only about a nomination to be made, or about the actual designation of a person to the Government: a person who was to be canonically nominated afterwards. Therefore, the entire question, admitted by both parties, is not about whether the Bishop has full power to nominate to the cures, but about what act the Bishop exercises this power, whether it is through the presentation of the name of a candidate to the Government, as the priest Casabianca contends, or afterwards, as the Bishop of Ajaccio contends, who says that the presentation of the name to the civil authority was only a kind of prelude to the true nomination, by which the Bishop became more certain that the candidate had been accepted by the Government, as required by the concordat. Since the best interpreter of the law is he who observes it, both parties have turned to this source of interpretation, presenting numerous testimonies of Bishops,

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Vicars General, and Diocesan Chancellors of Galliae.

[*Latin ed. p. 592*]

59. Acta Apostolicae Sedis. - Official Commentary. Very few of them address the matter of the so-called "observance" directly; most of them refer only to opinions regarding the legal value of the presentation of a candidate to the civil authority, which can be reduced to three categories. The first opinion states that the presentation to the Government was a conditional nomination, and so it is declared by the Vicar General of Nice: "The proposal made by the Bishop to the Government regarding the candidate for the parochial care, under the 'concordatary' regime, constituted a conditional nomination, under the condition, namely, of acceptance by the Government." Among those who subscribe to this opinion, some present the condition as suspensive, while others present it as resolutive. The second opinion strongly favors the priest Gasabianca, and declares that the presentation of the name to the civil authority was a true and canonical nomination, conferring full right to the benefit. Thus, the Vicar General of Sens writes: "The Archbishop of Sens (sending the letters of presentation for the cures to the Government) intended to make a true nomination, so that if the acceptance by the Minister had not been necessary for the priest nominated to enjoy the civil benefits recognized by the concordat, the same priest could take possession of the cure, without any new act of ecclesiastical administration intervening. The subsequent acceptance by the Government was nothing more than a formal administrative act, which added nothing to the canonical institution." Similarly, the Vicar General of Toulouse: "The Archbishop (sending the letters of presentation for the cures to the Government) did not intend anything other than to request approval of the nomination already made; so that this nomination could have full effect without any new act of ecclesiastical administration, unless the ecclesiastical-civil laws required the submission of this nomination to the public authority. But the subsequent acceptance by the Government was nothing more than a formal administrative act, which added nothing to the canonical institution." "The presentation of the priest (says the Vicar General of Saint-Dié) to the Minister of Cults by the Bishop was equivalent to a true nomination in the interest of the person concerned, and conferred upon him a conditional, as well as a real and absolute, right." "Our Bishops (writes the Chancellor for secret affairs of the diocese of Petricorica) undoubtedly had the practice of truly and really nominating parish priests, when they presented their promotion to the Minister of Cults." Several other witnesses from the courts of Galliae repeat the same opinion. The third opinion regarding the legal value of the act of presentation to the Government differs greatly from the previous one, and is expressed by the Bishop of Moulins, formerly Vicar General of the archdiocese of Cambray: "Under the concordatary regime, the title of nomination of canonical titu-

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lariates and parish priests, sent by the Bishop to the Minister of Cults, is considered nothing more than a proposal which..."

[*Latin ed. p. 593*]

Saint Bonaventure teaches: "Nothing is conferred upon him to whom the right does not pertain, to whom it has often not even been communicated." The Archbishops of Gamberia, Auch, Paris, Rennes, and the Bishops of Blois, Verdun, Nancy-Toul, and Toul, as well as the Bishops of Friuli, Nevers, Tarentaise, and Mauriana; and also the Vicars General of Évreux, Bayonne, Albi, and Montauban; to which must be added the Vicars General of the diocese of Ajaccio, where the present controversy arose, express the same opinion in almost identical words. The first opinion, which states that the presentation of the name to the Government constituted a true, canonical nomination, but a conditional one, which was valid only if accepted by the Government, and invalid if rejected by the same, and therefore must undoubtedly be rejected, since it upholds the Napoleonic formula: "Nominations will not be valid unless they have been approved by the Government"; which, as we have seen, was rejected by the Delegate of the Apostolic See; and moreover, it is contrary to the strict interpretation required by the privilege granted to the Government by the Holy See. But this opinion that the nomination is conditional is by no means consistent with the thesis of the priest Casabianca, who, along with the supporters of the second opinion, maintains that the presentation of the candidate to the Government constituted a canonical nomination in the absolute sense, conferring full right to the matter, even before acceptance by the Government. According to him, the condition of acceptance affected not the nomination itself, but the subsequent institution, as stated in Article 19 of the organic statutes: "The Bishops will nominate and institute pastors. However, they will not manifest their nomination, nor will they grant canonical institution, unless this nomination has been accepted by the first Consul." As the patron of the priest Casabianca wrote: "The approval of the Government is a simple suspensive condition, not in order to the nomination, but only in order to the institution." And again: "For those whom the Bishops choose, the condition suspensive is the approval, or not, of the Government of the Republic; if the Government consents, the candidate is instituted in the benefice; if the Government refuses, the Bishops will choose another and present him. If the Government neither accepts nor rejects the priest nominated, then the right to the matter remains on the part of the candidate, by virtue of the nomination made by the Bishop." It is no wonder that in the organic statutes, which have been constantly disapproved of by the Holy See, something foreign to ecclesiastical law is found. But setting aside the suspicious source from which this explanation is derived, the practice itself, illuminated by the principles of law, shows that this second opinion is no less erroneous than the first. In this kind of practice, one fact stands out,

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admitted by all, and proven by the testimonies on both sides, namely that, when the candidate is rejected by the civil authority, or even completely neglected, the Bishop used to propose another, or even a third candidate.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis. - Official Commentary. Regarding the matter discussed in April; it seemed that, as if by a trick, a claim was being made. Thus testifies the Bishop of Molinensis, and with him other Bishops who are witnesses: "The Bishop was acting in concert with the Minister of Worship. If this official refused to give his consent, or if he responded too late, the Bishop considered himself free to present another, or even a third, candidate. This never gave rise to any protest from those who had an interest in the matter." The priest of Gasabianca also confesses that he would have had nothing to object to, if at the time of the concordat, his nomination had been rejected by the Government, and abandoned by the Bishop or the capitular vicars. In the opinion of all, in the hypothesis of the definitive rejection of the candidate by the Government, the benefice was vacant. The candidate, who, according to this second opinion, had a perpetual right to the benefice, lost this right through the definitive rejection by the Government. But by what right did he lose it? Who deprived him of it? Certainly not the Republic; which, if it did not have the power to appoint pastors, much less could it have the power, which is far greater, to deprive them (Leurenius, Forum benef., part. II, sect. 2, cap. 2, q. 726, n. 8; Card. De Luca, de benef., disc. 65, n. 5). But neither did the Bishop; who is free to appoint, but is not free to deprive, except only, as the plaintiff vehemently insists in the present case, in cases determined by law, due to serious faults legally proven. Therefore, the hypothesis of a perpetual right to the benefice, acquired through the presentation of the candidate to the Government, is destroyed by the very fact that, in order to explain the loss of this right after the candidate has been rejected by the Government, it is necessary to assume an extraordinary power of depriving in the Bishop, a power which is not granted to him either by common law, nor by concordat law. Therefore, this fact, which has been admitted by all, and which is certainly not rare at the time of the concordat, namely the lack of any right to the benefice in a candidate definitively rejected by the Government, can only be explained by the fact that he never had that right. The presentation of the candidate to the Government, and therefore, was nothing other than a simple proposal of nomination, made for the purpose of informing the Bishop whether the person had been accepted by the Government or not, as asserted by several Bishops of Galliae, whose opinion we have mentioned above: "This opinion is perfectly in accordance with the terms of the Bulla Ecclesia Christi: 'Bishops do not choose persons, unless they are endowed with the qualities which the canons of the Church require, and (so that greater security may be ensured) accepted by the Government'; Just as it is

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presumed that the Bishop has prior knowledge of the existence of canonical qualities in the person being nominated, so similarly, the words clearly imply that prior knowledge is had of the fact as to whether the person being nominated has been accepted by the Government. But this fact could only be known from the Government itself. This is made even clearer by the letter of Cardinal Consalvi to the Supreme Pontiff Pius VII: "

[*Latin ed. p. 595*]

"In Romana, Bota. 595, it is written: 'Therefore, the Government itself wrote that the appointments should be 'subject to its approval.' The article was formulated in such a way as to 'preserve these appointments for the Bishops, while at the same time granting them a certain freedom, and to allow for a reservation, so that the pastors would not be chosen unless they had first ensured that they enjoyed the confidence of the Government.' The same Apostolic Delegate repeats this in a note transmitted to Monsieur Bernier, the prelate who acted on behalf of the Government: 'The Bishops who will appoint to all parishes will only choose pastors after having ensured that they possess the qualities required by the laws of the Church, and that they enjoy the confidence of the Government.' The Government was not to accept or reject a canonical nomination already made by the Bishop, but only to indicate whether the person whose nomination was being considered was acceptable or not, which in practice was the same as accepting or rejecting a certain proposed nomination. As Cardinal Gavagnis writes about nominations to bishoprics under the Napoleonic regime, and about nominations under the same regime to parish positions, with the proportion maintained, it is aptly applied: 'In more recent times, in order to avoid difficulties, whether to the Pontiff, who by virtue of his office would refuse the appointment, or to the Government, or to the person nominated, it has become customary to consult between the Government and the Holy See about the person being proposed, before a formal nomination is made. Although this was not stipulated in the convention, it is very well understood that difficulties should be amicably resolved, and that, with prior understanding, things should proceed safely and properly on both sides, and therefore it would be very inappropriate to deviate from this method' (On the Napoleonic Concordat, page 18). Perhaps even more strongly, prior consultation of this kind was required in nominations to parishes, since here it was not only a matter of proceeding safely and properly, but also of keeping the Bishop's actions within the limits of the law. For if the Bishop, before having been informed of the Government's acceptance, had made a formal nomination, which was then rejected by the same Government, he would have been placed in a dilemma, either to deny the Government its right and maintain the appointment made, or to arbitrarily deprive the person of a right rightfully acquired, and would have been forced to act beyond his authority. Furthermore, practice clearly shows that Bishops only

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made canonical nominations after the Government's acceptance had been indicated. Letters of provision for benefices, a copy of which is found in the records from the very diocese of Aphacensis, and which, after the Government's consent had been received, were drawn up by the Bishop, contain terms that clearly constitute a formal canonical nomination, and at the same time presuppose that the Government's consent had already been given, and therefore confirm the nomination or the granting of the benefice."

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis. - Official Commentary. The acts, it is stated, were not drawn up before the acceptance of the nomination by the Government, but after it: "We have presented and confer upon you the parochial church, with the consent of the Government, and by these present letters we provide and shall provide for all the rights pertaining to it..." The Vicar General of Bayonne testifies: "The canonical title conferring an inalienable benefice, cure, and power, neither received signature nor was delivered before the decree was received, by which the acceptance by the President of the Republic was signified." Also, the Vicar General of Chambéry, who formerly held the same office in the diocese of Gorisopite, states: "The nomination was neither published nor authentically communicated to the candidate, except after the letters were publicly written, by which it was confirmed that the nomination had been accepted by the Government." A slight deviation from this practice is reported by the Chancellor of the diocese of Petrocorix, namely: "The ecclesiastical title by which they were instituted, although signed after the acceptance by the Government, bore the date of the day of presentation"; the reason for this particular circumstance is not clear to us. The practices described above confirm the meaning that we believe should be attributed to the act of presenting the candidate to the Government; the other details recorded in the testimonies presented to us can easily be reconciled with this meaning and interpretation. Although we have not seen a copy of the formula used by the Most Reverend Mr. Olivieri in the letters sent to the Government for the presentation, it is reasonable to assume that it was the same as that presented in the documents exhibited by the priest Casabianca, which was used elsewhere in Gallia. If the formula in question already mentions the nomination, it should be remembered that several Bishops have used such a formula, who absolutely deny that such a presentation constituted a canonical nomination; nor does it contradict that this term be taken in a broader sense, namely, as a designation of a person who is to be canonically nominated later, which is itself a kind of nomination. Furthermore, there are examples of letters sent by Bishops to the Ministers of the Republic, two of which were produced from the archives of the diocese of Adiacensis, dating from 1845 and 1888, i.e., long before the present controversy arose, in which the same term is used to refer to the presentation, the purpose of the transfer, the proposal.

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In those same letters, the Bishop revokes presentations or nominations that have already been made, and substitutes others. In the very letter of the Most Reverend Mr. Olivieri, which is so important in this case, the word "nomination" appears in the context of "je viens de vous proposer," which indicates that the matter is about a proposed nomination. The priest Casabianca, moreover, presents a recent example of a nomination in the city of Adiacensis, namely, that of the priest Fontanacci, where the canonical title...

[*Latin ed. p. 597*]

Saint Bonaventure, in Canon 597, states that a benefice could not be derived from any source other than the presentation made to the government by the Bishop, the Most Reverend Mr. Olivieri. For, after the government signified its acceptance two months after the Bishop's death, namely in July of the year 1903, the capitular vicars, who only obtained the faculty from the Holy See to appoint to vacant benefices in the following month of October, appointed the individual to the benefice in the very month of July. However, this collation of the benefice, although carried out in good faith, was clearly invalid and required confirmation, which the capitular vicars themselves later realized when they requested the necessary faculties from the Holy See. What the Reverend Canon Galloni stated during the installation of the deceased Bishop, who had presented him to the government, was that he thanked the Bishop as the one who had conferred the benefice, is true insofar as he could properly express his gratitude to the Bishop, who, as the one who first designated him for the benefice, deserved such gratitude.

The plaintiff argues that, given the government's consent, the Bishops never dared to retract from the accepted nomination, which seems to indicate that the right to the benefice had already been acquired. However, there can be reasons why no right to the benefice should be recognized in a candidate who has been accepted. For, the Bishop had deliberately selected him, and why would he so quickly retract from a deliberate decision? Perhaps, at some point, the selection was communicated to the candidate himself, raising hopes of obtaining the benefice.

However, the main reason is to be found in the fact that, after consultations between the Bishop and the government, in which the name was proposed by one side and accepted after an investigation by the other, an implicit agreement arose, by which the Bishop obligated himself to canonically nominate the accepted candidate, so that the civil authority would not be unduly inconvenienced in justly seeking what was its due.

Furthermore, this implicit agreement did not exist unless the proposal of the Bishop and the acceptance of the government regarding the same candidate followed the consultations. Therefore, there is no difficulty in what the vicars general of the diocese of Saint Deodati report regarding the manner of acting in that diocese: "Several priests," they say, "appointed

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by the Bishop to deaneries persistently remained in their positions, despite the government's denial of acceptance, and, after resisting for a year or two, were finally accepted."

While the consultations were still underway, the Bishop properly tried to overcome the government's opposition and achieve his intention. In the same way, the Reverend Mr. Olivieri could have insisted that the name of the priest Casabianca be accepted by the government for the parochial benefice of Saint Roch, as the witness Joseph Bozzo-Costa attributes such an intention to him.

But if his intention had been to urge such persistence, to the point that, disregarding the right of the civil authority, by which only a person accepted by the government should be selected, the benefice...

[*Latin ed. p. 598*]

Acts of the Apostolic See. - Official Commentary. 598, actually conferring upon him, manifestly intended to violate the concordat, which would be an injustice to impute to the holy Bishop. After the death of the Bishop of Ajaccio, the Most Reverend Lord Olivieri, the vicars capitular, having obtained from the Holy See the faculty of appointing to vacant benefices, were able to insist that the name of the priest Casabianca be accepted by the civil authority; however, in fact, they withdrew, with the consent of the Government. For the Minister of Worship, in letters sent to the diocesan authority, requested: "which of these nominations should be maintained, or which names do you wish to propose as substitutes?" and replied that the nomination of the priest Casabianca for the benefice of Saint Roch should not be maintained. Having considered all of these things, invoking the name of Christ, We, the undersigned Auditors, sitting for the tribunal, and having only God before our eyes, decide, declare, and definitively sentence that the priest John F. Casabianca was not canonically nominated, nor should he be appointed as the parish priest of the church of Saint Roch, in this case; or, to the first question proposed, we answer negatively; and to the second: provision is made in the first. We decide that the judicial expenses of the present instance should be borne equally by the parties, and we declare and order that they be considered as borne equally. Thus we pronounce, ordering the ordinary authorities of the place and the officials of the tribunals to whom it pertains, to enforce this our definitive sentence, and against those who resist, to proceed according to the norms of the sacred canons, and especially chapter 3, session 25, concerning reforms of the Council of Trent, using the executive and coercive means that may prove more effective and appropriate for the circumstances. Rome, on the 21st of June, 1909. L. S. Sac. Tancredes Tani, Notary. John Prior, Present.

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Aloysius Sincero. Joseph Mori.

[*Latin ed. p. 599*]

Secretariat of State. 599 SECRET LETTERS OF THE SECRETARIAT OF STATE

1. TO M. JEAN LEROLLE, DIRECTOR OF THE CATHOLIC ASSOCIATION "JEUNESSE," PRESIDENT GENERAL OF THE FRENCH CATHOLIC ASSOCIATION.

Monsieur, At the conclusion of your term as President General of the French Catholic Youth Association, you have kindly demonstrated once again your complete devotion to the Church and to the Holy See. Grateful for this filial tribute, His Holiness expresses to you, on this occasion, his heartfelt thanks and congratulations for the enlightened zeal with which you have accomplished, with the help of God and the benevolent support of the Authorities, the mandate that the French Youth Association entrusted to you with a unanimous voice. Your sincere and complete devotion to the Church and to the Catholic cause, the keen interest that you have constantly shown in the association to which you have dedicated all your talents during the five years of your term, are today your most beautiful praise and your precious reward. Therefore, the Supreme Pontiff hopes that you will continue to offer sincere devotion to this noble work, and that you will assist with your advice the one who, having been called to succeed you, will know how to follow in your footsteps. It is with effusion of heart that His Holiness sends you the Apostolic Blessing, as a pledge of His paternal benevolence. I am pleased to be the interpreter of the sentiments of the Holy Father towards you, and I take this opportunity to offer you the expression of my high consideration.

Rome, June 18, 1909.

L. [Signature] S. R. CARD. MERRY DEL VAL.

II. TO REVEREND FATHER SALVATORE TOLICA, OF THE SOCIETY OF JESUS, EDITOR OF "MANUALE DI EPHEMERIDIS" PUBLISHED BY "CIVILTÀ CATTOLICA."

From the Vatican, June 22, 1909.

Reverend Father, The August Pope has received with pleasure the first part of the Manual of Theology by Father Giovanni Busnelli, S.J., published under the care of "Civiltà Cattolica." And this learned work, most opportune in these days, in which the foolish theories...

[*Latin ed. p. 600*]

Acta Apostolicae Sedis. - Official Commentary. Six hundred theosophical doctrines threaten to contaminate the purity of the Catholic faith and disturb consciences, even in Italy and in Rome, and this, in truth, constitutes a worthy culmination of other works – among which is the excellent

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work on modernism by Father Rosa, S.J. – with which the aforementioned *Civiltà Cattolica* has laudably sought to celebrate its sixtieth year of glorious existence. The Holy Father hopes that the efforts of Father Busnelli will be beneficial to so many souls, beset by false apostles who threaten their most precious treasures. And while He shares the desire expressed by the esteemed author, namely, that the "exotic plant of Buddhism, on which theosophy so thrives, may not find a place to 'take root in our soil'," He rejoices that with such prudence and effectiveness, he cooperates, dedicating his studies and his pen to the needs of the time, and He blesses him from the heart. Furthermore, taking advantage of this opportunity, His Holiness is pleased to bestow his blessing upon the Director and all the writers of this meritorious publication, and to wish them that a past so glorious and fruitful may serve as a new incentive for them to always remain faithful to the program initiated and followed by their illustrious predecessors, cooperating with alacrità for the greater glory of God. In conveying to Your Eminence these benevolent sentiments of the August Pontiff, I avail myself of this opportunity to reaffirm my esteem, and I remain, in the Lord, Your Eminence's humble servant, L. J. S. R. CARD. MERRY DEL-VAL. DECREE: BOTH CLERGY ARE FORBIDDEN TO ATTEND PUBLIC CINEMATOGRAPHS IN THE CITY. One of the primary concerns of our office is to ensure that no habits are introduced into the clergy that are unbecoming of the sanctity and decorum of the ecclesiastical state. Having learned that certain individuals belonging to the clergy, both secular and regular, frequent public cinemas, where, not infrequently, religion and morality are offended, we deemed it our duty to inform the Holy Father of this, invoking appropriate and effective measures to eliminate such a grave abuse. Therefore, in the name of the Holy Father, and with the authority granted to us for this purpose, while reminding the clergy of the obligation not to attend...

[*Latin ed. p. 601*]

Diarium, of the Roman Curia. 601 public theaters. We particularly forbid clerics of both orders from attending performances held in the public cinemas of Rome, without any exception. By the express will of the Holy Father himself, should clerics of either order contravene these regulations, we will proceed against the transgressors with canonical penalties, including suspension *a divinis*. Rome, from our residence, July 15, 1909. PIETRO CARDINAL VICARIO. :: L. © S. Francesco Can. Faber, Secretary. DIARIUM ROMANAE CURIAE SACRED CONGREGATION CONSISTORY. In the name of the Holy Father, with a conciliar decree to be sent by Bull, he has deigned to promote: July 12, 1909. — The Reverend Canon D. Angelo Paino to the cathedral see of Lipari. July 13. — Monsignor Giovanni Vaughan, Domestic Prelate of His Holiness, to the titular bishopric of Sebastopol, and as Auxiliary of Salford. July 20. — The Reverend Father Gregorio Diamare,

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Prior of the monastery, to Abbot and Ordinary of Monte Cassino. July 24. — The Reverend Father Giuseppe Abbet, Abbot of St. Maurizio in the Valais, to the titular bishopric of Betlehem. SECRETARY OF STATE. In the name of the Holy Father, with a note from the Secretary of State and with a papal Brief, he has deigned to appoint: Apostolic Protonotary of number: July 7, 1909. — Monsignor Giovanni Zani-Caprelli, of Rome.

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis. - Official Commentary. Apostolic Protonotaries, participating as observers: July 6, 1909. — Mons. Patrizio J. Mac Namara, of the diocese of Brooklyn. July 14. — The Reverend Father Giuseppe Rovetta, Abbot of Montechiari in the diocese of Brzesc. July 15. — The Reverend Father Giacomo Federkiewicz, Dean and Canon of the Cathedral Chapter of Premislia; — The Reverend Father Giuseppe Stachyrak, Prelate and scholar of the Cathedral of the same diocese. Domestic Prelates: July 6, 1909. — The Reverend Father Concezio Leopardi, General Vicar of the diocese of Atri; — The Reverend Father Raimondo Marchancoses, General Vicar and Rector of the church of Albarrazin (Spain); — Mons. Carlo Kmoch, Canon of the Collegiate Church of Veteroboleslavia in the diocese of Prague. July 8. — Mons. Tommaso Taaffe, Rector of the church of St. Patrick in Brooklyn. July 9. — The Reverend Father Giacomo Flood, founder and pastor of the church of St. John the Evangelist in New York; — The Reverend Father Francesco Wall, President of the association of former students of the College of the United States. July 13. — The Reverend Father Agostino Pieper, of the archdiocese of KolÃn, Member of the Catholic Center in Germany; — The Reverend Father Carmine Garzone, Archpriest and Pastor of Serra-Pratola in the diocese of Avellino. July 15. — The Reverend Father Alfonso Fischetti, Archdeacon of the Cathedral and Pro-General Vicar of S. Angelo dei Lombardi. July 22. — The Reverend Father Giuseppe Sirois, Pastor at Capo S. Ignazio in the archdiocese of Quebec. His Holiness, with a letter from His Eminence, the Most Reverend Monsignor, and with a papal Brief, deigned to appoint: Chaplains of Honor: June 23, 1909. — The Reverend Father Pasquale Catacchio, Official of the Secretariat of State. July 2, 1909. — The Reverend Father Pio Rossignani, of Rome.

[*Latin ed. p. 603*]

Diary of the Roman Curia. 603 HONORS. The Holy Father, through a letter from the Secretariat of State and a papal brief, deigned to bestow the following honors: The Grand Cross of Saint Gregory the Great, civil class: July 5, 1909. – To His Excellency, Mr. Sergei Sazonov, formerly Extraordinary Envoy and Minister Plenipotentiary of Russia to the Holy See. July 7. – To Mr. Count Constantine Potocki, belonging to the nobility of Poland. The Order of Saint Gregory the Great with plaque, civil class. July 8, 1909. – To Mr. James J. Walsb, Dean of the medical faculty at Fordham University

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(United States). The Order of Saint Gregory the Great, civil class: July 8, 1909. – To Mr. Francis J. Quinlan, professor at Fordham University (United States); – To Mr. John J. Delaney, lawyer in New York. July 14. – To Mr. John Boyd Harvey, of the diocese of Newport. July 17. – To Mr. Count John Czarnecki, of the archdiocese of Posen. The Knighthood of the Order of Saint Gregory the Great, civil class: July 2, 1909. – To Mr. Albert Frommer, choirmaster in Cannes, diocese of Nice. July 7. – To Mr. Albert Vanderheyde, of Ostend in the diocese of Bruges; – To Mr. Count Philip Pagani-Planca-Incoronati, of Rome. July 8. – To Mr. Hippolyte Suys, of the archdiocese of Malines; – To Mr. Edmondo G. Hurley, Professor of Gregorian chant in New York; – To Mr. Professor Carlo Herbefmann, director of the Catholic Encyclopedia (United States). July 9. – To Mr. Benjamin Coleman, of New York. July 12. – To Mr. Baron John Ferdinand Maria d'Huart, President of the Catholic Committee of Maubenge in the diocese of Cambrai. July 19. – To Mr. Maurice Gilbert, industrialist in Cuesmes-les-Mons in the diocese of Tournay. The Knighthood of Saint Gregory the Great, military class: July 21, 1909. – To Mr. John Vogelsang, Sergeant Major of the Pontifical Swiss Guard. The Knighthood of the Order of Saint Sylvester: July 15, 1909. – To Mr. Salvatore Fidanza, of Rome.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis. - Official Commentary. BY THE ORDER OF HIS HOLINESS, through the letter of His Eminence, the Reverend Monsignor Maggiordomo, His Holiness has deigned to appoint:

Extraordinary Secret Chamberlains:

July 5, 1909. — The Reverend Father Charles Czernotzky, parish priest of Leobschütz in the archdiocese of Olmütz; The Reverend Father Sylvester of Castro, of the archdiocese of Marianna; — The Reverend Father John Hromadka, of the archdiocese of Vienna; — The Reverend Father Joseph Farsky, of the same archdiocese; — The Reverend Father Andrew Koestler, of the same archdiocese; — The Reverend Father Joseph Schmid, of the same archdiocese; — The Reverend Father Joseph Louis de Sousa and Sa, of the archdiocese of Evora; — The Reverend Father Joseph Maria da Cruz Simeäo, of the same archdiocese; — The Reverend Father Joseph Bernard d'Oliveira, of the same archdiocese; — The Reverend Father Joseph Manuel da Silveira Barradas, Vice-Rector of the Seminary of Evora.

July 12. — The Reverend Father Charles Becker, of the diocese of St. Peter of the Rio Grande; — The Reverend Father Pasquale Minichini, canon and parish priest of the Collegiate Church of St. Michael in Nola.

Honorary Chamberlain in purple:

July 12, 1909. — The Reverend Father Alfonso Frattari, of the diocese of La Piata.

NECROLOGY

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June 27, 1909. — Monsignor Joseph Cotter, Bishop of Winona.

July 9, 1909. — Monsignor James Murray, Bishop of Maitland (Australia).

July 16. — Monsignor John Shanley, Bishop of Fargo (United States of America).

February 18, 1909. — Reverend Father Julius of Jesus and Mary, of the Minor Orders, Consultor of the Holy Congregation of the Index.

[*Latin ed. p. 605*]

Year I. - Vol. I. August 15, 1909. No. 15. ACTA APOSTOLICAE COMMENTARII OFFICIALIS ACTA PII PP. X. APOSTOLIC LETTER. I. BLESSED JOSEPH ORIOL IS INCLUDED IN THE CATHOLIC HEAVENLY HOST. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. For the perpetual memory of the matter. — When the Lord Jesus was raised before His Apostles, although already clouds had concealed Him from their eyes, even then they were beholding Him ascending into heaven (Acts i, 9, 10). Oh, that all the faithful might have their minds perpetually intent on heaven, that they might seek those things which are above, where Christ is sitting at the right hand of God, and that they might understand those things which are above, and not those things which are on earth (Colossians iii, 1, 2)! Indeed, Joseph Oriol faithfully accomplished this, and all the more eagerly, as he approached the end of his life. Therefore, let us rejoice on this most auspicious day, and let us include him, as an outstanding example of the faithful, among the ranks of the Saints. Luke was the name given to Joseph, who was born in the humble town of Barcinona, the principal city of Catalonia, in the year 1670, on the ninth day before the Kalends of December, and on that very day he was baptized. His father, John Oriol, a silk weaver, died a year and a half later; his mother, Gertrude Bugugnà, after two years, remarried Dominic Pujolà, a tailor. Who, no less than his own son, loved his stepson, whom he found to be docile, benevolent, and pious. Therefore, in order that he might have the opportunity to be instructed in letters, he entrusted him to the priests of the church of Saint Mary of the Sea, in which parish he resided. These, as soon as it was permissible by his age, gladly received the boy into their care, and began to instruct him in the rudiments of letters, music, and religion: the boy, in turn, responded to their care.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis. — Official Commentary. He diligently received instruction, obediently complied, piously served at the Sacraments, took care of the cleanliness of the sacristy, the luster and adornment of the altar; and if any time remained, after setting aside childish games and the company of his peers, he would, kneeling, pour forth prayers before the Most Holy Sacrament, and then partake of it.

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1. Later, Joseph attended the Athenaeum in Barcelona; whether this was permitted by the priests of *Santa Maria de Mar*, or by the generosity of others, it is unknown; for neither his mother nor his stepfather had sufficient means to cover the expenses of his studies. Furthermore, it happened that his stepfather died when Joseph was twelve or thirteen years old; whereupon, having been left by his mother, he went to live with Catherine, his nurse, who had married Anthony Brughera, and in that house, removed from the sight and conversation of people, and constantly occupied with studies, prayers, and pious discussions, he never left the enclosure, except to attend the house of God or the Athenaeum. Then a wondrous thing occurred: when Anthony began to suspect his wife and Joseph, the former threw a handful of prunes at the latter; and when he found nothing incriminating in the burning embers, he demonstrated that he had discovered the hidden thoughts of the man, and that no real harm would come to him. In that house, Joseph was afflicted by certain illnesses, especially a severe contraction of the nerves, which caused him to lie in bed for a long time, with such intense and constant pains that he knew no peace or comfort. After human remedies proved fruitless, Joseph, having abandoned them, surrendered himself entirely to God, and unexpectedly recovered from such an illness: thus, he regained the ability to return to his studies. In the Athenaeum of Barcelona, Saint Joseph devoted himself to the Latin language, philosophy, and theology, and was esteemed and held in high regard by his predecessors and fellow students. In the year 1674, on August 1st, having reached the age of twenty-three, he was promoted to the dignity of Doctor of Theology; yet he did not abandon his studies, but devoted himself to moral theology and Hebrew literature, disciplines which he hoped to acquire for the benefit of others. For a long time, he had desired to be admitted to the priesthood, striving with all his abilities to increase the glory of God and to promote the salvation of men. Therefore, he was ordained a priest in the year 1676, on the third day before the Kalends of June; and with such fervor did he serve in the church of *Santa Maria de Mar* that he seemed to offer an angelic appearance to those who beheld him. Then, in order to have the means to alleviate the poverty of his elderly parents, he accepted a position teaching the children of Thomas Gasnèri, and moved to his spacious and luxurious home, leaving Catherine, his nurse, with whom he had lived for thirteen years. There, a certain miracle occurred.

[*Latin ed. p. 607*]

The acts of Pope Pius X, page 607, state that after this, the manner of Saint Oriol's life was changed. For, while he was present at the Lord's table, and with certain more pleasant meals prepared for him, it was in vain that the holy man attempted to partake of them twice or three times; for a certain hidden and invincible power held his arm back. Having understood that

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this divine sign meant that he was to enter into a more austere life, from that year, 1677, he began a period of fasting, and from that time until his death, he never relaxed it. Joseph remained in the Gasnerian house for nine years, until the year 1686, when, before the tenth day before the Kalends of February, his mother, Gertrude Bugugnà, was taken from this life. After one and twenty days, he began a pilgrimage on foot to the tombs of the blessed Apostles; and while he was in the City, on the ninth day before the Kalends of February of the year 1687, he was chosen as a beneficiary of the illustrious church of Santa Maria in Barcelona, dedicated to the kings, commonly called "of Pin," and he held that office until his death, for almost fifteen years. It is incredible how Joseph fulfilled his sacred duties with religion and diligence. After hearing the confessions of those admitted, he performed the Holy Sacrifice daily with wondrous piety and devotion of spirit, and lengthy prayers preceded and followed this. He was never absent from the choral ceremonies, except for reasons of illness: he would go first into the choir, kneeling and praying, awaiting the arrival of the others; last, after the divine services were completed, he would depart; his companions perceived the intensity of his mind, and they were ashamed to be so far from the piety of the man; he diligently, with zeal, and with charity, performed the duties entrusted to him, whether as a reader or as a caretaker of the sick. He never wished to prepare a house for himself, although the fruits of his benefice were not meager, nor did he abhor the custom of other beneficiaries: he was content with a small dwelling, where the surgeon Padròs lived, and, after the surgeon's death, he remained there with the widow, his wife, until he was seized by a final illness: there, as far as was possible, removed from the sight and hearing of his companions, he devoted himself to constant prayers and to the most severe afflictions of his body. For his only care was to withdraw his mind from the things of this world and to direct all his energies towards God. Therefore, he prayed day and night, at home and in the sacred buildings; the things that fell under his senses did not distract him from God, but rather drew him to Him and to eternal truths; and the humanity of the most holy Word of God never left his thoughts, and the labors he undertook, the voluntary torments, and the willing, sudden death, were for the redemption of mankind. With these perpetual meditations, his soul burned with charity, and he was inflamed with the desire to attain sanctity, and to lead all men to God.

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis. — Commentarium Officiale. of persevering. From this charity, all movements of the soul and all impulses stemmed; all actions flowed forth; he was so magnanimous towards God, that he was ready to undertake any hardship for His glory; so faithful, that, like the authors of the Confessions, he never, throughout his life, despised any of His commandments with grave fault; so concerned for other men, that he

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desired to provide for them in all things, and diligently avoided anything in which they might be offended. And yet, he despised and considered worthless those very people who he loved and held most dear. If he was reviled, if he was wounded by curses and insults; if, in public, he was jested at and jostled about, as if he were the most contemptible of men, he was not astonished by the injustice of the matter; but he considered that he was being treated admirably, and that he was receiving punishment from men who, by their merits, deserved to receive such harshness and such insults from him. But neither the injuries and vexations of his elders, nor the praises and support of good men, deterred him from his purpose, when the matter concerned the glorification of God or the provision of benefits for his neighbors; for he considered that revilings should be despised, since obedience is due to God, rather than to men; and that applause should be rejected, since it was due to God, of whom he himself was but a vile instrument, and not to himself. Thus, setting aside the opinions of men with equal composure, he diligently carried out the affairs of God. But to those who were in authority over him, he considered them to be of God himself, and he diligently obeyed their will, whatever harsh or difficult things they might command; he readily obeyed the Bishop who forbade him to hear confessions; nor did he act otherwise with the director of conscience, when he forbade him to heal the sick in the future; indeed, he rejoiced to be obedient to all, even to those who were lower than himself. He held pleasures, riches, and even the comforts of the body in utter abhorrence, because they removed him from God, who is the only good; he found delight in poverty. He had established his dwelling in a small, humble room, where there was no bed for him, but only a few poor furnishings. No one ever aspired to enter that room; he himself performed the duties of a servant and a menial, cleaning and tidying, and he washed and folded his linen with his own hands. Nevertheless, he did not neglect the decency of worship, while attending to cleanliness and poverty; he wore the same clothes in summer and winter. He distributed the fruits of his labors, which he considered due not to himself, but to the poor, barely deducting what was necessary to buy bread; to captives, to the sick, to those cast out from their homes, to beggars, to the poor of the world, to widows, to the blind, to the maimed: these were the members of his family, to whom he ministered with charity; and he would not allow himself rest or the power of sleep, unless he had first given the last thing to the poorest of those he encountered. During his life, when he had become the heir to eleven volumes of the Catalonian chronicles, before the fifteenth day before August of the year 1618, on which day he returned them, he assigned them by public letters, which were sent to—

[*Latin ed. p. 609*]

Acta Pii PP. X. 609: The sacred rites were diligently observed, for the comfort of the souls of the poor deceased. The principal place was his own body:

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to this, he was opposed and resisted, striking down his desires, enduring the most acute pains, and never granting himself any respite from these torments. He restrained his movements, preventing any unrest. He never indulged in pleasant conversation or association with people; he denied himself all comforts. He considered anything not spent in the glory of God and for spiritual benefit as wasted. Therefore, he imposed such a strict limit on his sleep that he scarcely allowed himself two hours each night, and that only with the most uncomfortable bed, rarely lying down, but often sitting or resting on a straw mattress. He spent the rest of the night in prayer, or with such severity he scourged himself that, even though his chamber was far away, the sound of the lashes echoed throughout the entire house. He never used a fire, not even in the coldest winter; he walked about with his head uncovered, both in the greatest cold and in the hottest sun. He never rode a horse, nor was he ever carried in a carriage, even on long and difficult journeys; he walked through the city and the countryside, often barefoot. His abstinence from food and drink was incredible: he constantly practiced, and with the greatest severity, fasting. He quenched his thirst with water; he ate a piece of rye bread once a day; on feast days, he ate rye bread with wild herbs, but without any seasoning; and on the most solemn days of Easter or the Nativity of the Lord, he ate a herring or sardine, or some other fish. Indeed, he observed a complete fast for forty days, during which, except on Sundays, he drank nothing and ate very little.

All of this was an extraordinary example to those around him, who could find nothing to criticize in his actions, nor any improper or indecent gesture, nor any word that might offend anyone. For he spoke nothing that was not holy, necessary, or useful, avoiding idle chatter and words that were inappropriate for the time and place. If others were to engage in such things, he would either remain silent or skillfully turn the conversation to matters that were beneficial to the soul. Not only the uneducated common people, but even learned men and those of sharper intellect, listened attentively to his words, from which they never perceived any lack of humility, gentleness, or the reasoned thoughts of a wise man. He lowered his eyes, but not in a sullen or morose manner; he was so far from sadness that he could be called a cheerful saint. He did not avoid speaking to women, but did so with discretion; and those who spoke with him were so moved that they felt as if they were conversing with an angel, and their hearts were stirred to feelings of chastity and modesty. Children loved to meet him on the road, kissing his hand; craftsmen and shopkeepers would stand up as he passed; and the faithful people proclaimed him a saint, as did the crowds who gathered to see him.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis. - Official Commentary. In that place, he consoled the people and himself, the Bishop of Barcinonensis. And if anyone

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spoke openly of his holiness and extolled his fasts, he remained humble and silent, except to add that the saints are in heaven; and that it is fitting for them to demand satisfaction for the punishments that were remitted to them. He aided men with counsel and exhortations; if he entered a foreign home, he pursued the glory of God and the good of its inhabitants: for he presented spiritual examples for them to imitate, or recounted the history of some holy man; he explained and illuminated the mysteries of the Catholic faith, especially the Most Holy Trinity; he encouraged them to celebrate the Sacraments and other ceremonies; and he fostered piety, especially towards the Blessed Virgin, who is the intercessor for all heavenly blessings. Moreover, he did not only consider general matters, but also the particular circumstances of each person: he would encourage a mother to care for the chaste and modest upbringing of her daughters, to keep them away from frivolous gatherings, from the company of men, and from excessive chatter; or he would teach young girls who were depressed, especially one above all, to always enjoy perpetual joy, which is to say, to never abandon God from their thoughts; or he would encourage those whose minds were anxious about attaining eternal salvation, to hold fast to hope and to remember that for the sake of the salvation of all men, Christ submitted to death; or, bringing peace with his praises, he would reconcile wives to their husbands, children to their parents, and sisters to their brothers, with remarkable diligence. However, he did not confine his efforts to the walls of homes: he visited camps, the gates and walls of the city, and military outposts, and, speaking kindly and distributing money and small gifts, he proclaimed the truths of the Christian faith. He visited prisons and hospitals, and while he alleviated the sorrows of captives and the sick, he also reminded them of eternal truths, and he encouraged them to endure the calamities of life with a steady and cheerful spirit, and he urged women to live their lives with modesty and virtue. He walked the streets and roads, and he compelled the boys who were with him to go to the temple, and there he spoke to them about divine things, taught them Christian doctrine, and instructed them in pious works. He never knew rest, he never relaxed; and after his soul had been devoted to God, he gave all that remained of his time and strength to the benefit of his neighbors. Above all, he was concerned with hearing the confessions of the faithful; and many entrusted themselves to his spiritual guidance, and among them were those who, faithfully following such a proven leader in holiness, attained the heights of Christian virtue. Although Joseph was so consumed by charity that all the labors he undertook, all the hardships he willingly endured, all the pleasures he sacrificed, even the necessary rest and the more comfortable food that he denied himself, seemed to him to be nothing, and each day

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increased his desire to endure even greater hardships for God.

[*Latin ed. p. 611*]

From the Acts of Pope Pius X, 611, concerning the endurance of hardships inherent in nature. Therefore, he envied the place of Christ among the martyrs and of the blessed Francis Xavier, to whom it happened to bring so many thousands of people to the Christian faith. And there was a certain day, when, unable to restrain the fervor of his spirit, he suddenly departed from Barcelona; and as he was being driven forward with burning zeal, two priests encountered him and, concerned for his well-being, asked him what had happened, or what evil might compel him to hurry so urgently. He replied that he wished to go to Jerusalem, or wherever he might find a multitude of unbelievers, whom he might lead to the faith of Christ; and, upon their friendly urging, he confessed that he had been seized by a sudden impulse of the spirit, that he had not consulted anyone about it, that he had informed no one of his plans, that he had no provisions with him, and no money. They, however, did not disapprove of his plan, but they warned him that it was not wise to proceed so hastily and recklessly; they said that caution was necessary in such matters; meanwhile, it seemed best to him if he were to return to Barcelona. He, with the docility he possessed, followed their advice and returned to Barcelona. Although he had not abandoned his purpose; and as the rumor of it spread throughout the city, the people gathered around him, begging him, with prayers, with reasoning, with lamentations, not to undertake that journey, which they feared would be so fraught with hardship. He, on the contrary, urged them to grant him permission to leave: to allow him to go among the unbelievers, among his brothers, to introduce them to God, whom they did not know, to freedom. "Would that I might be able to lead many of them to the faith! Would that death might find me amidst such apostolic labors. At what price would I purchase paradise, with a single stroke of the sword? Why do you try to restrain me? Why do you turn me away from the hope of attaining such happiness?" Therefore, having made his will, he departed from Barcelona in the year 1696, on the fourth day before the nones of April. It was his intention to go to Rome on foot, so that he might obtain from the Supreme Pontiff permission to undertake a sacred mission to Japan, or to other unbelievers. But when he arrived in Marseilles, and after having spent some time caring for the sick in the hospital, he himself became very ill; and as he was miraculously restored from that illness, he was ordered by the most blessed Virgin to return to Barcelona. He was transported by ship, and in the same year, he returned, on the eleventh day before the kalends of June, and was received with great joy by the entire clergy, by his relatives, and by all the citizens. This very time marked the beginning of a new age for the holy servant of God. For he was constantly occupied with divine matters, and his mind was filled with them, and he had reached such a close connection with God, that

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he was so completely absorbed in divine love, that often he was not even aware of what he was doing or saying. Sometimes, unable to restrain the impetuosity of his spirit, he would exclaim imprudently, like the blessed Paul, that he desired to be dissolved and to be with Christ; sometimes he was so absorbed in thought and seemed so detached from his body, that, to the amazement of those around him, he would not perceive what he heard, nor see what he looked at; sometimes he would not even respond to the questions of his companions and friends.

[*Latin ed. p. 612*]

Acta Apostolicae Sedis: - Official Commentary. He would deliver sermons and speak with them about divine matters; or, unexpectedly leaving them, he would wander here and there with a restless gait. This was especially noticeable when, having contemplated the image of Christ hanging on the cross, he recalled the suffering endured by men to redeem them, and the memory of that torment would stir his soul. The most ardent charity could not be contained within his inner being, and it burst forth externally, with his eyes burning towards heaven, his limbs sometimes agitated, sometimes still. When he celebrated the Holy Eucharist, either for the sick or during solemn prayers, people would stand in awe, gazing at his face, which they had just seen pale and drained from labors, fasts, and afflictions, and would suddenly see it glowing and radiant. When he approached the altar, one would see the whole man burning with fervor, and hear a certain trembling in his voice; those present would be moved, unable to tear their eyes away from such a sight, and would remain transfixed until, after the sacrifice was completed, he gave thanks to God, and then the reverent would approach to kiss the hand of the holy man. But not only did the internal flame of charity erupt and overflow within his members, but it was also transmitted to others through proximity or contagion, occupying and invading them. Often, sick people experienced that, upon approaching him, they would be freed from their illnesses; and when he would impose his hand upon them, or make the sign of the cross over them, they would feel a certain new fervor pervading them, or their limbs would tremble with fear, or they would feel their strength failing and their minds abandoning them. For it pleased God, through His power, to manifest the sanctity of this faithful servant before men; and to allow him to taste, in this world, some of those joys with which the blessed are filled in heaven. On the night of Holy Thursday, before the thorn from the crown of thorns of our Lord, while praying with his fellow priests, he saw a drop of blood flowing from the forehead of the Redeemer, onto the thorn; and, overcome by emotion, he could not restrain himself, but denounced what he saw with his voice. Often, either in the temple or in his room, while absorbed in prayer, he was not only lifted up in spirit, but also in body, and remained suspended for solid hours, motionless. This also happened on that voyage, which we have

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described, when he sailed from Marseilles to Barcelona. While on deck, fervently praying, he was suddenly lifted up; the sailors were astonished, and, fearing that, while the ship was underway, he might remain there and subsequently fall into the sea, they raised ropes and hooks to try to seize him; but they tried in vain to reach him; and, when he later descended slightly, he was restored to the very same place from which he had been lifted. Although God, in demonstrating these things, was showing the sanctity of the man...

[*Latin ed. p. 613*]

The acts of Pope Pius X, page 613, recount how he appeared to testify and preach openly before the people, yet the enemy of the human race did not cease to attack him; and it is remarkable to relate how wickedly he used the permitted freedom. He tormented, agitated, and mocked: from the time that Joseph lived with his mother, his guests observed that he would be unexpectedly thrown against the wall, or dragged across the floor, or pulled down by ladders, headfirst, and they could not understand how or by whom these things were done. He was shaken «by the enemy, and so cruelly afflicted, especially when he approached the church of Saint Mary, so that when he returned home, his clothes would be stained with mud, and his cheeks would be torn as if by claws; and when asked about these things, he said that he had long and bitterly contended with the devil. Thus, by a certain divine arrangement, while he was being received into the contemplation of heavenly things, the same unclean spirit was permitted to exercise its will; and all the powers of nature were subjected to him, laws were broken, and Satan tormented and twisted his limbs through lust. For there was a wonderful power of Saint Orpheus over nature: wax candles burned for a long time without the wax or oil being consumed; food was multiplied or appeared unexpectedly, which had not been there before; coins were found, which no one had hidden. The blessed man had his path made easy even in the midst of great storms; he walked through the rivers, just as if through dry land; in Marseilles, when a great storm arose, frightening the sailors and merchants, Saint Joseph blessed the sea, and the winds subsided, and the waves calmed. He was not restricted by the laws of time: often, he was seen almost at the same time in places far apart, or, proceeding slowly, he completed the same journey more quickly than those who were carried by swift carriages. But he especially demonstrated the divine power bestowed upon him in healing diseases and curing the sick, in such a way that doctors and pharmacists lamented, saying that only harm was being done to them. Every day, at the third hour after noon, after the vespers had been chanted, a large number of the sick, from the city and its surroundings, would gather at the church of Saint Mary, weak and afflicted in their limbs: with these, he would, after imploring divine help, touch them with his finger moistened with lustral water, or lay his hand

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upon them, and thus restore them to health and soundness. Often, so that the roads would not be inconvenienced by him, he himself would go to nearby towns, and he would heal those who were suffering from diseases in a similar manner. The blind regained their sight, the mute regained the ability to speak; the crippled, the lame, and those with contracted limbs had their limbs restored to wholeness and flexibility; those who were afflicted with incurable diseases, and who had been given up by the doctors and were near death, were restored and entered into a new and vigorous life. Among the many miracles, by which the blessed man demonstrated the holiness of God, his humility was remarkable. If anyone spoke to him about such miracles, or if someone who had been healed thanked him, or offered him a gift—

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis. - Commentarium Officiale. He offered the thurible, blushing, because he considered it presumptuous to attribute such a thing to himself, which belonged only to God; he said he marveled that God would employ so unworthy a servant to perform such miracles; he affirmed that the power of miracles had been transmitted by Christ the Lord to the Apostles, and from them to priests: therefore, all priests could perform miracles, if only they were willing to use the power given to them. However, he was more concerned about the souls of the sick than their bodies: he admonished them, encouraged them, and provided what was needed for each, as the case required. But if he perceived that someone lacked faith, or was burdened by a grave sin, he declared that it was not permissible for him to anoint that person, nor to lay hands upon him, but ordered him to return on another day. Those who, aware of the hidden impediment, would return, and if, subsequently, they were found to be more ready to receive the benefit, they were healed by him. Just as the bodies of others are perceived by the eyes of men, so too Joseph penetrated the hidden secrets of the minds of men, and their hidden intentions and plans, and he used this divine power to bring wicked men to repentance, or to correct the minor failings and shortcomings of the more righteous. Moreover, he also foresaw the hidden events of the future, and foretold many things with certainty, which were later confirmed by events. Thus, he also foresaw the day of his death, and he revealed it to some, and he requested that, when the day of his death approached, those craftsmen, called "Lobèt," with whom he had a close bond, prepare a bed for him under the roof of their house, in which he would return his soul to God: for in the house of the widow Padròs, with whom he had stayed until that time, he had never used a bed. Therefore, before the eighth day before the Ides of March of the year 1702, he arranged for his poor belongings to be distributed, having given them away; and after doing this in the morning, in the afternoon he attended the evening prayers in the choir, and after

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visiting the shrine of the holy Matron, he went to the house of the Lobèt and immediately lay down on the bed, suffering from pleurisy. For the holy man, it was certain that, having lived in poverty throughout his entire life, he would end his days in the same way; therefore, his relatives tried in vain to alleviate his poverty, but he completely refused to accept any money. On the thirteenth day before the Kalends of April, when death was already approaching, he rejoiced among all those who were grieving, and he encouraged others to rejoice with him, because he was now about to fulfill his desire and be made perfect; and he assured them that he would remember them in heaven. On that very day, with incredible fervor, he received the Holy Eucharist; for he had confessed frequently, both before and after; and on the eleventh day before, he was anointed with holy oil. During the last three days, from the time he was refreshed by the most holy Body of Christ, he ate no mortal food. Meanwhile, there was a wonderful peace and joy in the holy man, and an inner tranquility, and the fervor of charity was evident in his serene countenance and speech.

[*Latin ed. p. 615*]

Acta Pii PP. X. 615, those sweet, fervent words and sighs! Just before uttering his last breath, while still displaying piety, and remembering the Passion of our Lord and the sorrows of His Mother, he expressed a desire that the hymn *Stabat Mater* be sung before him. This was his custom; and four skilled boys, at the urging of their teacher, performed this. The blessed man repeatedly interrupted the singing with the sweetest of voices, which, while signifying the flames of the heart, also inflamed them more intensely, revealing the great desire with which he burned, to finally ascend to heaven and find rest in God. Afterwards, with a cheerful and joyful countenance, he affixed a medal to an image of Jesus hanging on the cross, and, without any struggle or pain, quietly breathed his last, on the ninth day before the kalends of April, in the year 1771, having lived fifty-two years. Such was the blessed man's death that the bells of the church of Santa Maria Regum rang out, and the news spread throughout the city, so that the hearts of all the citizens were moved, as if a great prince or king had died. Crowds flocked to venerate his body; it was so crowded that everyone was given the opportunity to take something from it, so much so that it was necessary for attendants and guards to prevent everything from being taken away. A wall of the building had to be torn down so that those entering would not impede those leaving; indeed, for the entire day and the following night, there were such frequent and constant crowds that the craftsmen, Lobèt, and the owners of the house, were not allowed any opportunity to eat or sleep, or to use the house for any purpose. The following day, to carry the body, no bier was used, but for the sake of honor, he was placed on a magnificent machine, on which, in August, on the feast of the blessed Virgin Mary's assumption into heaven, her image is usually carried through the

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streets in a solemn procession. Accompanied by a procession of clergy, the holy body was carried to Santa Maria Regum, where, with great ceremony and solemnity, the funeral rites were performed. At that time, much effort was required, by some through authority and by others through force, to restrain the crowds from approaching the body of the saint; they rushed in so tumultuously and uncontrollably, eager to touch the lifeless limbs, to kiss the feet and hands, to take away relics, to seek favors, to implore healing from illnesses. Many were helped: and there was a certain woman who, forcing her way through the crowd, carried her feeble son, who was so infirm that he could neither walk nor sit, and placed him on the body of the saint; and he was immediately healed and made strong and healthy. Many also sensed a sweet fragrance emanating from the holy remains; which, secretly, so as not to hinder the people, were buried the following day, at the second hour after noon, in the very church of Santa Maria Regum, on the day before the kalends of April. However, even after the body was buried, the memory of this holy man did not perish.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis. - Official Commentary. Indeed, his holiness increased daily in the opinion of all. They commonly said that he had always preserved his chastity; they denied that his baptismal innocence had ever been stained by any grave fault; they declared him worthy, whom the faithful should devoutly venerate; they implored his help, sought his relics, celebrated his memory, and, having received benefits, they brought votive offerings with grateful hearts. Therefore, as his reputation for holiness and for miracles grew, in the year 1759, an inquiry was instituted, by ordinary authority, into the life, virtues, and miracles of Saint Joseph Oriol; and, after this was brought to the attention of the Congregation of Sacred Rites in Rome, Pope Clement XIII, on the eighth day before the Kalends of March, in the year 1767, wrote a decree ordering that the cause of this holy man be undertaken by that same Sacred Congregation. Therefore, with apostolic authority, the inquiry was held in Barcelona in the years 1768, 1769, and 1770; and in Rome, in the years 1781, 1788, and 1790, there were three discussions before the Sacred Congregation concerning the virtues of the aforementioned man, and, in the same year, 1790, on the eighth day before the Kalends of August, Pope Pius VI solemnly decreed that the theological and cardinal virtues, together with their associated virtues, were heroic in the venerable Servant of God, Joseph Oriol, so that the process could proceed to the next stage, namely, the examination of three miracles. After a space of almost sixteen years, Pope Pius VII decreed that three miracles had occurred through the intercession of Saint Oriol, granted by God: one, in which Ignatia Masdèu and Montero were freed from a scirrhous obstruction of the pancreas; another, in which Catherine Manàlt recovered, who had suffered for eighteen years from paralysis of the left side; a third, in

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which Maria Theresia Sàia and Solanes was restored from paralysis of the right side, and regained the movement and sensation of her limbs, and finally, the strength of her entire body was restored; and it was decreed that these miracles had occurred, in the year 1806, on the fourteenth day before the Kalends of April. And in that very year, the same Pope Pius VII again decreed, on the Ides of May, that the process could proceed to the solemn beatification of the venerable Servant of God, Joseph Oriol. Therefore, the solemn rite of beatification was celebrated in the basilica of Saint Peter in the Vatican, on the eleventh day before the Kalends of October, in the same year, 1806. After a not very long interval, because further miracles were said to have occurred through the intercession of the blessed man, Pope Leo XIII entrusted the Congregation of Sacred Rites with the task of examining the cause of the blessed Joseph Oriol, in the year 1896, on the eighteenth day before the Kalends of January. The promoters presented two miracles to the Congregation of Sacred Rites, which they claimed could be proven. One concerned the sister, Gertrude Casas and Cardany, who had suffered for seven years from severe pain and a tumor of the spinal column.

[*Latin ed. p. 617*]

The acts of Pope Pius X, page 617, record that, after a period of suffering, the pains, especially in the right side of the body, became so extreme that they invaded the limbs, causing a paralysis that made it difficult to move and robbed her of the power to use her hands. Day by day, weakness increased, along with a disgust for food, stiffness and tension in the limbs, continuous shortness of breath, difficulty in evacuating, and frequent attacks of itching and fever. Since no remedies proved effective and the physician had given up hope, she, in the month of September of the year 1896, requested supernatural help from Blessed Joseph Oriol through novena prayers, and it was decided to grant her this assistance until the feast day of the Blessed Virgin Mary, which was the ides of September. The day before that feast, while being moved from her bed to a nearby chair to make her more comfortable, she suddenly felt that all her ailments had vanished; she got up, walked through the room, and, at the very same moment, regained her former strength. She then descended the stairs to the chapel and, kneeling there for a long time, prayed; afterwards, she ate food, which healthy people enjoy, and she performed all the duties of her religious institute, without experiencing any further traces of her previous illness. Another miracle occurred to Sister Mary Bonaventura Tragant, who was cured of a chronic cough that she had suffered for eleven years. As the illness worsened, the devoted virgin was afflicted with a persistent cough, thirst, shortness of breath, palpitations of the heart, bloody evacuations from the stomach, vomiting, disturbances of the senses, and a fever that never ceased, along with thick and foul-smelling discharges. The doctors confirmed that there was no medicine that could cure this illness, and they

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repeatedly ordered that the sick woman be given the last sacraments. However, being deprived of all human help, she turned to the intercession of Blessed Joseph Oriol, and, having applied relics of his to her chest, she instituted a three-day period of prayer, in order to obtain the health she desired. On the third day, which was the ninth day before the kalends of August of the year 1888, at nine o'clock in the morning, she fell asleep, and when she awoke, she found herself completely free from her illness. Therefore, she got out of bed and was able to perform her duties and engage in her usual labors, so that her companions could see that she had regained a health that was stronger than she had ever had before her illness. Regarding both of these cures, it was rightly inquired into and, subsequently, the Congregation of Sacred Rites declared them to be miracles; finally, on April 27, 1907, by Our decree, we solemnly declared that there are two miracles: the first, the instantaneous and perfect cure of Sister Gertrude Casas and Cordany, a professed nun in the congregation of Saint Philip Neri and Our Lady of Lourdes, from a disease called "meningo-myelitis," and the second, the instantaneous and perfect cure...

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis. - Official Commentary. The sister Maria Bonaventura Tragant, a professed nun in the Institute of the Holy Family in Urgel, was afflicted with a pulmonary disease. However, before the eleventh day before the kalends of August, in the same year, we again decreed that the solemn canonization of Saint Joseph Oriol could proceed safely. But considering that, according to the institutions of Our Predecessors, religious insistence must be observed, before the one hundred and eleventh day before the kalends of May, in this year of 1909, we arranged for a secret Consistory to be held, in which all the Cardinals of the Holy Roman Church were asked for their opinion on this important matter. These Cardinals, after hearing from Our beloved brother Cardinal Sebastian Martinelli, a detailed account of the outstanding deeds and virtues of Saint Joseph Oriol, and of the miracles obtained through his intercession, unanimously expressed their consent to us, so that we might include this man, endowed with such virtues, with such heavenly gifts, and so divinely adorned in life and in death, among the number of the Saints of God. Then, on the same day, we held a public Consistory, in which our beloved son Virginius Jacoucci, advocate of the Sacred Consistorial Court, with a concise speech, again discussed the life of Saint Oriol and the miracles, and implored us to complete his cause through a solemn canonization. But We considered, with the wisdom of the Fathers, that, through prayers and other pious works, We must still seek assistance. In the meantime, We arranged that, through letters issued by the Sacred Consistorial Congregation, not only the nearest bishops, but also those who were more distant, should be informed of the

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solemnity, and, if possible, should be present with Us, so that they might express their opinion on this matter. Indeed, many came from all parts of the world, having been thoroughly informed about the matter, and they attended a semi-public Consistory, having been informed of what had been done in the public Consistory, and from the documents of the Sacred Congregation of Rites, copies of which We ordered to be given to each of them. Before Us, that is, this very year, before the one hundred and third day before the kalends of May, and in that Consistory, after the venerable Fathers, Our Cardinals of the Holy Roman Church, with eager willingness, again supported the canonization of Saint Joseph Oriol, all the Patriarchs, Primates, Archbishops, and Bishops agreed with them. The instruments of this matter were publicly prepared by Our beloved sons, the notaries of the Apostolic See, and were presented to the Sacred Congregation of Rites. For this canonization, We set the date for the ninth day before the kalends of June, on which day We commemorate the only-begotten Son of God, who placed the united substance of our frailty in the right hand of God for glory. In the meantime, We earnestly encouraged the faithful to offer fervent prayers, especially in those churches in which the august Sacrament was to be publicly venerated, according to the prescribed order; so that they, too, might receive abundant benefits from this ceremony, and that the Holy Spirit might be present with Us in this important task of Our office.

[*Latin ed. p. 619*]

Acta of Pope Pius X, 619. And when the most auspicious day arrived, all the secular and regular clergy, all the officials of the Roman Curia, all the venerable Brothers, Our Cardinals, Patriarchs, Primates, Archbishops, and Bishops of the Holy Roman Church, having begun with solemn prayers, We entered the Vatican Basilica, which had been magnificently adorned. Then, Our beloved Brother Cardinal Sebastian Martinelli, Prefect of the Congregation for Sacred Rites, and entrusted with preparing for this canonization, after Our beloved son Philip Pacelli, Advocate of Our Consistorial Hall, had offered prayers and supplications to Us on behalf of the Holy Fathers, We, having humbly invoked the light of the Holy Spirit, for the honor of the most holy and undivided Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, and of the blessed Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine help, in consultation with Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We decreed and defined that Joseph Oriol is a Saint, and We added him to the catalogue of the Saints. To this same decree, We joined Clement Hofbauer, from the Congregation of the Most Holy Redeemer, and a distinguished propagator of the same Congregation beyond the mountains. We decreed that the memory of Saint Joseph Oriol

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should be observed each year on the day of his birth by the entire Church; and We granted to all the faithful who shall have venerated his relics on that day, an indulgence of seven years and seven Jubilees. Then, having given thanks to God, the supreme and greatest, and having piously invoked the Saints, We bestowed a plenary indulgence with heartfelt affection upon all those present. Then We performed the solemn rite, and after the reading of the Gospel, We earnestly exhorted the clergy and the people to invoke the intercession of the holy Apostles Peter and Paul, and of the new Saints, especially in the present needs of the Church; and We ordered that these apostolic letters, signed by Our hand and by the Most Reverend Cardinals, be dispatched under seal. But you, beloved sons, rejoice and be glad in the Lord, because here, a faithful servant of His is today honored among men. This happened to him deservedly: for he was one of those to whom the words of Our Redeemer apply: "You are the salt of the earth; you are the light of the world" (Matthew 5:13, 14). Therefore, the lamp is placed on a stand, that it may shine to all who are in the house (ibid., 15). But you, fix your eyes on this bright light with such a will, that you may kindle the same flame in your hearts. He burned with an unquenchable fire of charity, with which he loved God and all men.

[*Latin ed. p. 620*]

620 Acts of the Apostolic See. - Official Commentary. He was being led. But when God occupied the entire person, when the mind was perpetually intent on heavenly things, how could earthly matters, how could riches and pleasures, be present in him? You have heard how he despised and rejected them: he cast away wealth, distributed money to the poor, abhorred pleasures and delights, and was exceedingly severe with his body, denying himself necessary sleep and food; for, desiring to love God, he hated his own flesh; for it is not fitting to pursue both with equal love. Therefore, he directed all the movements of his soul and body, all his thoughts and actions, to the glory of God; he desired to be praised, loved, and honored by men; and, exerting all his strength, he sought to bring all men to Him, believing that he could not put forth enough effort and diligence in this. For he loved all men from the heart, his brothers, children of the same Father, equally redeemed by the blood of Christ, and he helped them in all things. Therefore, you, imitating these excellent virtues with eagerness: love God, love your brothers; seek heavenly things, despise the world and its pleasures; restrain your flesh, curb the pride of your spirit, that men may see your good works and glorify your Father who is in heaven (Matthew 5:16). By living in this manner and by this path, you will have the easier intercession of the venerable Saint, so that you may attain eternal blessedness and, in order to achieve it, obtain both spiritual and temporal aids, which are conducive to it. Therefore, having carefully considered all that was to be considered, and with certain knowledge and the fullness of Our authority,

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We confirm, strengthen, and reiterate all and each of the things mentioned above, and We announce them to the entire Catholic Church; commanding that these present letters, whether transcribed or even printed, should have the same faith given to them as if they were exhibited and shown, provided they are signed by the hand of a notary and sealed with the seal of a man constituted in ecclesiastical dignity. If anyone should presume to infringe or, with rash audacity, to contradict or attempt to violate this Our definition, decree, mandate, and will, let him know that he will incur the wrath of the Almighty God and of the saints Peter and Paul, His apostles. Given at Rome, at St. Peter's, in the year of the Incarnation of the Lord one thousand nine hundred and ninety-nine, on the thirteenth day before the Kalends of June, in the sixth year of Our Pontificate. PIUS PP. X. I, A., Bishop of Ostia and Velletri, Cardinal. OREGLIA, of St. Stephen, S. R. E., Chamberlain of the Holy See, Dean. I, SERAPHINUS, Bishop of Porto and S. Rufina, Cardinal. VANNUTELLI, Major Penitentiary.

[*Latin ed. p. 621*]

Acts of Pope Pius X, 621. I, A. Ganimalis AGLIARDI, Bishop of Albano Laziale. I, VINCENTIUS, Bishop of Palestrina. Cardinal VANNUTELLI. I, F. R., Bishop of Frascati. Cardinal SATOLLI. I, FRANCISCUS D E PAOLA, Bishop of Sabina. Cardinal CASSETTA. I, MARIANUS, titular of St. Cecilia, Priest. Cardinal RAMPOLLA D E L TINDARO. I, ANGELUS, titular of St. Lawrence in Lucina, Priest. Cardinal Dì PIETRO. I, Fr. H. M., titular of St. Mary of Scala, Priest. Cardinal GOTTI. I, ALEXANDER, titular of SS. Marcellus and Peter, Priest. Cardinal SANMINIATELLI. I, PETRUS, titular of SS. Four Crowned Martyrs, Priest. Cardinal RESPIGHI. I, SEBASTIANUS, titular of St. Augustine, Priest. Cardinal MARTINELLI. I, BENIAMINUS, titular of St. Mary in Ara-Coeli, Priest. Cardinal CAVICCHIONI. I, CASIMIRUS, titular of St. Prisca, Priest. Cardinal FERRATA. I, RAPHAEL, titular of St. Praxedes, Priest. Cardinal MERRY D E L VAL. I, OCTAVIUS, titular of SS. Cosmas and Damian, Deacon. Cardinal CAGIANO D E AZEVEDO. I, PETRUS, titular of St. Bernard, Priest. Cardinal GASPARRI. I, FRANCISCUS S. Mariae in Porticu, Deacon. Cardinal SEGNA. I, Fr. IOSEPHUS CALASANCTIUS S. Hadriani, Deacon. Cardinal VIVES. I, CAIETANUS S. Nicolai in Carcere, Deacon. Cardinal DELAI. From A. CARD. AGLIARDI, Secretary of the Holy Roman Church. At the Place of Lead. Raphael Virili, Apostolic Protonotary. Augustus Bartolini, Apostolic Protonotary. II. THE MISSION OF KENYA IN BRITISH EAST AFRICA IS ESTABLISHED AS AN APOSTOLIC VICARIATE. PIUS PP. X. For the sake of future remembrance. — The supreme office of the apostolate, entrusted to Us by the Highest Power, demands that We diligently consider the advancement of the Catholic name, and that the increase of faith and the salvation of the faithful may be seen to proceed well, prosperously, and happily, without any delay,

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and that We may maturely decide. Guided by this counsel, We turn Our thoughts to the Mission, which, some years ago, was rightly established by a decree issued on the 14th of September of the year 1905 by the Holy Congregation of the Propagation of the Faith, and which Mission, independent and established under the title of Kenya, encompasses the entire territory of the civil province of the same name in British East Africa, and has been entrusted to the missionary care of the Institute of the Most Holy Consolata of Turin. And since the true religion of Christ, with the help of ACTA, Vol. I, No. 15. — 15 - 8 - 909. 42

[*Latin ed. p. 622*]

Acts of the Apostolic See. - Official Commentary. Because, in that Mission, such progress has been made, it seems opportune to erect the Mission itself into an Apostolic Vicariate. After having received the opinions of our venerable Brothers, the Most Reverend Cardinals presiding over the affairs of the Propagation of the Faith, which are written below, We have decided as follows. Namely, from certain knowledge and mature deliberation, and by the fullness of our apostolic power, We erect and establish the Mission of Kenya in East Africa, in the English language, into an Apostolic Vicariate, by Our own authority. We therefore command that the aforementioned Vicariate retain the boundaries of the former Mission, and also retain the name of Kenya. We decree that these present letters shall always be firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and that they shall fully suffice for those to whom they pertain, now and in the future, in all things and through all things, and that, accordingly, matters pertaining to these things should be judged and decided by any ordinary or delegated judge, and that they shall be null and void if anyone, by any authority, knowingly or unknowingly, should attempt to alter them in any way. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, on the tenth day of July, 1909, in the sixth year of Our Pontificate. R. CARD. MERRY DEL VAL, Secretary of State. L. £g S. I. QUEBECEN. ET NICOLETAN. DECREE BY WHICH A PORTION OF THE TERRITORY OF THE DIOCESE OF NICOLET IS ASSIGNED TO THE ARCHDIOCESE OF QUEBEC. After private discussions between the Archbishop of Quebec and the Bishop of Nicolet, prayers were offered to His Holiness Pope Pius X, that a certain portion of territory, now called Bellevue, be separated from the Diocese of Nicolet and added to the Archdiocese of Quebec. Since it has been determined that the spiritual welfare of the inhabitants can be more easily and effectively provided for in this way, His Holiness has graciously deigned to grant the requested prayers. Therefore, in execution of this pontifical disposition, the Sacred Consistorial Congregation, by the present decree, and with the consent of all those who have an interest in this matter, or are presumed to have an interest, hereby separates the aforementioned portion of territory, called Bellevue,

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which now belongs to the parish of St. Eusebius of Stanfold in the Diocese of Nicolet, from the aforementioned parish and diocese.

[*Latin ed. p. 623*]

Sacred Congregation of the Council. Decree 623, by which the parish of Saint Callistus in Somerset, of the archdiocese of Quebec, is suppressed, and its possessions are assigned to it. To carry out these matters, the Reverend Father Paul Eugene Roy, titular Bishop of Eleutheropolis, is appointed, with the necessary and appropriate faculties, and also with the power to delegate appropriately, as may be required. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation of the Council, on the 20th of July, 1909. C. CARD. DE LAI, Secretary. L. Scipio Tecchi, Assistant. CONCERNING THE AGE OF AUDITORS OF THE HOLY ROTĂ. Regarding the question of whether the age of 75 years, mentioned in canon 1, § 3 of the proper law of the Holy Rotă, should be understood as beginning with the 75th year, or rather, as being completed; the Sacred Congregation of the Council, on the 28th of July, 1909, responded: affirmatively to the first part, and negatively to the second. Scipio Tecchi, Assistant. SACRED CONGREGATION OF THE COUNCIL OF BUSGODUCEN. REGARDING DOUBTS CONCERNING THE FAST TO BE OBSERVED THE DAY BEFORE THE CONSECRATION OF A CHURCH. On the 3rd of July, 1909. SUMMARY OF THE DISCUSSION. — The Reverend A. Hermus, professor in the diocese of Buscoducen, with the consent of his Bishop, presented the following to the Sacred Congregation of Rites: "In the diocese of Buscoducen, when it is a question of the consecration of a new church built in an already existing parish, the Ordinary regularly, after hearing the pastor of the new church, or at his request, sets the day on which he will consecrate the church; the parishioners do not interfere with this matter, and do not even, through their representatives, express a wish for the church to be consecrated to the Bishop. If, however, it is a question of the division of a parish, or the erection of a new parish, from parts of two or more other parishes, regularly also the church of the new parish is consecrated on the second day of the week, and therefore the fast..."

[*Latin ed. p. 624*]

Acta Apostolicae Sedis. ^ Official Commentary. "It ought to be anticipated until the Sabbath day. However, at that time, the new parish had not yet been established, and its pastor had not yet been appointed. Ordinarily, at least on Sunday, the day before the consecration, the new parish is established, and its pastor, or even his curate, is appointed by the Bishop. Therefore, the following questions are asked: "I. What are those who request that a church be consecrated to be understood as, in the Roman Pontifical? "II. In the aforementioned cases, to whom are they bound to observe the fast, the

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day before the consecration of the church?" Regarding these doubts, they were submitted to the Sacred Congregation of Rites for this matter, and the opinion of one of the masters of the apostolic ceremonies was requested, which is appended here. The Roman Pontifical, title on the dedication or consecration of a church, states: "When a church is to be dedicated, the archdeacon ought to announce to the clergy and the people, to whom the church is to be dedicated, that they should fast before the consecration. For the consecrating Pontiff, and those who request that a church be consecrated, ought to fast the day before." Therefore, the Roman Pontifical first generally indicates that the clergy and the people are to observe the fast, and then determines who among the clergy and the people are bound by it. What was declared more expressly by the Sacred Congregation of Rites in Mechlin, on July 29, 1780, in response to the doubt: "Whether the fast prescribed in the Roman Pontifical is strictly obligatory for those by whom the church is consecrated, or rather, is merely a matter of counsel"; the same Sacred Congregation responded: "The fast prescribed in the Roman Pontifical is strictly obligatory for the consecrating Bishop, and only for those who request that a church be consecrated." From this response, it appears that the Sacred Congregation declared that this fast is strictly obligatory, and that it understood, by the very words, that only those who request the consecration are bound by the fast, not simply and without any title, but by reason of some right or office, with at least some spiritual benefit accruing to them. Therefore, one may request the consecration: 1.° He who, or whose predecessors, built or endowed the church, whether he enjoys the right of patronage or not; the superior of a religious family, whether alone or with his advisors, if their consent is necessary according to the Order's constitutions; the superior of a sodality, etc.; 2.° He to whose care the church to be consecrated has been entrusted, e.g., the parish priest, if it is his parish church, or a church entrusted to his care; the rector of the church to be consecrated, appointed by the Bishop, even implicitly, etc. - If, therefore, anyone of the aforementioned requests the consecration, he is bound to the fast if he does so by right or by office, or by reason of some bond by which he is connected to the church to be consecrated. The people, however, as in many cases, are not bound, because in fact they do not request it; indeed, in actual practice, except for some...

[*Latin ed. p. 625*]

Sacred Congregation of the Council. A pecuniary offering of 625, not pertaining to the building and consecration of a church, does not involve itself. However, if someone had built the church at his own expense, and requested the Bishop to consecrate it, and if both required conditions are verified, namely, the request and the consecration itself; and if he himself does not appear to be excluded from fasting. But this case, unfortunately, is now rare, and the circumstances must be considered, lest an obligation

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be imposed rashly. With these premises, the Consultor investigates what should be thought regarding two cases proposed by the professor Hermus. And first, a new parish church is erected within the limits of some parish, and when this new church is to be the seat of the parish, and will replace the old parish church, the parish priest himself requests the Bishop to consecrate it; therefore, he is bound to observe the law of fasting. He is also bound, even if he does not request it of his own accord, but is only called by the Bishop, to agree with the Bishop concerning the consecration: 1.° because the rite itself requires someone to request it, according to the words to be spoken by the Bishop before the doors of the church when he is about to enter it with the sacred relics; 2.° because the same parish priest implicitly requests it, when he agrees with the Bishop concerning the consecration. The people, who, as is stated, do not involve themselves, since they do not request it, are not bound. Another case is proposed concerning a new church, which is to be erected as a parish church on Sunday before the consecration, and on Tuesday. Fasting must be observed in this case on Saturday, the day before the erection of the church as a parish church. The priest, who will be the parish priest on Sunday, and who, meanwhile, is concerned with the consecration, is bound to observe the fast: 1.° because, morally, he is considered the parish priest by the designation made by the Bishop after examination or consultation; 2.° because he is at least its rector, and, whether explicitly or implicitly, requests the consecration. Vicars seem to be excluded. Therefore, in response to the proposed doubts: to I. Only those who, by virtue of some law or office or dominion, etc., request the consecration of the church; to II. The parish priest, whether he already holds the office or not, who at least implicitly requests the consecration.

The Fathers of the Sacred Congregation of the Council, in a general meeting on July 3, 1909, considered it appropriate to respond to the aforementioned doubts as follows: To I. Let the decree of the Sacred Congregation of Bishops in Mechlin, of July 29, 1780, be given. To II. The parish priest, whether he already holds the office or not, provided he is designated, who at least implicitly requests the consecration.

RESOLUTIONS.

L. Eg S. Iulius Grazioli, Subsecretarius.

[*Latin ed. p. 626*]

Acta Apostolicae Sedis. -, Official Commentary 626. HOLY CONGREGATION FOR THE RITES OF NAPLES, OR FERRENTINO. DECREE CONCERNING THE INTRODUCTION OF THE CAUSE FOR THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PAUL CAPELLONI, PRIEST, MEMBER OF THE SOCIETY OF JESUS.

6. Among the ecclesiastical men whom the most merciful God has bestowed upon His Church, some are apostles, others are doctors, others are laborers in His vineyard; and among these, there are also those renowned

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for their sanctity, whom the Society, founded by the lawgiver Ignatius, like the principal religious orders, has brought to light over a long period of years, through various vicissitudes of time and events. It is fitting to mention Father Paul Capelloni, a priest of the same Society, concerning whose life some summary details may be briefly presented, drawn from the process records.

Born in Rome on the twenty-first of February in the year 1776, from a numerous progeny of pious and honest parents, James and Catherine Catena, he shone with virtue above his brothers and sisters. Orphaned by both parents while still a boy, he was entrusted to the care of his aunt in Tulle, and he responded most earnestly to her care and example, being a diligent student and a devout worshiper of the sacred rites. He began to attend the schools for boys in the Roman College, under the direction and instruction of the priests and Fathers of the then-abolished Ignatian Society.

Transferred to Trevi, in Umbria, he successfully completed his studies in literature at the College of Lucarini in the year 1794. Called to the priesthood and returning to Rome, he petitioned to enter the esteemed College of Capranica, founded and named in 1757 by Cardinal Dominic Capranica, and enriched by the favor and privileges of many Supreme Pontiffs, and he was admitted there. While residing there, he devoted himself to philosophy and theology with diligence and no less with talent. To these studies, he added liturgy and music, which are highly suitable for an ecclesiastical man.

Distinguished by the integrity of his life and his piety, he earned the title of "angel" of the College from his superiors and colleagues. However, the great upheaval of the public affairs, originating in France, where it had begun, erupted with furious audacity, invading Italy itself and even Rome. The College of Capranica, also subjected to this persecution, in which religion was suppressed, the Supreme Pontiff was exiled, sacred ministers and religious were cruelly persecuted in various ways, and the seats of science and piety were overthrown, was forced to expel Paul, who was only invested with minor orders.

Nevertheless, even in these difficult and adverse circumstances, he did not lose heart, but, strengthened in his holy vocation, he pursued the study of divine things with the Fathers of the Order of Preachers. In the year 1801, he was ordained to the sacred orders by Cardinal Giulio Della Somaglia, under Pope Pius VII.

[*Latin ed. p. 627*]

The Holy Congregation of Bishops, number 627, located in Rome, and, due to circumstances, first celebrated the Holy Mass in the chapel of the Marquis Vitelleschi, who, admiring the knowledge and virtue of the Servant of God, chose him as a mentor for his children, following a commend-

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able way of life. Neither this instructor and master, whom they called angelic, ever forgot those born into that illustrious family, remembering and being grateful for the benefits received until his death. Meanwhile, Paul, devoted to the works of religion and charity, both within and outside the city, especially in the church dedicated to the Most Holy Name of Jesus, wonderfully demonstrated an ardent desire to promote the glory of God and the salvation of men. In the same temple, Paul was a very useful helper to the old companions, and indeed, he assisted Father Marchetti in establishing and managing Marian congregations among young people of noble birth, so that they might celebrate feast days piously and honorably, and he assisted the distinguished man, Father Muzzarelli, in honoring the prodigious icon of the Blessed Virgin Mary of Strada, with a devout and frequent people, throughout the month of Mary. In the year 1799, Rome was occupied by force by the French, and since he and other priests refused to swear an oath to unjust laws, they were exiled. Then Paul went to Rieti, where he had previously served as a secular priest, and he was received by all classes of citizens with friendship and kindness, and he was treated as a most welcome guest in the house of the Vitelleschi family, as he had been in Rome. The apostolic man also founded and governed Marian congregations for young people there, and it is said that he devoted all his efforts and ministry to the clergy and the people, so that the Prefect Slavonius attributed the preservation of religion and faith in Rieti to the Servant of God. Among these things, the power of Napoleon, so willed by God, was contracted, and on May 24, 1814, with the Roman See happily restored to Pope Pius VII, the Society of Jesus began to revive, and Gapellonius requested to enter it and obtained it in November of the same year, at the age of thirty-eight. A faithful disciple of his master and a worthy son of the holy Father Ignatius, he earned the esteem and love of the superiors, who entrusted him with the care of the church of Saint Vitalis the Martyr, which he assisted with sacred functions, and he furnished and decorated it with appropriate furnishings. After a year, he was sent to Ferentino, where he took charge of the church of Saint Francis of Assisi, and, while engaged in sacred expeditions, he visited the surrounding towns and villages, with a large gathering of the faithful and great spiritual benefit. Transferred to Naples, he followed in the footsteps of Saint Francis of Jerome, and he performed his priestly ministry excellently. Patient, kind, and prudent, he led many wandering men and women to the right path to salvation, and in the church of the Most Holy Name of Jesus, of which he was the prefect, he interpreted the books of Holy Scripture with pleasure and benefit to the listeners, according to the rules approved by the Church. But he exercised a particular kind of solicitude and an apostolic ministry.

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis. — Commentarium Officiale. especially to

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the royal soldiers, over whom he, by order entrusted to him, presided in spiritual matters. He explained to them the doctrine of Christian morals and laws, the virtues and examples of the saints, and the duties of their own state, both privately and publicly, so that, amidst the various distinctions of secular military life, they might lead an honest life and maintain good morals. On the feasts of the Immaculate Conception of the Blessed Virgin Mary and of Saint Ignatius, the patron, the soldiers would attend, with military pomp and musical accompaniment, and participate devoutly in the religious ceremonies. Burning with divine love, the Servant of God, in honor of the Most Sacred Heart of Jesus, which he considered the safest and most universal refuge of Christians, celebrated the first Saturday of each month and the annual feast with singular devotion and splendor. In the year 1848, during a fierce storm, he was exiled on the island of Malta, where he continued his ministry. Upon returning to Naples, he again devoted himself entirely to priestly duties. He received Pope Pius IX, with the utmost respect and veneration, when the latter visited the temple of the Most Holy Name of Jesus in Naples. He also rejoiced greatly when the Pope promulgated the dogmatic definition of the Immaculate Conception of the Virgin Mary. Finally, at the beginning of October of the year 1857, Paul, afflicted by a serious illness, received the sacraments of the Church with great piety, repeating the words of the Apostle: "I desire to be dissolved and to be with Christ." When the provincial superior urged him to seek refuge in the Most Sacred Heart of Jesus, Paul replied that "this would be the best refuge for him," and, commending himself to the Lord, he passed away on the fifteenth day of that month and year, at the age of nearly eighty, having been in the religious life for forty-three years, and in the sacred ministry for thirty-seven years in the city of Naples. The remains of the Servant of God were carried to the church with ecclesiastical rites, and were exposed there for three days, so that they might satisfy the prayers and piety of the citizens who came to pay their respects. After the funeral ceremonies, which were first performed according to the custom of the Society, the public funeral ceremonies followed on the seventh day. Paul's body, having been buried in the dormitory of the fathers with royal dispensation, was found intact fifteen months later. After these events, it was duly examined by the ecclesiastical court of Naples, and was placed in a designated tomb in the chapel of Saint Francis of Jerome, near the Gospel side, with a marble slab and a Latin inscription. Meanwhile, the opinion of the sanctity of his life, which the Servant of God had acquired during his life, opened the way for ordinary investigations after his death, in the ecclesiastical courts of Naples and Ferentino. After these proceedings were completed, and the documents were sent to the Sacred Congregation of Rites in Rome, and after a further review of the writings of the same Servant of God, nothing

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stood in the way of proceeding further.

[*Latin ed. p. 629*]

Sacred Roman Rota. 629. To the Reverend Father Gamillo Beccari, General Promoter of the Society of Jesus, having considered certain petitions from Illustrious Cardinals of the Holy Roman Church, from numerous Roman Sacred Prelates, as well as from Chapters of Cathedrals, Religious Orders, Seminaries and Colleges, and from men of ecclesiastical or civil distinction, and the Illustrious and Reverend Lord Cardinal Dominic Ferrata, the introducer or relator of this cause, in the ordinary meetings of the Congregation for Sacred Rites, held on the aforementioned date at the Vatican, proposed the following question for discussion: Whether a Commission for the introduction of the cause should be appointed, in this case and for the purpose in question? And the Illustrious and Reverend Fathers presiding over the Sacred Rites, after hearing the report of the aforementioned Introducer, and also after hearing the voice and written opinion of the Reverend Father Alexander Verde, Promoter of the Holy Faith, decided to respond: Affirmative, that is, that a Commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Pope]. On the 22nd of June, 1909. Subsequently, a report on these matters was made to His Holiness, our Lord Pope Pius X, by the undersigned Cardinal, Prefect of the Congregation for Sacred Rites, and His Holiness approved and ratified the decree of the aforementioned Sacred Council, and deigned to sign with his own hand the Commission for the introduction of the cause of the venerable servant of God Paul Capelloni, a professed priest of the Society of Jesus, on the 22nd of the same month and year. Fr. S. L. Eg S. CARD. MARTINELLI, Prefect. f D. Panici, Archbishop of Laodicea, Secretary. SACRED ROMAN ROTA. I. PARISIAN. NULLITY OF MARRIAGE (under seal). A final judgment was issued in this cause, the dispositive part of which is as follows: The question was proposed, whether there is proof of the nullity of the marriage in this case; The Reverend Fathers, Auditors from Tournon, responded: Affirmative. Rome, on the 10th of July, 1909. Ioannes Prior, Introducer. L. Eg S. Aloysius Sincero. Ioseph Mori. Sac. Tancredes Tani, Notary.

[*Latin ed. p. 630*]

Acts of the Apostolic See. - Official Commentary. 630 II. ROSSANEN. Concerning Monitors and Spiritual Exercises (under seal). A definitive judgment was issued in this case, the dispositive part of which reads as follows: Regarding the doubt, whether, based on what has been presented and proven in the judgment, the imposition of a monitor is to be considered legitimate, as well as the imposition of spiritual exercises in this case; the Most Reverend and Most Eminent Auditors from Tournon judged that: the monitor was lawfully imposed, and the spiritual exercises were imposed,

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but limited in duration to ten days; however, the monitor, and especially its application and effect, as outlined in chapter 6, session 21 concerning reforms of the Council of Trent, must be reviewed regarding each individual accusation, before proceeding to further steps, should faults or occasions for scandal persist or, God forbid, arise. Rome, on July 13, 1909. M. Lega, Dean, Presiding. Gustavus Persiani. Aloysius Sincero. L. J$j S. Sac. Tancredes Tani, Notary. III. VICARIATE OF NORTHERN NYANZA. Concerning the Nullity of Marriage (under seal). A definitive judgment was issued in this case, the dispositive part of which reads as follows: Regarding the doubt, whether the nullity of the marriage in this case is established; the Most Reverend and Most Eminent Auditors judged that: Affirmative. Rome, on July 29, 1909. Franciscus Heiner, Presiding. L. J$| S. Ioannes Prior. Aloysius Sincero. Sac. Tancredes Tani, Notary.

[*Latin ed. p. 631*]

Secretariat of State. 631 SECRETARIAL STATE LETTERS •L TO PETER GERLIER, PRESIDENT GENERAL OF THE FRENCH SOCIETY "ASSOCIATION CATHOLIQUE DE LA JEUNESSE FRANÇAISE." Sir, Having been appointed with such confidence to succeed Monsieur Jean Lerolle in the important office of President General of the French Catholic Youth Association, you have wished that your first act should be the expression of your entire devotion to the Church and to the Vicar of Jesus Christ. The Holy Father has received with pleasure the expression of sincere and filial attachment that you have wished to affirm to Him in this circumstance. Your sentiments of faith, your profound devotion to the Church and to the Catholic cause, combined with the qualities that distinguish you and the zeal of your youth, are a happy guarantee to the Supreme Pontiff that, with God's help, you will worthily fulfill the mandate that the French Youth Association has entrusted to you. Your fidelity, finally, to the motto and program of your predecessors, particularly of your worthy predecessor, the benevolent support of ecclesiastical authority and of the general chaplain, will ensure the firm and frankly Catholic direction of French youth. It is with these sentiments and with this hope that the Holy Father sends you, as a pledge of His benevolence and of the most precious divine favors, the Apostolic Blessing. I join my sincere congratulations, and I am pleased to take advantage of this occasion to offer you, Sir, the expression of my distinguished sentiments. Rome, June 18, 1909. R. CARD. MERRY DEL VAL. L.|$iS. TO JOSEPH TONIOLO, PRESIDENT OF THE POPULAR UNION OF CATHOLICS OF ITALY. Vatican, June 30, 1909. Illustrious Sir, The Holy Father has learned with pleasure that the Popular Union of Catholics of ITALY, faced with the pressing needs of the present times, gives a stronger

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impetus to its zeal, and invites all its members to...

[*Latin ed. p. 632*]

Acta Apostolicae Sedis. - Commentarium Officiale. 682, with a more vigorous renewal of its program. And it is most fitting that, at a time such as this, when the children of darkness, with activity indeed worthy of a better cause, multiply their efforts to achieve the realization of their ruinous designs, designs of hatred against God and of the destruction of every Christian order, the children of light should also double their energy, and united and concordant in action, as they are in faith, oppose the evil that advances with impetuosity, and strive zealously for the defense of the most sacred and precious rights. The Popular Union has thus far so well fulfilled its mission, and has corresponded to the expectations placed in it. And much is owed to its activity in Italy, despite the grave difficulties encountered, and the hardships of a life still young; and even more is to be hoped for in the future, if it does not lack the help of men of good will. The august Pontiff blesses and thanks God who has inspired it, and prays that He may continue His favor, so that it may always respond better to the high purposes for which it was founded. Aware, meanwhile, of the very grave dangers that threaten the most vital interests of religion, while confirming to the Union itself the mandate entrusted to it, and, with it, His full confidence, the Holy Father addresses all Catholics of Italy, and especially the Bishops, and to both he earnestly recommends that, with a cooperation proportionate to the gravity of the moment, they open a wide path for the Popular Union to the full development of its noble program, and for the most joyful successes. Under the auspices of divine graces and as a sign of special benevolence, His Holiness imparts the Apostolic Blessing to Your Eminence, who, with a bright example of Christian apostolate, dedicates herself entirely to the service of this excellent institution, to those who assist her in the high office of the presidency, and to all the members. And I, pleased to have fulfilled the honorable task entrusted to me by the Holy Father, gladly take this opportunity to reaffirm my sincere esteem for Your Eminence, and to remain, L. £ß S. ′ R. CARD. MERRY DEL VAL.

[*Latin ed. p. 633*]

Secretariat of State. 633 III. TO THE REVEREND FATHERS ROZÈS AND DUBOIS, CONCERNING THE PUBLICATION "THE LITTLE SUNDAY PARISHIONER." Gentlemen Abbés, I have learned with great interest of the work entitled "The Little Sunday Parishioner," which you have undertaken for the good of souls. Therefore, I have been eager to bring it to the attention of the Holy Father. The Supreme Pontiff congratulates you on your priestly zeal in contributing to the fostering and nurturing of the piety of the faithful, by presenting to them the most august mysteries of the Catholic religion. Your commendable idea of distributing, in fascicles and

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small manuals, the explanation of the Holy Sacrifice of the Mass, for each Sunday and feast of the year, appears to be very useful and suitable for the present times. "The Little Sunday Parishioner," being simple, practical, and accessible to all, will particularly provide men with the advantage of attending with fruit and devotion to the most sublime act that can be performed on earth: the adorable Sacrifice of our altars. Entrusted with the task of expressing to you the keen satisfaction and encouragement of the Holy Father for your work, which bears the approval of your Bishop, His Holiness sends you from the depths of his heart the apostolic blessing, as a pledge of the most precious divine favors. I join my sincere congratulations, and I am pleased to take this opportunity to express to you, Gentlemen Abbés, my devoted sentiments in the Lord. Rome, July 5, 1909. R. GARD. MERRY DELVAL. IV. TO THE REVEREND FATHER FRANCIS GIEURE, ECCLESIASTICAL BISHOP OF BAYONNE, CONCERNING THE VOLUME ON MODERNISM. Your Eminence, The Holy Father has charged me to thank you for the tribute you have paid to Him with the volume containing the reports of the ecclesiastical conferences on modernism. Congratulating Your Eminence for having chosen such a topic as the subject of the conferences, the Supreme Pontiff noted with satisfaction that the subjects were treated seriously and very appropriately.

[*Latin ed. p. 634*]

634 Acta Apostolicae Sedis. - Commentarium Officiale. Sa Sainteté envoie de cœur la bénédiction apostolique implorée, à votre Grandeur et à tous les prêtres de son diocèse, comme gage de précieuses faveurs divines. J'unis mes sincères remerciments pour l'exemplaire que vous m'avez offert, et je profite de l'occasion pour renouveler à votre Grandeur l'expression des mes sentiments très dévoués en N. Seigneur. Rome, le 26 Juillet 1909. R. CARD. MERRY D E L VAL. L. Eg S. AD R. D. IOSEPHUM FONSSAGRIVES, MODERATOREM SOCIETATIS PARISIENSIS " ASSOCIATION GÉNÉRALE DES ÉTUDIANTS CATHOLIQUES ". Monsieur le Chanoine, Il a été très agréable au Saint-Père d'apprendre que l'Association générale des étudiants catholiques de Paris se préparait à fêter tout à la fois, votre jubilé sacerdotal et le 25e anniversaire de votre entrée au Cercle du Luxembourg. Sa Sainteté saisit donc cette occasion de donner un témoignage particulier de sa haute satisfaction à une association aussi méritante, en même temps qu'à vous même, qui en êtes le si digne aumônier et le très actif directeur. Cette œuvre du Cercle du Luxembourg, œuvre essentiellement et avant tout catholique, a déjà contribué largement à former une jeunesse croyante et instruite, toujours respectueuse de la Hiérarchie, et prête à lutter, sous la direction de celle-ci, pour la défense de la foi. Mais, non content de la maintenir dans la voie que lui avait tracée son regretté fondateur, vous avez su, par vos louables et constants efforts, agrandir la salutaire influence de l'association, en développant la série de

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ses différentes œuvres. Le Saint-Père se plaît à reconnaître spécialement toute l'importance de l'enseignement médical complémentaire, que, sous le patronage de l'Institut catholique, vous avez tenu et réussi à établir, malgré des difficultés de toutes sortes. Fidèle en cette circonstance à une noble tradition de famille, vous vous êtes montré le digne héritier des principes et des idées, comme du dévouement de ce grand chrétien et de ce savant que fut votre illustre père, le professeur J. B. Fonssagrives. Grâce à ces œuvres diverses si fécondes, le Cercle du Luxembourg est devenu de plus en plus un foyer ardent d'enseignement religieux, scientifique et moral; et vos chers étudiants s'y préparent à être plus tard des hommes de science et de devoir, en même temps que des chrétiens généreux et convaincus, pénétrés du véritable esprit catholique. M E.

[*Latin ed. p. 635*]

Diarium Romanae Curiae. 635 To encourage your efforts, and as a pledge of His entire benevolence, the Holy Father wholeheartedly sends his apostolic blessing upon you and upon all the members of the general association of Catholic students. Please accept, Reverend Monsignor, the expression of my most devoted sentiments. N. Lord. Rome, July 27, 1909. R. CARD. MERRY D E L VAL. L. © S. DIARIUM ROMANAE CURIAE S. CONGREGAZIONE CONCISTORIALE IN THE NAME OF The Holy Father, with a conciliar decree to be sent forth by Bull, has deigned to promote: August 7, 1909.— Mons. Francesco Mendoza, Bishop of Campeche, to the metropolitan see of Durango; — The Reverend Father Emelerio Valverde, canon of the metropolitan church of Mexico, to the cathedral see of Leon. August 11.— Mons. Emanuele Secondo Ballon, formerly Bishop of Arequipa and now Dean of the metropolitan chapter of Lima, to the titular bishopric of Arabisso. S. CONGREGAZIONE DEI RITI PREPARATORY CONGREGATION July 27, 1909.— Before the Most Reverend and Venerable Cardinal Domenico Ferrata, promoter of the cause of beatification and canonization of the venerable Anna Maria Taigi, Tertiary of the Order of the Most Holy Trinity for the redemption of slaves, the preparatory congregation of sacred rites was held to discuss two miracles, which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for her beatification.

[*Latin ed. p. 636*]

6§6 Acts of the Apostolic See. - Official Commentary. ORDINARY CONGREGATION, August 10, 1909. — In the apostolic palace at the Vatican, the ordinary particular Congregation of the Sacred Rites was held, in which the following causes were presented for judgment to the Most Eminent and Reverend Lords Cardinals who comprise the same: 1. Concerning the validity of the apostolic process compiled by the Curia of Belley regarding a miracle, which is asserted to have been wrought by God through the

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intercession of the Blessed Pierluigi Maria Chanel, a Marist priest, the first martyr of Oceania; 2. Concerning the validity of the apostolic and ordinary processes compiled for the cause of beatification and canonization of the Venerable Glicerio Landriani, a novice of the congregation of the Regular Clerics of the Pious Schools; 3. Concerning the validity and significance of the apostolic process compiled by the Curia of Monreale regarding the reputation of sanctity of life, of virtues, and of miracles of the Venerable Giovanni Battista Trona, a priest of the Oratory of the city of Monreale; 4. Concerning the validity of the apostolic and ordinary processes compiled in the cause of beatification and canonization of the Venerable Carlo Giacinto of Santa Maria, a professed priest of the Discalced Romiti of Saint Augustine; 5. And finally, concerning the cult, in obedience to the decrees of Urban VIII, never previously paid to the Venerable Pietro Giuliano Eymard, founder of the congregation of priests of the Most Holy Sacrament. SECRETARY OF STATE, BY ORDER. The Holy Father, through a note from the Secretary of State, deigned to appoint: August 7, 1909. — His Eminence, the Most Reverend Cardinal Domenico Ferrata, as Protector of the Institute of the Immaculate Conception of Our Lady of Lourdes. July 8, 1909. — The Reverend Father Enrico Carusi, as a writer for the Vatican Library. NECROLOGY. July 12, 1909. — Monsignor Giuseppe Cordoba, Bishop of Tamaulipas. July 28 — Monsignor Giovanni Shanley, Bishop of Fargo. July 29. — Monsignor Emiliano Manacorda, Bishop of Fossano. August 6, 1909. — Monsignor Diomede Panici, titular Archbishop of Laodicea, and Secretary of the Holy Congregation of Rites.

[*Latin ed. p. 637*]

Year I. - Volume I. September 1, 1909. No. 16. OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS X. APOSTOLIC LETTER. BLESSED CLEMENT MARIA HOFBAUER, PROFESSED PRIEST OF THE CONGREGATION OF THE MOST HOLY REDEEMER, IS INCLUDED IN THE ROLL OF THE SAINTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. For the perpetual memory of this event. — By the ineffable providence of God, Saint Clement Maria Hofbauer arose among the northern nations, to raise up and restore the Catholic faith, which was then afflicted among them. He endeavored to restore the weakened faith of his people, their collapsed morals, by example, by words, and by works; he revived the neglect and almost forgotten devotion to the blessed Peter's apostolic See; he opened the way, with the greatest diligence, for his religious brethren, the sons of Saint Alphonsus, so that, scarcely having completed his mortal life, they were happily established in Vienna and quickly spread to distant lands. Therefore, let our hearts rejoice, that on this most auspicious day, it falls to us, although unworthy, to administer the affairs of the Church of God, to enroll this most deserving man among the Saints, and to present him to the entire Christian world, so that they

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may diligently imitate his outstanding virtues, and invoke him as an intercessor with God. Clement Maria was born in Tassovici, in Moravia, of humble circumstances, and was baptized on the day he was born, being named John, a name which he later changed to Clement. He was born to Peter Paul Hofbauer, a weaver; who, in the prime of his life, died in the year 1758, leaving his mother, Maria Steer, to raise the still-unweaned child, and to educate him piously. He, obedient to his mother's instruction, and of his own accord, displayed mature virtues at a tender age, offering constant prayers. In the year 1761, before the seventh day of January, and in the same ACTA, volume I, no. 16. - 1-9-909. 43

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis. - Official Commentary. He, while fasting, shared his food with equally poor individuals; he celebrated the holy feasts long before childish games; therefore, men generally admired him, his schoolfellows loved him, the master of games praised him, and the local priests observed him, finding delight in ministering to him piously during the sacred rites. Indeed, he longed to be admitted into the sacred order, and when, at that time, the boy lacked the means to pursue his studies, but was pressed by the necessity of seeking sustenance, in the year 1767, he left his mother and his paternal home and went to Zuaim, a nearby town, where he worked for three years with Francis Dobsch in the bakery trade. Afterwards, he was a baker in the monastic community of canons of the Order of Prémontré at Bruck; and there he was given a place, where he demonstrated exceptional kindness, and in the great famine of 1771, and during the subsequent epidemic, he showed great charity. The abbot of that monastery was Gregory Lambeck, who, being fond of the young man, took him as a servant and granted him permission to study Latin in the monastery's gymnasium. However, in 1775, when Gregory died, John left the monastery, and, since he was not allowed to study sacred disciplines, and his mind abhorred worldly pleasures, he began to lead a solitary life in the town of Mühlfrauen. He was able to continue this life for barely a year, until Emperor Joseph II forbade such a life by law; then, leaving the solitude, he went to the city of Budwitz, and there he learned to speak the Slavic language. In the year 1778, John was a baker in Vienna, in an ironmonger's shop, together with Peter Kunzmann, with whom he made a pilgrimage to Rome on foot, to the tombs of the Apostles. Similarly, in 1782, both of them undertook another walking journey to Rome, with the intention of not returning to Vienna, but of leading a solitary life in Italy. Therefore, they went to Rome and then to Tibur, and, having found a suitable place by inquiry, they were clothed in the habit of solitaries by Barnaba Chiaramonti, the Bishop of that city, who later became Pope Pius VII, and they changed their names: John was called Clemens, and Peter was called Emmanuel. But when Clemens discovered in that solitude that

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he was living more like an apostle than a solitary, he returned to Vienna in order to study theology. There, a fortunate event occurred for this holy man, as he formed a friendship with Thaddaeus Hiibl, who also desired to become a priest; and in order to support their lives, both of them relied on the assistance of certain pious sisters, known as the Maul sisters. However, an unfortunate event occurred, as they encountered teachers who, as was the custom at that time, were not afraid to mix novel heresies with Catholic doctrine. Therefore, desiring to draw knowledge of divine things from the purest source, they considered it the best course of action to go to Rome. They offended the members of the Society of Jesus.

[*Latin ed. p. 639*]

The acts of Pope Pius X, page 639, mention Saint Alphonsus' institutions; those who were astonished by their piety requested to be enrolled among them. They were gladly accepted, although they were foreigners, and Clement was already thirty-three years old, while Thaddeus was twenty-three. After a brief period of training, they professed their vows, before the fourteenth day before April in the year 1785, and ten days later they were ordained to the priesthood in Aletria. After spending some time in theological studies in Rome, they returned to Vienna, in order to establish Saint Alphonsus' congregation in that city. However, they discovered, through laws promulgated by Joseph II, that no place was granted for the administration of such a work within the Austrian territories. Therefore, they were ordered to go to Stralsund in Pomerania, and while traveling there, they encountered Emmanuel Kurzmann, who had previously been Clement's companion in Vienna, during his time at the apothecary shop, and also during his travels in Rome and his stay in Tiburtina. They accepted him into the congregation of the Most Holy Redeemer as a lay member. At that time, Warsaw was the capital of the Polish kingdom, and a considerable number of Germans resided there for business reasons. For these Germans, if they professed the Catholic faith, there was a church dedicated to Saint Benno, in which ceremonies had already been performed by priests of the Society of Jesus. However, after the Society of Jesus was suppressed, there was no one to serve in the church, nor anyone to provide spiritual care for the German inhabitants. Therefore, when Clement and his companions arrived in Warsaw, the papal legate considered it best not to allow them to proceed further, but to entrust them with the task of caring for the souls of the Germans. And the leaders of the congregation easily obtained permission for this undertaking. Therefore, in the year 1787, Clement and those with him were assigned to Saint Benno's in Warsaw. At first, as foreigners, they experienced opposition from the citizens of Warsaw, and they patiently endured insults and reproaches, seeking only the glory of God and diligently striving for the salvation of souls and the welfare of their neighbors. It is incredible the

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amount of money Clement distributed to the poor, especially to orphaned children, of whom there were a great number, who had been left fatherless by the wars that were then being cruelly waged. He built an orphanage near Saint Benno's, and he cared for them as a most loving mother: he washed and dressed them with his own hands, taught them the rudiments of the Christian religion, and sought alms for them through the streets and shops where they were fed; he had older children instructed in various crafts by suitable masters, so that they could earn a living, or, if he found that they were inclined towards a religious life, he enrolled them among his own members. The citizens of Warsaw, seeing such charity, had already changed their attitude towards him, and now favored him, and the church of Saint Benno's,

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis. - Official Commentary. Not only did visitors come from the city itself, but also from the surrounding regions. In the meantime, he had added many more associates to his group, some of whom were Germans, and others were even Poles, who ministered to their respective populations, and also a few Frenchmen, who had fled to him, escaping the turmoil and disturbances in their homeland. Therefore, in that church, both in the German and Polish languages, sermons and sacred rites, as well as pious exercises, were held several times a day, in order to foster the faith of the faithful. The sacred building, having been restored, enlarged, and adorned, witnessed the celebration of divine worship with splendor; magnificent prayers were offered; and sacred missions were undertaken, both in Warsaw and in the surrounding province; consequently, many people, whether Jews or heretics, were drawn to the Catholic faith. During the sacred sermons, Clemens refuted the errors that were being propagated by wicked books, and he dissuaded people from reading them; he presented pious works alongside impious ones, and he especially endeavored to spread the writings of Saint Alphonsus among the people. However, since the zeal of the blessed man could not be contained within the confines of a single city, in the year 1795, he brought associates of the Society of St. Alphonsus to the city of Mitten, which is the capital of the province of Courland; and in the year 1802, to the towns of Lutkowa and Radzumin. But the greatest concern that afflicted him was that, after the suppression of the Society of Jesus, the institution for young people was languishing, and religious instruction had been neglected. Therefore, in Warsaw, he established a college for young men, where adolescents were instructed in the best arts, so that, as God called them, they might become priests or be received as members of the religious community. After the Kingdom of Poland was overthrown, and the city of Warsaw came under the dominion of the King of Prussia, Clemens, foreseeing the misfortunes that would befall his Polish brethren, resolved to seek safer havens

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for the Society of St. Alphonsus in Germany, and to ensure that young people there would be properly and piously educated. Therefore, invited by Prince John Schwarzenberg, he willingly went to his estate in the year 1802, where he established an Alphonsian community in an old and dilapidated monastery on Mount Tabor, and he remained there for a year and a half, working to establish a new home, strengthen the members, and assist the Christian people. Afterwards, having traveled to Italy with three clerics whom he was preparing for the priesthood, and having returned to Warsaw in the year 1806, he became even more certain that the members of the community on Mount Tabor were suffering from unbearable hardships and poverty. Therefore, he hastened to help them, to raise up the afflicted, and to alleviate their poverty, if any means were available. And while he devoted himself to his usual work, striving to cultivate the souls of the Christian people, his reputation spread throughout the surrounding area. Representatives from various towns came to him, asking him to send some of his associates to their towns as well, so that they too might promote the religious cause with the same zeal. He then set out with some of his associates, and through their efforts, things were soon changed: for

[*Latin ed. p. 641*]

Acta Pii PP. X. 641: Faith was renewed, piety was stirred, and crowds of pilgrims arrived, seeking to satisfy their devotion and to hear the words of the holy men. Therefore, the impotent pain of God's enemies arose, who sought to prevent the Alfonsian confreres from remaining in that town. Thus, Clemens sought refuge in the town of Babenhausen, and, with the permission of Prince Anselm of Fugger, he brought the religious confreres and clerics, who were devoted to studies, from Trier and from the monastery on Mount Tabor, to that place; he himself used the hospitality of the parish priest of Weinried, which town was located about a thousand paces away. There, he was constantly engaged in hearing confessions, giving sermons, and visiting the sick and the dying, enduring hardships through journeys, rain, snow, and frost. Frequently visiting Babenhausen, he visited the schools, providing a most humane companionship to the young people who were there, and he assisted his brother Norbert, who was a less skilled cook, in preparing meals. However, even there, Clemens and his religious confreres had to endure many curses, insults, and calumnies from impious men and depraved clerics. When the principality of Babenhausen was incorporated into the Bavarian kingdom, the confreres of the Most Holy Redeemer were forcibly expelled from there and fled to Switzerland. Although, shortly before that expulsion, Clemens had already departed from those places, spurred by alarming news that Warsaw had received, so that he might be present to assist his fellow workers with his help, counsel, and, indeed, his presence. However, on his journey, he stopped for a time in Vienna, in order to

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see if a place could be found there for his congregation. But when he saw that there was no hope of such a thing, he continued his journey and, in December of the year 1806, arrived in Warsaw. In that city, all who were impious and enemies of the Catholic truth, all who had given themselves names in secret societies, relentlessly persecuted the confreres of the Most Holy Redeemer, whom they called Bennonites; for it had been discovered that these were the pillars and the most powerful defenders of the Catholic Church in those places. Their spirits were lifted when the French army took possession of Warsaw, whom they hoped would be even more hostile to religion than the Prussians. Nor did their impious hopes diminish when, in the year 1807, through a convention called from Tilsit, that region was assigned to Saxony, whose King Frederick Augustus, although he was a Catholic, and also pious and benevolent, was entirely under the power of the French Emperor. Therefore, they persisted more stubbornly in their nefarious war, and they sought to harass the religious confreres with insults, lies, and pamphlets, and they presented them with curses and insults in public gatherings, hoping that, through these means, they would stir up the crowds and drive them out through shame. And indeed, things were going favorably for their scandalous undertakings. For on the holy Sabbath of the year 1808, through the impudence of French centurions and soldiers...

[*Latin ed. p. 642*]

Acts of the Apostolic See. - Official Commentary. The very walls of the sacred edifice were stirred by tumult. Having been informed of the matter, the King of Saxonia ordered the Fathers of the Society of Jesus to be expelled from Saxonia. Therefore, before the tenth day before the Kalends of July, the city was occupied by military forces, and a strong contingent of soldiers was sent to the church of Saint Benignus. All the members were seized by the soldiers of the Society of Jesus, without any trial, as if they were harmful men, and were loaded onto carts, and delivered to the fortress of Cüstrin, a fortified city in the Prussian province of Brandenburg, and placed in custody. After some time, each was ordered to return to his native region. Thus, Clemens, along with one cleric, Martin Stark, arrived in Vienna. In this way, so many, so grave, and so long-lasting labors were, at one point in time, reduced to nothing: for at almost the same time, the members of the Society of Jesus were also dispersed from the other houses which they had established in Poland or in Russia. However, Clemens was not broken by this serious setback. He arrived in Vienna with the intention of establishing himself at the Italian church, so that he would be ready to undertake all labors anew, for the benefit of souls. Realizing that he was being watched by the city's security guards, who were carefully observing his actions, he decided, in those early days, to refrain from giving public sermons. Therefore, leading a secluded life, he devoted himself to prayer,

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diligently performed divine worship in that Italian church with singular piety, and celebrated the rites of the Catholic religion with an unusual dignity and propriety. The piety and zeal of this man were admired by the citizens, and they began to frequent the church and to confess their sins to him. Nor were his old friends and companions, with whom he had formed a bond when he was a baker in Vienna, forgotten; and when he was often invited to their homes, he edified the minds of those present at dinner with pious conversations. Meanwhile, the piety and zeal of this man in fostering the faith of the people had grown so much that Sigismund of Hohenwart, the Archbishop of Vienna, chose him to be the confessor of the Ursuline nuns and the director of their monastery. He therefore went to the residence that was provided for him by them, along with daily food. At this time, he considered that he had been given the opportunity to undertake matters of greater importance for the benefit of souls, a matter about which it is difficult to judge whether the difficulty or the necessity was greater. In short, while the audacity of wicked men, along with the negligence and apathy of the faithful, were present, Clemens did not hesitate to constantly profess and uphold the Catholic faith with words and actions; he undertook the most arduous task of restoring the ancient piety and of exciting the faith of the people, as if from the grave, to life. He made great progress through his example: for when he celebrated Mass in the Ursuline church, when he distributed the Holy Eucharist to the faithful, when he heard confessions, the dignity and fervor of the man, and the tears that he shed, were evident.

[*Latin ed. p. 643*]

The acts of Pope Pius X, page 643, relate that men were so astonished that they felt themselves irresistibly drawn to God and heavenly things, even in His very presence. She cleansed the temple, which she had found squalid and wretched, and adorned it with ornaments; she acquired furnishings, vessels, and garments, all of which were fitting for the dignity and decorum of the divine worship. Thus, having restored and furnished the temple, she performed the ceremonies of the Catholic Church within it, diligently, piously, and honorably, and held sermons among a frequent and attentive people on festive days. With these sermons, she strove with all her might to instill in the minds of her audience her unwavering faith, her love for God, for her Mother [the Virgin Mary], and for all mortals; and she presented herself with such ease that she might convince minds, bind wills, and move hearts: therefore, the common people flocked to her sermons; but mingled with them were nobles, the wealthy, and learned men of the ecclesiastical order, most skilled in divine disciplines. And it happened not infrequently that even dissolute and mocking young men came there; and it occurred more than once that, through the power of her prayer, such individuals were converted, and those who had come

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to scoff asked the holy woman to receive their confession, and became disciples or even religious brethren. And, if there were matters that might offend the authorities, or if any Catholic dogmas were opposed by the most egregious errors, she did not, as was the custom of other preachers, speak cautiously about them; but she spoke freely and steadfastly, as she judged necessary and for the benefit of souls. Hence, a considerable number of people, moved by her sermons, abandoned their errors, corrected their depraved morals, and devoted themselves to God and to virtue. Those who had been led to God by her then devoted themselves zealously to her discipline and confessed their sins to her; therefore, Clement spent a great deal of labor and time each day in receiving confessions, and she displayed a remarkable diligence and assiduity in performing this sacred duty. She did not keep the penitents for long; but, penetrating the depths of their souls, she offered each one the appropriate remedies, and she did not dismiss anyone without doing so. Believing humility to be the cornerstone of all virtues, she humbled the penitents; at the same time, she aroused their confidence in God and in their Mother, and she made the anxious peaceful; she avoided extravagance and excess; she employed gentleness, which she never separated from gravity and prudence. Striving with all her might and with all her efforts to lead sinners to penance and confession, she employed public sermons for this purpose, as well as private conversations and familiar exhortations; she prayed earnestly to God for this, and she interposed the blessed Virgin and the saints as intercessors; in order to obtain this, she afflicted her body; and whenever she felt the desire, this most desired thing happened to her, and her soul rejoiced.

[*Latin ed. p. 644*]

644 - Acta Apostolicae Sedis. - Commentarium Officiale. So solicitous was he for others, that he showed remarkable zeal even towards the Ursuline virgins, whose care was primarily entrusted to them; especially since a thousand girls were educated by them. Therefore, it was to be hoped that, with instructors burning with the charity of God, they would instill the same charity into the hearts of the young girls, so that they, in turn, would instill this divine fire into their own homes, into their parents, and into those who were necessary to them. Therefore, he devoted all his efforts to restoring the discipline of the virgins, even though some of them were unwilling, preferring to remain in that laxity. He watched over those who were bound to the divine Spouse, ensuring that they performed their duties piously; he gently corrected those who were sinning, or, if severity was necessary, he chastised them more severely; he urged them to hate idleness and all detractions; also, sadness; but to embrace the cross with a cheerful and willing spirit; to find humility in pleasures, since it is the root and foundation of virtues. Therefore, by following the exhortations of the holy man, and responding to his cares, the regular discipline was soon restored,

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and the Ursuline monastery flourished anew. However, if any of the religious sisters or of the girls who were staying with them were afflicted by illness, then Father Clement's paternal solicitude was most evident: he would visit them, comfort them, and encourage them not to despair, but to consider that illness as one of the great benefits of God. If the illness was life-threatening, he was always present, praying for the dying, encouraging them, and providing them with spiritual support, until their last breath. But even those who were sick and dying from outside were not beyond Clement's care, and this brought great benefit to their souls. The fame of this was so widespread throughout the city that, if anyone was seriously ill, and not only their physical health, but also the health of their soul was already considered lost, and all remedies had failed, then the charity of Saint Hofbauer was the last refuge. He, for his part, never refused anyone help, but readily and eagerly came to their aid, and, imploring the help of God and the Virgin Mary, and also that of others, especially the Ursuline sisters, he was so strengthened by heavenly assistance that he almost always reconciled even the most obstinate and those who had long forgotten God and His laws to His grace. Thus, he saved many souls from the very jaws of hell. Clement also lamented greatly for those who lived outside the Catholic Church; and knowing that such people often attended his sermons, he diligently endeavored to draw their minds and wills to the Catholic truth. He never offended people with accusations, but presented the dignity and beauty of the Catholic religion, explained the dogmas, and illustrated the Sacraments: with these things, he kindled the desire in the hearts of the listeners, so that they would join themselves to this most holy religion. And to those who...

[*Latin ed. p. 645*]

In the acts of Pope Pius X, number 645, it is recorded that few were found who could resist his influence; for they were drawn by the fervor of his spirit, and by the piety which burned within him for God and for his neighbor. They marveled at his simplicity and clarity, with which he spoke of the profound mysteries of the faith, both to the learned and to the uneducated. They were awed by the sanctity of his life, which shone forth from his face, his eyes, and his very bearing. And so, almost every week, there was someone, even a great man or a learned scholar, who either embraced the Catholic faith from heresy or who, being a Jew, was baptized. Clement loved the young, and he was loved by them; and if they ever happened to meet him, they would accompany him on his way, and follow him all the way home. He himself would teach them the rudiments of the faith, and prepare their minds for the holy Mass. He urged their parents to raise their children piously. And because he was distressed that there were no institutions in Vienna at that time where Catholic young people could be educated, he encouraged Adam Müller and, later, Frederick de Klinkow-

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ström, to undertake this work, and he assisted them in this endeavor. The young girls who were educated by the Ursulines were also under his care. But he was also concerned about the physical needs of the poor, especially those who, having fallen from a prosperous state, were ashamed of their poverty; and he was always ready to help them, often by foregoing food himself. He brought money, clothing, and food, especially bread, to the poor. And the merciful spirit of this holy man was such that his friends, or the Mother Superior of the Visitation convent, would send him loaves of bread, which he would take with him when he left the house in the morning, and distribute to the hungry throughout the day. And when the Ursuline nuns, to whom he had given his confidences, were plunged into poverty because of a misfortune that had befallen their community, who can describe the concern and the efforts with which he sought to alleviate their distress? In their greatest need, he sometimes provided them with a considerable sum of money; and, inspired by his authority, the Archbishop of Olomouc obtained from the Emperor, his brother, that a certain amount of silver belonging to the devoted women would be released from the imperial treasury. Clement, after having spent the entire day diligently working for the glory of God, would, when he finally returned home in the evening, find that he was not met with rest, but with a new and important, and fruitful task awaiting him. For he would find his friends and disciples gathered at his home; there were twenty, thirty, and in later years even fifty young people, some studying theology, others medicine or law, and among them were also public officials; he would receive them most graciously, and he would cultivate their young minds with familiar conversations, exhortations, and pious readings, which he would interrupt with anecdotes. And he was concerned not only for the group as a whole, but also for each individual; he would not flatter anyone, but would frankly speak the truth, always with a view to their spiritual well-being.

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis. - Official Commentary. He corrected; he restrained the young; he punished, if he found anyone sinning, whether rich or poor, being just to all; he wanted them to be zealous and sincere; for, if anyone feigned piety, he vehemently rejected them. Therefore, these young men, trusting in these excellent qualities, in this sanctity, and in this amiable nature, loved and revered him greatly, and completely devoted themselves to him. Thus, from this evening labor, he reaped abundant fruit: for, from this domestic circle of friends, some became active priests, most eager for the glory of God and the salvation of souls; others, following the evangelical counsels, joined the congregation of the Most Holy Redeemer or other religious societies; others, who remained laymen, in their own vocation and state of life, gave singular examples of integrity, innocence, and piety; above all, his work was of great benefit in rebuilding and strengthen-

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ing the Catholic cause in that city, which was almost completely devastated. However, in undertaking these salutary endeavors, the more zealous Saint Hofbauer was, the more the enemies of the Catholic name, who almost held the reins of power in their hands, hated him and sought his ruin by all means. Therefore, they brought his name before the archiepiscopal court: and when he had escaped from this danger, they accused him before Emperor Francis I, as a dangerous man who, in order to protect public order, should be banished from the borders of the empire; but the Emperor declared that it was not right to punish a citizen of the Austrian dominions with exile. Moreover, the enemies discovered that the men of the congregation of the Most Holy Redeemer, to whom there was no legitimate place in that empire, were Clement, and they considered that there was no longer any hope of his safety. They declared that he must either leave the congregation or leave Austria; but he did not hesitate to affirm that he would rather be deprived of his homeland than of his religion. With joy, these men reported this to the Emperor, asking him to allow Father Hofbauer to emigrate to distant lands. The blessed man, although saddened by the impending misfortune, surrendered everything to God with a calm heart. But the Archbishop of Vienna did not use the same equanimity of mind; he considered it unjust that Saint Hofbauer should be circumvented by deceit and injury, and that such a loss should be inflicted upon the city entrusted to his pastoral care by his exile. Therefore, although he was almost old, he went to the Emperor and openly demonstrated the state of affairs. At that time, the Emperor was about to depart for Rome; therefore, moved by the words of the Prelate, he forbade anything to be decided on this matter in his absence. Meanwhile, in Rome, Pope Pius VII, through his legate from Vienna, learned of the outstanding merits of Saint Hofbauer in religion, and also of the persecution he was suffering.

[*Latin ed. p. 647*]

The acts of Pope Pius X, 647, record that he had been warned about the difficulties involved. Therefore, when Francis I, Emperor of Austria, arrived in Rome in the year 1819, the Pope spoke to him privately about this matter, and easily persuaded the prince, a truly outstanding man, to overcome any reluctance. Regarding this matter, the Emperor earnestly sought a way to atone for the wrong and to compensate the injured party. He enlisted the help of Vincent Darnaut, a priest whom he knew from the confessional; however, this priest declared that nothing could happen to Clement except that a congregation of the Most Holy Redeemer be established in Austria. This response perplexed the Emperor, who immediately sent a letter to Vienna, by which he ordered Father Hofbauer to present the statutes of the congregation and to propose a plan for its introduction into Austria. Overjoyed by this unexpected opportunity, the priest diligently attended to the task; and in October of the same year, 1819, he presented a peti-

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tion to the Emperor, concerning the introduction of the congregation of the Most Holy Redeemer into Austria. Thus, Clement was finally granted the fulfillment of his oldest desire. However, it did not please God that his faithful servant should witness the outcome of this endeavor with his own eyes; for, having observed so many most holy undertakings rejected and so many labors dissipated throughout his long life, it seemed that even in his final years, no earthly joy would be granted to him. Indeed, he had been endowed by nature with robust physical strength; however, this strength had already been diminished and completely exhausted by old age and by unremitting labors; by long journeys undertaken through rain and snow, or through the summer heat; by laborious sermons; by many hours spent daily in sessions dedicated to the examination of conscience; and by nights spent vigilantly at the bedside of the dying. Although his physical strength was failing, his spirit was still vigorous, and he continued to possess the same zeal for God and for his neighbor; therefore, he spared no effort in hearing confessions, in delivering sermons, or in instructing and encouraging his students. Thus, weakened and consumed, on the 7th of March, 1820, he went to the Italian church to celebrate Mass, for the soul of the princess Jablonowska, who had recently passed away in Rome, and to give thanks for the good work that the congregation of the Most Holy Redeemer had accomplished in Poland. However, as he arrived there on foot in the midst of a bitterly cold winter and heavy snow, his illness became so severe that he barely had the strength to celebrate Mass. From there, he was carried by carriage to his home, where he lay in bed, enduring the pains, sufferings, and discomforts of his illness with a patient spirit, setting an example for his physician and for his students, who, although he had no servants, ministered to him. He did not cease to comfort them, to encourage them, to teach them, and even to hear their confessions, even as his body weakened. While his body was failing, his spirit was raised to God, to whom he offered fervent prayers, desiring nothing and willing nothing except to submit completely to the will of God. On the 13th of March, with his last breath, he surrendered his soul to God.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis. - Official Commentary. With the fervor of the dying, he received the sacraments; but after having struggled valiantly with death, on the Ides of March, at midday, as the sacred bell rang, it happened that his disciples and others who were present, intent on the dying man, did not notice the sound: then he, gathering his last strength, warned them that it was the hour to invoke the Virgin whom the angel greeted. After they had piously done this, and as the prayers rose up, they discovered that the holy man had passed away. When news of his death spread among the people, all were moved, and frequent crowds gathered around his body: they did not ask for peace from God more fervently than

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they invoked him as an intercessor with God; they reverently kissed his dead limbs; they sought to take something away with them, so that they might venerate the sacred relics. When, on that very day, the body was carried out, it is incredible to relate, how great a multitude gathered from all sides to follow it to the cathedral church, as if it were a man who held the highest position in the republic. There were crowds from the poor suburbs, widows, children, artisans, who finally showed their gratitude for the benefits received; there were teachers and students from the great gymnasium, who paid the highest honors to their master; mingled with these were public scribes, tribunes, centuriones, men cultivated in the arts, letters, and sciences, priests, religious brethren, patrician men, and the most noble women; the very body was carried on the shoulders of twelve young men, either noble or of honorable birth. Thus, among the great crowds of onlookers, they arrived at the grand church of Saint Stephen: from there, the following day, the body was carried to the cemetery of Saint Mary at Enzersdorf, and, after a solemn Mass, was buried there. Great honor was paid to the mortal remains of Clement. For people of every order and condition flocked to Enzersdorf to his tomb, and pilgrims came from neighboring towns and even from Vienna itself, adorning the mound with wreaths of flowers and taking away from it clods of earth, flowers, and herbs. There were even those who sought to merit piety in this way, wishing to be buried near his bones. But, meanwhile, it greatly grieved the disciples of Saint Clement, who, having eagerly followed the path he had shown them, had joined the congregation of the Most Holy Redeemer, and had happily established his house in Vienna; I say, it grieved them that the body of their most beloved father was being kept and honored in a foreign place, so far from them. Therefore, in the year 1812, on the eve of the nones of November, they carried him to his church of Saint Mary, the Scalaris, with the sound of bells, among a great throng of the faithful, and laid him reverently in a worthy tomb in Vienna. While these things were being done, a certain woman, suffering from a disease and given up by the doctors, was suddenly restored to health. Wherefore, she was devoted to Saint Clement.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis. - Official Commentary. A woman, with her left knee fervently pressed against the icon of Clement, to whom she had previously been unable to bring any relief, suddenly, supported by a crutch, was endowed with life, movement, and strength. Another miracle occurred in the Malerdorf Franciscan convent for sisters in the month of February of the year 1897. Vigora Verzinger was among the devoted virgins who suffered from pulmonary tuberculosis; and the disease, as it progressed with acute pleurisy of the same tuberculous nature, was hastening her to a fatal end, so that the woman was prepared to receive the sacraments. However, after prayers offered to Saint Clement, and novenas held before

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her death, Vigora fell into a peaceful sleep, and upon waking the following morning, she arose from her bed completely and perfectly healed. Concerning such miracles, after they had been discussed, according to the custom of our predecessors, before the Congregation of Sacred Rites, We, before the ninth day of February of this year 1909, solemnly decreed that two proposed miracles were established, namely, the instantaneous and perfect healing of Amalia Conte from dry arthritis in her left knee; and the instantaneous and perfect healing of Vigora Verzinger from pulmonary tuberculosis and pleurisy. Furthermore, We decreed, on the first day of May, that it was permissible to proceed with the solemn canonization of Blessed Clement Maria Hofbauer. Having completed all of these things, according to the custom handed down from our predecessors, We convened a secret Consistory, in which, before the third day of May of this year, We asked the opinion of Our Brothers, the Cardinals of the Holy Roman Church, concerning the affairs, virtues, and miracles of Blessed Clement Hofbauer, and concerning the matters that had been done in his cause. After the venerable Brother Cardinal Sebastian Martinelli had heard the presentation concerning the life and works of Blessed Clement Hofbauer, he responded, to the satisfaction of all, that that outstanding man should be enrolled among the Saints. Then, on that very day, a public Consistory was convened, and the beloved son Philip Pacelli, advocate for the canonization of the same Blessed, eloquently pleaded his case before Our Consistory, and humbly supplicated Us to celebrate it as soon as possible. We, however, considering that the matter concerned something of the greatest importance and gravity, deemed it necessary to implore the help of the Divine Spirit, through prayers, fasts, alms, and other pious works, that He might deign to pour forth the light of His clarity upon Our mind. In the meantime, through letters given by the Sacred Consistory, We took care that not only the venerable Bishops of the neighboring dioceses, but also those from the most distant regions, should be informed of this important matter, so that they might come to the City and express their opinion to Us concerning the granting of honors to the Saints, Blessed Clement Hofbauer and Blessed Joseph Oriol, whom We have joined with him. These, having frequently convened from all parts of the world, and having been fully informed of the matter, then, from those who were present before

[*Latin ed. p. 651*]

Acta of Pope Pius X, 651. We had already been informed, through documents from the Congregation of Sacred Rites, copies of which had been presented to us, that a semi-public Consistory had been convened before us on the third day before the Ides of May. Not only our venerable Brothers, Cardinals of the Holy Roman Church, but also Patriarchs, Primates, Archbishops, and Bishops, with unanimous will, had urged us to complete this canonization. The instruments of this matter, publicly drawn up by

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notaries chosen by the Apostolic See, were brought to the archives of the Congregation of Sacred Rites. Therefore, we decreed that the solemnities of this canonization should be celebrated in the Vatican Basilica on this day, the ninth day before the Kalends of June, on which we commemorate our Lord, who, before his disciples, was raised into heaven, so that he might grant us to be partakers of his divinity. And we encouraged the faithful to, with true sorrow of heart, seek the intercession of these newly declared saints, and to implore the benevolent gifts of heaven, in the churches established for granting indulgences. On the appointed day, when it arrived, all orders of the secular and regular clergy, all Prelates and officials of the Roman Curia, our venerable Brothers, Cardinals of the Holy Roman Church, Patriarchs, Primates, Archbishops, and Bishops, were assembled. Preceding these solemn proceedings, we entered the magnificently adorned Vatican Basilica. Then, our beloved Brother, Cardinal Sebastian Martinelli, entrusted with the preparation of this canonization, with the eloquent words of our beloved son, Philip Pacelli, advocate of the Sacred Consistorial Court, presented to us the votes of the Holy Fathers, as well as those of the religious family of the Most Holy Redeemer. And after repeating these votes and prayers a second and third time, we humbly implored the divine Paraclete, for the honor of the Holy and undivided Trinity, for the growth and glory of the Catholic faith, by the authority of our Lord Jesus Christ, of the holy Apostles Peter and Paul, and by our own mature deliberation, and with the consent of our Brothers, Cardinals, Patriarchs, Primates, Archbishops, and Bishops, we declared the aforementioned Blessed Clement Mary, a professed priest of the Congregation of the Most Holy Redeemer, and a distinguished propagator of that same Congregation beyond the mountains, to be a saint. To this, we added, by the same decree, the Blessed Joseph Oriol, a presbyter and beneficiary of the church of Santa Maria de los Reyes in Barcelona. We ordered that the memory of Saint Clement Mary Hofbauer be recorded annually in the martyrology, on the day of his birth, and that all the faithful who venerate his relics on that day be granted an indulgence of seven years and seven quarantines, perpetually. Then, giving thanks to God, the most excellent and greatest, we performed the divine act solemnly, and after a most beautiful reading of the Gospel, we encouraged the rejoicing multitude to seek the intercession of the newly declared saints.

[*Latin ed. p. 652*]

652 Acta Apostolicae Sedis. - Official Commentary. To grant grace, through the imitation of virtues, especially constancy and fortitude, to those who strive for it. Then, after a blessing solemnly imparted by Us, We ordered that these apostolic letters, signed by Our hand and those of the Most Reverend Cardinals of the Holy Roman Church, be dispatched under seal. You, most beloved sons, have in Saint Clement Hofbauer an outstanding example, not only of other virtues, but especially of constancy

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and fortitude, which you should not only admire with praise, but also strive to imitate with ardent zeal. How often did he, with tearful eyes, witness the fruits of his long labors undertaken for the glory of God and the salvation of souls, undone and reduced to nothing by the sudden malice of a single wicked man! How often, from the year 1785, when he returned to Vindobonensis, scarcely having begun his priesthood, until the year 1820, which was the last of his life, did he strive to bring his congregation, the *Societas Sancti Redemptoris*, beyond the mountains and to firmly establish it! Although he often saw all his efforts seem to be in vain, he was never broken, never discouraged. For he trusted in God, striving to extend His glory; driven from one place, he offered himself to another, undertaking the same labors anew for the salvation of souls. Truly, his labors have yielded abundant fruit; and today, Saint Clement of Vindobonensis has attained the name of apostle; and, scarcely after his death, the numerous deeds of his disciples led to the establishment of the *Societas Sancti Redemptoris* in Vindobonensis; and in a short time, it spread far and wide into distant lands. Thus, the faithful servant, through his labors, received abundant blessings from God, and His most desired will was fulfilled. Therefore, you, most beloved sons, imitate the example of this holy man. Now too, enemies of the Catholic faith are attacking, and they seem to have everything permitted to them, as if they were the lords of this world. But you, be strong and do not lose heart; rise up and bravely fight the battles of God; defend yourselves, your families, and your fellow men from the assaults of evil; defend the holy Christian faith, this apostolic See, with your spiritual goods and those of your neighbors; never yield to the enemy, nor withdraw from the fight. Thus, Almighty God will bless your constancy, and will bring more prosperous times to His Church, to Christian nations, and to all the faithful. Therefore, having carefully considered all that needed to be considered, and with full knowledge and authority, We confirm, strengthen, and reaffirm all and each of the things mentioned above, and We announce them to the entire Catholic Church; We command that to these present letters, whether in transcript or in printed form, the same faith be given as would be given to these Our letters if they were exhibited and shown, that they be signed by the hand of some notary and sealed with the seal of a man constituted in ecclesiastical dignity.

[*Latin ed. p. 653*]

Acta of Pope Pius X, 653. If anyone should presume to infringe, or with rash audacity to contradict or attempt to contravene this Our definition, decree, mandate, relaxation, and will, let him know that he will incur the indignation of the Almighty God and of the saints Peter and Paul, His Apostles. Given at Rome, near the blessed Peter, in the year of the Incarnation of the Lord, one thousand nine hundred and nine, on the ninth day before

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the Kalends of June, in the sixth year of Our Pontificate.

PIUS PP. X.

I, A., Bishop of Ostia and Velletri, Cardinal, OREGLIA, of S. Stephen, S. R. E., Chamberlain, Secretary of Grace.

I, SERAPHINUS, Bishop of Porto and S. Rufina, Cardinal, Major Penitentiary.

I, A., Cardinal, AGLIARDI, Bishop of Albano.

I, VINCENTIUS, Bishop of Praenestin, Cardinal, VANNUTELLI.

I, F. R., Bishop of Tusculum, Cardinal, SATOLLI.

I, FRANCISCUS D E PAOLA, Bishop of Sabina, Cardinal, CASSETTA.

I, MARIANUS, titular of S. Cecilia, Presbyter, Cardinal, RAMPOLLA D E L TINDARO.

I, ANGELUS, titular of S. Lawrence in Lucina, Presbyter, Cardinal, Di PIETRO.

I, Fr. H. M., titular of S. Maria de Scala, Presbyter, Cardinal, GOTTI.

I, ALEXANDER, titular of SS. Marcellinus and Peter, Presbyter, Cardinal, SANMINIATELLI.

I, PETRUS, titular of SS. Quatuor Coronatorum, Presbyter, Cardinal, RESPIGHI.

I, SEBASTIANUS, titular of S. Augustine, Presbyter, Cardinal, MARTINELLI.

I, BENIAMINUS, titular of S. Maria in Ara-Coeli, Presbyter, Cardinal, CAVICCHIONI.

I, DOMINICUS, titular of S. Prisca, Presbyter, Cardinal, FERRATA.

I, CASIMIRUS, titular of S. Marcellus, Presbyter, Cardinal, GENNARI.

I, RAPHAEL, titular of S. Praxedis, Presbyter, Cardinal, MERRY D E L VAL.

I, OCTAVIUS, titular of SS. Cosmas and Damian, Deacon, Cardinal, CAGIANO D E AZEVEDO.

I, PETRUS, titular of S. Bernard, Presbyter, Cardinal, GASPARRI.

I, FRANCISCUS, of S. Maria in Porticu, Deacon, Cardinal, SEGNA.

I, Fr. IOSEPHUS CALASANCTIUS, of S. Hadrian, Deacon, Cardinal, VIVES.

I, CAIETANUS, of S. Nicholas in Carcere, Deacon, Cardinal, DELAI.

By A. CARDINAL AGLIARDI, S. B. E., Chancellor.

Loco P£< Plumbi.

ACTA, vol. I, n. 16. — 1-9-909.

Raphael Virili, Apostolic Protonotary.

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Augustinus Bartolini, Apostolic Protonotary.
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[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis. - Official Commentary. LETTERS I. TO THE MOST AUGUST AND POTENT EMPEROR MAHMOUD V. To His Most Excellent and Most Powerful Sovereign, Mehmed V, Emperor, Pope Pius X sends greetings and prosperity. Your Majesty, the special mark of benevolence which Your August Majesty has shown us by delegating an extraordinary embassy to deliver to us the autographed letters and to announce Your ascension to the Throne, has been particularly pleasing to Our heart. We are deeply touched by this high regard and this proof of esteem from Your Imperial Majesty, and We express to You Our most sincere gratitude. This mark of friendship is all the more pleasing to Us, as it is linked to the happy era when a similar mission had the honor of being sent, by one of Your August Predecessors, to Pope Pius IX of blessed memory. We are pleased to reiterate how comforting it has been to hear the words of praise and satisfaction that the illustrious Ambassador of Your Majesty addressed to Us, concerning the fidelity and devotion of the Catholic subjects of Your Empire. We pray that God may grant to Your Imperial Majesty a long and prosperous life for the well-being of all Your subjects. Given at Rome, near Saint Peter, on this eleventh day of July in the year 1909, in the sixth year of Our Pontificate. PIUS X, POPE. TO VINCENT, CARDINAL VANNUTELLI, APOSTOLIC LEGATE AND PRESIDENT OF THE CATHOLIC CONVENTION TO BE HELD IN COLONIAE AGRIPPINAE. Venerable Brother, greetings and apostolic blessing. The annual Catholic convention for the amplification and fostering of the cult of the Most Holy Eucharist is soon to be held: as you know, it is to be held this year in COLONIAE AGRIPPINAE at the beginning of the month of August. The ancient and noble city, and the same, being in a flourishing region of the Rhine, a veritable center of Catholic life and profession, has been chosen as the site for this convention, which, as is fitting, will promote Christian wisdom, as a memorial...

[*Latin ed. p. 655*]

From the Acts of Pope Pius X, 655, it is known that, having been instructed by the very Apostle Peter, he always shone forth with faith and obedience towards the Vicar of Jesus Christ, and especially with piety and devotion towards the Sacrament of the altar. As evidence of this, let it be noted that that temple was constructed with great and long-lasting effort by his predecessors, certainly to honor the divine majesty present in the Eucharist, and that it is of such excellent craftsmanship and such magnificence that it is counted among the most beautiful in the world. In this opportune location, it is not surprising that the venerable Bishop of Namur, presi-

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dent of the congregations concerned with the Eucharist, has made great progress through his work and diligence. Indeed, we hear that many excellent men, both from the clergy and the people of Cologne, and especially the Canons of the great church, are already working together with zeal in all matters pertaining to the congress, under the guidance and leadership of our beloved Son, the Cardinal Archbishop. Therefore, it is clear that this congress will be solemn and celebrated no less than those that have been held up to now; and we are pleased to promise, with divine benevolence, that it will also be equally fruitful for the holy Church. Remembering what increases have been brought to the common piety by such congresses; and how much honor and glory the Lord Jesus has received from them, especially from that one in London, we are filled with joy: for there is nothing that is more pleasing to us, or can be, than that men may know, revere, and love the mystery of Christ's infinite charity even more. Now, since it is fitting for us not only to be present at these public expressions of faith, but to lead them, you understand how gladly we will satisfy the request of our beloved Son, the Archbishop, that we send one from the sacred College of Cardinals in Rome, who, representing our person, will preside over the congress. Therefore, we turn our eyes to you, venerable Brother, who have often demonstrated your faith and prudence to us in a similar service; all the more so, because you hold a leading position in the general council for the congregations of the Eucharist, for the sake of honor; and you are accustomed to devote yourself with singular zeal to all pious works that concern the Eucharist. Therefore, with these letters, we announce our legate and designate you to preside over the Eucharistic Congress in Cologne, in our name. And as a pledge of divine blessings, and as a witness of our paternal affection, we wish to bestow upon all those who have contributed to this congress, or who participate in it, and upon the entire city of Cologne, our apostolic blessing, which we bestow upon you, venerable Brother, with particular benevolence. Given in Rome, at St. Peter's, on the sixteenth day of July, in the year 1909, in the sixth year of our pontificate. PIUS PP. X.

[*Latin ed. p. 656*]

Acta Apostolicae Sedis. - Commentarium Officiale. 656. S. CONGREGATIO DE SACRAMENTIS. L. FRIBURGEN. QUAESTIO DE CONLATIO INTERSTITIIS, ALIENIS SS. ORDINUM EXTRA TEMPORA, ET NON SERVATIS SUBDITIS. In Congregatione generali, die 13 Augusti 1909 habita, proposita est quaestio: « Utrum Episcopus, gaudens indulto conferendi Ordines extra tempora et non servatis interstitiis, eo uti possit etiam erga alienos subditos, « suorum Ordinariorum dimissorias habentes »; Emi Patres, re mature perpensa, respondendum censuerunt: « Affirmative, facto; verbo cum SSmo ». Sanctitas vero Sua, audita relatione R. P. D. eiusdem sacrae Congregationis Secretarii in audientia diei 15 Augusti 1909, Emorum Patrum resolutionem approbavit et confirmavit. D. CARD. FERRATA,

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Praefectus. L. ££j S. Ph. Giustini, Secretarius. DE FACULTATE DISPENSANDI AB IMPEDIMENTIS MATRIMONIALIBUS IN PERICULO MORTIS IMMINENTE. In plenario coetu a S. Congregatione de disciplina Sacramentorum, habito die 13 mensis augusti anno 1909, dirimendum propositum est dubium, « utrum facultas dispensandi ab impedimentis matrimonialibus imminente « mortis periculo in casu art. VII decreti Ne temere, facta per decretum « huius S. Congregationis diei 14 Maii 1909, valeat dumtaxat pro concu« binariis ; an etiamsi non agatur de concubinariis, sed alia adsit causa « ad consulendum conscientiae et (si casus ferat) legitimationi prolis ? » Cui dubio Emi Patres responderunt : « Negative ad primam partem, affirmative « ad secundam ». Die autem 15 praefati mensis et anni SSmus D. N. Pius Papa X, audita relatione R. P. D. Secretarii eiusdem S. Congregationis, supra relatam Emorum Patrum declarationem ratam habere et confirmare dignatus est. Datum Romae ex aedibus eiusdem S. Congregationis, die 16 mensis augusti anno 1909. D. L. j$j S. CARD. FERRATA, Praefectus. Ph. Giustini, Secretarius.

[*Latin ed. p. 657*]

Sacred Congregation of the Council. 657 SACRED CONGREGATION OF THE COUNCIL OF PLATIENSIS. REGARDING TAXES CONCERNING PAROCHIAL ATTESTATIONS GRANTED TO THE FAITHFUL OF THE DIOCESE OF PLATIENSIS IN AMERICA. July 3, 1909. SUMMARY OF THE MATTER. The Bishop of Platiensis, through a humble letter, explains to the Holy See that many from his diocese migrate to America, and afterwards, after a more or less lengthy period of time, return to their own homes, bringing with them the faith of those parishes, or, namely, parochial attestations of the baptisms of their children, whom they conceived in America. Furthermore, the Bishop of Platiensis ordered that these attestations be registered by the parish priests of the Diocese of Platiensis in a special parochial book; now, he requests that the Sacred Congregation of the Council permit the parish priests of his diocese to transcribe authentic copies of these attestations, upon the petition of the faithful, from said special book, upon the usual taxes being paid. After these requests were received, a particular opinion was expressed by one of the Consultors, who undertakes to examine this matter, namely: 1.° concerning the legal force of the parochial attestations which said migrants, upon returning to their homeland, bring with them; 2.° concerning the legal force of the registration made by the parish priests of the Diocese of Platiensis in a special book; 3.° concerning the collection of taxes. The Consultor maintains that parochial attestations have true legal force, provided that certain precautions are taken. For attestations of baptism or of other Sacraments received, which the parish priests transcribe verbatim from the relevant parochial books, are authentic, and can be used, as making public faith, in court and outside of it. Barbosa, *De officio et potestate parochi*, part

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I, chapter 7, throughout. For the parish priest is established by law as a public official, who can testify concerning those things which he himself has done or which he has perceived with his own senses, and in such a way that this testimony is legal, authentic, and makes public faith, just like all other public officials who testify concerning those things which they have done in the exercise of their office. Therefore, the parochial books, in which the aforementioned attestations are written and kept, make public faith; therefore, also, excerpts from these books, whether made by the very priest who administered the Sacraments, or by his successor, also make public faith, provided that the priest transcribes the aforementioned attestations verbatim, and that he...

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis. - Official Commentary. This is testified. In this case, the parish priest is considered a public ecclesiastical notary, who has the right to transcribe an authentic copy of the original document, and in such a way that this copy has the same legal validity as the original document itself. However, we are dealing with parochial attestations written in America and presented in the diocese of Platiensi: in this case, as is evident, there is room for fraud. To prevent these, two conditions are required: 1.° That the Ordinary of the American diocese, to which the parish priest belongs who is transcribing attestations from the parish register, recognizes and authenticates the subscription of this priest; for it is customary that whenever a parochial attestation must be sent outside the diocese, and especially to distant regions, it must be recognized by the Ordinary of the diocese from which it is sent, otherwise how could the attestation and the priest's subscription be considered trustworthy if the priest is completely unknown? 2.° That the Ordinary of the diocese in which the aforementioned attestation is to be presented, and therefore, in this case, the Ordinary of Platiensi, recognizes the subscription and seal of the Episcopal scopi of America; for it is not the duty of parish priests to recognize the seals and subscriptions of foreign Ordinaries, nor do they have the means to do so. Regarding the registration of parochial attestations made by parish priests of the diocese of Platiensi, the Consultor maintains that, considering only the parochial office, parish priests are not competent to make this registration authentically; for it is the duty of notaries, not of parish priests, to transcribe documents in such a way that the copy has the same legal validity as the original document. Parish priests can indeed transcribe parochial attestations of baptism or other sacraments received, but only from parish registers, and specifically from their own parish registers, which are kept in the parish archive, of which they are the custodians; but their office does not extend beyond this; they are not notaries. However, it does not seem to prevent the Bishop from creating notaries among the parish priests of his diocese, in order that they may perform the aforementioned registration.

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The Bishop has the right (and it is more likely by the force of custom alone) to create notaries. Fagnanus, cap. Sicut te 8, Ne clerici vel monachi, n. 42 sq.; Reiffenstuel, tit. de fide instrumentorum, n. 260; Schmalzgrueber, h. tit., n. 4; and this episcopal power is not limited by any legal or customary restrictions. Therefore, nothing prevents the Bishop from constituting all the parish priests of his diocese as notaries, especially since this concerns not any kind of acts to be requested, or instruments to be authenticated, but only one specific type of instrument, namely, parochial attestations to be registered and authenticated. Nor does it seem necessary in this case for a formal and express decree of the Bishop to be required, but a decree is sufficient.

[*Latin ed. p. 659*]

The Holy Congregation of the Council, in number 659, concerning the matter whereby the Bishop orders that the aforementioned attestations be registered, declares that this registration is instituted for no other purpose than that authentic and public faith regarding baptism may be obtained therefrom, a faith which can only be produced by notaries. If anyone should consider a specific creation of notaries to be necessary, it is easy for the Bishop to add the following, or similar, words to his decree: "We wish that the aforementioned attestations be registered by the parish priests, whom We hereby constitute, for this purpose only, as public ecclesiastical notaries by this present decree." Furthermore, the legal force of this registration implies that, in this case, that special book, which contains the attestations registered by the parish-notaries, is authentic and public, just like other parish books, and therefore, extracts made therefrom by the same parish-notaries shall have legal force in court and outside of it.

III. Regarding the collection of taxes, the Consultor believes that it is fitting for the Holy Congregation to approve the petition of the Bishop of Platiensis. For:

1. The aforementioned practice of the parish priests of the diocese of Platiensis is indeed new, and the tax is also new. However, it is not new that parish priests, for attestations extracted from parish books, and notaries, for the preparation of authentic copies of documents, collect a moderate tax. Furthermore, it has been seen above that extracts made from the special book, in which the attestations of American parish priests are registered, are, with regard to legal force, to be considered equivalent to the aforementioned parish attestations. Therefore, it is fitting that the parish priests collect a moderate tax for transcribing these extracts, especially since the labor involved for the parish priests transcribing is no less, nor is the benefit to the faithful requesting it.

2. It should not be said that this practice causes detriment to the rights of American parish priests. Indeed, it is true that if the aforementioned extracts taken from the special book are sufficient to prove, in court and

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outside of it, that the faithful have received the sacraments, they will no longer need to request attestations from American parish priests regarding the sacraments received in their parish; but rather, they will need to request equivalent attestations from the parish priests of the diocese of Platiensis, which they will obtain at a lower cost; thus, a certain detriment will be caused to the American parish priests. However, the following should be considered: a) the American parish priests have already exercised their right, by having delivered parish attestations regarding the sacraments received by Italian faithful returning to Italy, having received the tax; b) the Italian faithful, having returned to their homeland, cannot be prevented from taking care to have these parish attestations, which they possess, registered by ecclesiastical notaries, so that they may have authentic copies of these attestations available for various purposes in life; c) it would be laborious, lengthy, and tedious if the Italian faithful, having returned to their homeland, were required to repeatedly turn to American parish priests to obtain these attestations whenever they are needed, e.g., for marriage, ordination, etc.; and often, time would not permit.

[*Latin ed. p. 660*]

Acts of the Apostolic See. - Official Commentary. 660 Having considered all these matters, the Consultant believes it to be opportune and useful that the Holy Congregation grant the request of the Bishop of Platiensi, that is to say, that the aforementioned Bishop order that the parishes of his diocese register in a special and distinct book, attestations from American parish priests regarding baptisms or other sacraments received, and that he permit these same parishes to transcribe authentic copies from said special book, and to deliver them to those faithful who request them, upon receiving the customary fees; with this caution, however, that the aforementioned attestations from American parish priests are not registered in the special book unless they are accompanied by authentic recognition from both the American Ordinary and the Ordinary of Platiensi.

RESOLUTION. — The Most Reverend Fathers of the Holy Congregation, in a plenary session on July 3, 1909, having considered the question: whether and how to grant the petition of the Bishop of Platiensi in this case, responded: affirmatively, and with the following understanding: "The attestations of American parish priests must be validated by their respective Ordinaries, and they cannot be transcribed into the registers unless with the order of the Bishop or a delegate of his, who must first, with the assistance of the Promoter of Justice, recognize their authenticity, and then have them preserved in the diocesan curia."

L. ffa S. Iulius Grazioli, Sub-secretary. - MUNICH. - FRIBOURG.

NULLITY OF MARRIAGE. Under the blessed reign of Pope Pius X, in the sixth year of his pontificate, nearing its end, on July 24, 1909, with the Most Reverend Fathers, the Reverend Fathers John Prior, Aloysius Sincero,

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and Joseph Mori, as Judges, and with Antonietta Trimborn and Werner di Branconi, in the appeal stage, represented by their legitimate procurator, the priest Mancini, against the sentence pronounced by the Curia of Monacensi in the case of the nullity of the marriage between the aforementioned Branconi, represented as above, and Elisa Streit, who declared that she did not wish to be disturbed in the present judgment, referring to the testimony given before the Curia of Osnabrugensi to which she had been delegated, and with the Defender of the Bond participating in the case ex officio, the following sentence was delivered.

On October 23, 1879, Werner di Branconi, a retired military tribune of the Evangelical sect, celebrated a marriage in the Protestant rite before a heretic.

[*Latin ed. p. 661*]

Saint Bomana Bota. In the year 861, after serving in the church of Saint Peter in the city of Hamburg, she entered into marriage with Elisa Streit, also of the same Protestant persuasion. Since the bride was the daughter of a merchant, and the parents of the groom opposed this marriage, especially because of certain scandalous rumors circulating about the girl's virtue, which Wernerius, however, considered unfounded, he spoke the following words at a family gathering, a few days before the wedding: "What does it matter if the rumors about my fiancée are true, or if she should deceive me in marriage? I would not kill myself for this, but I would simply seek a divorce." Therefore, disregarding these things, the marriage was celebrated purely and simply, and the bride was not informed of these objections or the words spoken, nor could she suspect them. During the first years of the marriage, from which three children were born, only one of whom now survives, the relationship between the spouses was peaceful; but later, either due to the husband's poor management of their finances, or due to his harsh character and the insults he inflicted upon his wife, peace began to wane between the spouses, and eventually, serious disagreements arose, leading to a divorce decree in the year 1884, at the fault of the husband. Having obtained his freedom, Wernerius entered into a new marriage in the year 1886, marrying another woman, also of the Protestant faith, in a Protestant ceremony: this wife, however, died in the year 1895, leaving behind three children born of the marriage. The noblewoman Antonia Trimborn formed a close relationship with the surviving husband, and through her care, one of these children, namely the eldest daughter, Clara Branconi, embraced the Catholic religion, and now resides in a house of religious education. However, this woman strongly desired to bring both the other two children, and their father, who resides in the city of Munich, into the Catholic religion, and she petitioned the ecclesiastical court there to grant her a dispensation from the impediment of mixed marriage, so that she might enter into marriage with Wernerius di Branconi, who was still in

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the Protestant faith. The impediment of prior marriage stood in the way of this request, since Wernerius's first wife, although separated from him by divorce, was still considered to be his wife in the eyes of the Church. To remove this obstacle, Antonia Trimborn petitioned the same court to declare Wernerius's marriage to Elisa Streit null and void, due to the imposition of a scandalous condition against the essence of that marriage, but to no avail. For, on October 26, 1904, a judgment was issued in favor of the plaintiff, declaring that the marriage was valid. On November 28 of the same year, the plaintiff appealed to the Holy Congregation; and Wernerius di Branconi joined her in the appeal. By order of the same Holy Congregation, the Archbishop of Freiburg conducted a supplementary process, and the relevant documents were submitted in the following year.

[*Latin ed. p. 662*]

Acts of the Apostolic See. - Official Commentary. The document was transmitted to the Sacred Congregation. Having been recently established by the Most Holy Supreme Roman Rota, the aforementioned cause was submitted to that tribunal in the degree of appeal, and, after all formalities were observed, it was examined under the usual formula of inquiry, to determine whether there existed a nullity in the marriage. With regard to the facts, the Most Reverend Fathers, Auditors, considered that Werner von Branconi, as appears from the records of the process, had only the intention or purpose of entering into marriage according to the tenets of the Evangelical sect, which, in the case of the wife's infidelity, permits the separation of the marriage, or divorce, and that this possibility was not made a condition or stipulation at the time of the celebration of the marriage, as will be evident from what follows. Indeed, before the marriage, unfavorable rumors concerning the girl's virtue were reported to Werner by his brothers, Francis and Gustav, or by other relatives, who therefore tried to prevent the marriage; but Werner disregarded them, and did not give credence to them, as he repeatedly stated in his depositions: "Since the facts were not substantiated, I considered these rumors to be completely unfounded; but I thought that everything that was said to me was mere chatter. At the time, I did not think that it had come to this point; I usually replied something like this: 'Leave me alone, because I love the girl, and I am making a good marriage.'" Furthermore, a few days before the celebration of the marriage, when relatives and friends were deterring him from such a celebration, he replied in this way: "What does it matter if the rumors about my fiancée turn out to be true later, or if she runs away from me during the marriage? I would not kill myself for that, but I would simply get a divorce." From these expressions, it is clear that Werner had a firm intention of entering into marriage despite the opposition of his relatives and friends, and that he had a mistaken belief that he could separate from his wife in the case of her adultery. The defender of Werner is not to be heard when he attempts

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to prove his thesis by referring to a shrewd agreement entered into between the family and Werner himself, regarding the imposition of a condition in the marriage act in the case of the wife's infidelity, which took place two days before the marriage. Indeed, Gustav Branconi testified: "In response to the observations regarding the rumors about the bride's not immaculate life, which were made by his family, the fiancé declared: 'If this doesn't work out, then I will get a divorce.'" And the other brother, Francis, recounts the matter in this way: "In my brother's reply, I not only found the expression of our Evangelical concept, that marriage is dissoluble, but also that he was firmly determined to go through with the marriage, even if the rumors were true, and that he was therefore obligating himself to his relatives to dissolve the marriage in this case."

[*Latin ed. p. 663*]

St. Boman's Boot. 663 But the meaning of these depositions is utterly to be rejected, both because Werner himself never spoke of this matter, and because it is completely refuted by what he candidly confesses in a new deposition, made in the supplementary process before the Freiburg Court, on October 14, 1907. For Werner, questioned by the delegated judge, responded in this way: "We concluded the marriage, despite everything (or, notwithstanding the family's opposition), because I had given my word to Miss Streit, and I wanted to keep my word, feeling myself obligated to her. By celebrating the marriage in the church of St. Peter, I wanted to conclude a Christian marriage according to the concept of my Evangelical confession, and I also wanted to assume the duties of a Christian marriage. I considered that a Christian marriage could be dissolved, and precisely in the manner that I would be free, after the dissolution, to marry another woman, even if my wife were divorced. When concluding the marriage, as he stood before the altar, he was determined to fulfill his duties, but he also thought this: that if the unfavorable rumors about my fiancée proved to be true, he would get a divorce." These last words are in agreement with others written above: "What does it matter, if the rumors? For this, I would not kill myself, but simply get a divorce." Indeed, from the aforementioned deposition, these two things result: 1st, that Werner wanted a marriage according to the concept of the Evangelical sect; 2nd, and, according to the erroneous concept of his own sect, that he considered it to be dissoluble. Furthermore, in order to strengthen the lack of matrimonial consent, it is not helpful to refer to those words that Werner related in his legal deposition: "I can say that, if I had known then the Catholic concept of marriage, I would not have married"; and elsewhere: "If I had supposed that it was an indissoluble union, then I would not have married her." From these words, it is argued that Werner wanted a dissoluble marriage, and therefore lacked matrimonial consent, in its true object. But this will is a hypothetical or interpretative will, which in fact does not exist; and therefore, from it, only this can be deduced: that

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Werner wanted to contract a marriage according to the doctrine of heresy, which does not affect its value, as will be seen below. Furthermore, the Most Reverend Fathers have stated that the alleged condition of the marriage's dissolubility in the case of the fiancée's adultery was not expressed or notified to the other party, Elisa Streit, as both Werner and Elisa have affirmed: "I did not say anything about this decision before the marriage to my fiancée. I considered it all to be chatter, and it seemed strange to me to express myself in this way to a young lady"; and Elisa, for her part, says: "He never made these declarations to me, nor did

[*Latin ed. p. 664*]

From the Acts of the Apostolic See. - Official Commentary. "He has never made statements of this kind." Therefore, when in a marriage contract, such a condition has not been expressly stated, it is justly presumed that he has withdrawn from it, even if it had been added previously; all the more so because the interpretation must always be made against the one who employed deceit, as the Glossary states in chapter 26, on betrothal and marriage, at the words "Mulierem" (woman). Finally, this is confirmed by the declaration of Werner himself. When questioned by the judge, about the meaning with which he had uttered those words: "It doesn't matter if, later on, the bad 'rumors about my fiancée turned out to be true. I wouldn't kill myself for that, 'but I would get a divorce'"; he replied: "With those words, I intended the meaning: 'I risk nothing with this marriage, I can free myself again, 'I can get a divorce again.'" Werner, facing the opposition of his parents and friends to the marriage, rejected their opposition as useless, arguing that, in the event of his wife's infidelity, he always had the power granted by law, namely, to dismiss his adulterous wife and take another. Therefore, according to Werner, the proposed condition was considered superfluous, since it was sufficient to enter into marriage according to the tenets of the Evangelical sect. From these considerations in the case, it is inferred that Werner indeed wanted to enter into marriage, with the erroneous belief that it would be dissoluble in the event of his wife's adultery, or according to the meaning of the Evangelical sect, but that he did not bring this intention into the contract or condition, because he did not consider it necessary, either because he did not vouch for his wife's fidelity, or because, in the event of the truth, he had at his disposal the remedy of Protestant law: and therefore, in court, he stated: "I wanted to 'conclude a 'Christian marriage, according to the concept of my Evangelical 'confession, and I wanted to assume the duties of a Christian marriage.'" However, in law, these things must be kept in mind. First, not every intention, even if outwardly manifested, to bind or dissolve a marriage, must be considered sufficient to invalidate it, but only those that were brought into the contract or condition in the celebration of the marriage. This is clearly evident from the declaration of the Holy Office, of October 20, 1680, which states: "Is

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a marriage validly contracted between a Catholic and a schismatic 'with the intention of binding or dissolving the marriage'?" To this doubt, the answer was: "If these things were brought into the contract or if they were contracted with these conditions, the marriages are null; otherwise, they are valid." This doctrine was developed by Benedict XIV in the diocesan synod, book 13, chapter 22, n. 7, and confirmed by Pius VI in the letters given on July 11, 1789, to the Archbishop of Prague, who, like Benedict, in the aforementioned passage, gives the following explanation: "There is also an intimate reason why the intention of 'entering into marriage 'according to the tenets of the sect that allows dissolution of marriage, or of the law permitting it, is not sufficient to invalidate the marriage."

[*Latin ed. p. 665*]

The Roman Rota, 665: "Money, it does not affect the value of [something], provided it is not stipulated in the agreement; indeed, precisely because those who are deceived by the vain error of the non-Catholics believe that this [solution] does not at all contradict the law of Christ, it follows that, in their minds, because of that false belief, the intention of entering into marriage according to such laws or the dictates of a sect, does not exclude the primary intention of entering into marriage according to the divine law confirmed by Christ. Therefore, this will remains in the act of contracting, and from it flows and is determined the consent, which is actually given. Furthermore, the consent given according to the law of Christ is suitable and sufficient for the validity of marriage, unless some canonical impediment exists."

Secondly, this deduction in the agreement or condition is not presumed, but must be clearly proven; otherwise, the opposite presumption applies. Thus, Benedict XIV, in the aforementioned passage: "If that explicit condition, regarding the dissolution of marriage due to adultery, was not attached, even though the contracting parties were in error regarding it, so that the marriage bond could be dissolved by adultery, nevertheless there is a presumption that, while they intended to enter into marriage as instituted by Christ, they did not intend, even with the presence of adultery, to make it absolutely and perpetually indissoluble; indeed, the general will, which we have mentioned, regarding entering into marriage according to Christ's institution, absorbs and in some way overcomes that particular error; so that the marriage contracted in this way remains valid and firm."

Then, this deduction in the agreement must have been made with the knowledge and consent of the other party; both because the contract results from the will of two parties agreeing to the same thing, and because, as Sánchez says, in *De Matrimonio*, book 2, chapter 45, "it is a general principle in every contract of this kind, that the protection of one party is of no avail, unless it has been made with the consent of the other."

However, what should be said, if the spouses, knowing the law that

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permits the dissolution of marriage due to adultery, entered into marriage with this positive intention, so that, in the event of infidelity of one of the spouses, the marriage could be dissolved? Certainly, then the marriage must be considered null, since this positive intention destroys the marriage due to the lack of a marital intention in its true object, namely, an indissoluble marriage; or, in other words, the general intention of entering into marriage according to the law of Christ is absorbed and destroyed by the contrary will of the contracting parties: Benedict XIV, in the aforementioned passage; Cardinal De Lugo, *De Sacramento*, dispute 8, number 131.

However, the Most Reverend Fathers, Auditors, considered that the doctrine presented could not be applied to the case in question, due to special circumstances present in it. First, Wernerius, in his deposition, declared: "I had to think about this (the solution of marriage in the case of Elisa's infidelity), because shortly before, my relatives had..."

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis. - Commentarium Officiale. "He confessed, and I can say, that if I had known then the Catholic concept of the indissolubility of marriage, I would not have married. Therefore, he was determined, in the event that the rumors proved to be true, or that 'my wife had run away,' to have his marriage annulled and to divorce." A little earlier, in the same deposition, he stated: "To these words I added the meaning: I risk nothing with this marriage; I can say that I can free myself from it, I can divorce." But he thought that "everything that was being told to me was nonsense; at that moment, I did not think that it would come to this." Therefore, if he disregarded the common rumors, and harbored no suspicion about the girl's honesty in the future, there was no reason to limit the consent to the marriage. Secondly, this limitation of consent to the marriage, except with respect to that aspect, was neither manifested during the celebration of the marriage nor before. Therefore, even if it existed, it must be presumed that Werner withdrew from the marriage celebration, since, as the Glossa states in the passage cited above, against the one who uses deceit in contracts, the interpretation must be made: in this case, if there is no intention, the virtual effect is null, which may perhaps only benefit Werner in the internal forum. Thirdly, it must be remembered that this marriage was celebrated in a place not subject to the law of Trent concerning clandestine marriages, so that nothing prevented the marital consent, vitiated on one side, from being validated by the marital act. Indeed, Werner, in the early days of his marriage, abandoned the idea of divorce: "My relationship with my wife was discreet until the birth of the first child, and at that time I did not think of a divorce." Therefore, based on these points, it is permissible to conclude that the opposite limitation of consent to the marriage should not be taken into consideration in any calculation, since it is not proven, or at

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least is founded on doubt. But, even admitting this second hypothesis, the doctrine of the same Cardinal De Lugo is clear, loc. cit., n. 136: "In the doubt whether someone has that general and effective will to make a marriage entirely valid, it must be judged in favor of the contract, so that it may be valid. The reason is that everyone is presumed to want to exercise a valid contract, unless the contrary is proven, according to the common doctrine of jurists, which will have even more force in the case of marriage, which is a more favorable cause." After considering all these facts and legal aspects, We, the undersigned Auditors of Tournon, invoking the name of Christ, sitting for the tribunal, and with only God before our eyes, decide, declare, and sentence that there is no proof of the nullity of the marriage entered into between Werner di Branconi and Elisa Streit; or, to the proposed doubt, we answer negatively; and furthermore, we order that the judicial expenses be borne by the parties.

[*Latin ed. p. 667*]

Diarium Romanae Curiae. 667 Thus We pronounce, commanding the Ordinaries of the places and the ministers of the tribunals, to whom it pertains, that they enforce this sentence, and that they proceed against those who resist, according to the norms of the sacred canons, and especially chapter 3, session 25, concerning reform, of the Council of Trent, employing the executive means that shall be deemed more suitable and efficacious according to the circumstances. Rome, on the 24th of July, 1904. Ioannes Prior. L. £8 S. Aloysius Sincero. Ioseph Mori, Ponens. Sac. Tancredes Tani, Notarius. DIARIUM ROMANAE CURIAE SECRETARIA DI STATO NOMINE. 11 S. The Holy Father, with a note from the Secretariat of State and with a papal Brief, has deigned to appoint: An Apostolic Protonotary, as if participating: August 3, 1909. — The Reverend Emilio Cottafavi, archpriest and curate of the cathedral chapter of Reggio Emilia. Domestic Prelate: July 22, 1909. — The Reverend Ferdinando Lejeune, formerly Vicar General of the diocese of Arras, and now parish priest of Boulogne-sur-mer in the same diocese. HONORS The Holy Father, with a note from the Secretariat of State and with a papal Brief, has deigned to bestow: The Order of St. Gregory the Great, military class: July 24, 1909. — Upon the Right Honorable Count Valentino Canale, a Cadet Assistant in the Corps of the Noble Pontifical Guards. The Order of St. Gregory the Great, civil class: July 8, 1909. — Upon Mr. Giovanni F. Carroll, of New York. July 27. — Upon the Reverend Alessio Rivière, President of the Catholic Youth of Cambrai. July 28. — Upon Mr. Alessandro Cardon-Durerger, President of the Catholic Committees of Cambrai; — Upon Mr. Willibrordo Luigi Fich, of Oosterhout in the diocese of Breda. The Order of St. Gregory the Great, military class: July 21, 1909. — Upon Mr. Giovanni Vogelsang, Sergeant Major of the Pontifical Swiss Guard. July 30. — Upon Mr. Tommaso Cecchini, Lieutenant of the

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Honorary Palatine Guard.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis. - Official Commentary on the Knighthood of the Order of St. Sylvester: August 5, 1909. - To Mr. Pietro Anzolini, Knight of the Order of Malta in Rome. BY THE GRACE OF HIS HOLINESS: His Holiness, through a letter from His Eminence, the Reverend Monsignor Maggiordomo, has deigned to appoint: Extraordinary Secret Chamberlains: April 27, 1909. - The Reverend Father Salvatore La Cava, of the diocese of Catanzaro. April 28. - The Reverend Father Carlo Smokvina, professor at the Seminary of Segna; - The Reverend Father Antonio Loncaric, likewise; - The Reverend Father Francesco Binieki, likewise; - The Reverend Father Giovanni Starcevic, likewise. July 19, 1909. - The Reverend Father Pietro Rossetti, assistant to Monsignor Persiani, Auditor of the Holy Rota. July 27. - The Reverend Father Leopoldo de Brühl, of the diocese of Breslau. July 28. - The Reverend Father Giuseppe Kuca, of the archdiocese of Brünn. July 29. - The Reverend Father Pacifico Massella, official of the Secretariat of State. August 2, 1909. - The Reverend Father Francesco Donato, of the archdiocese of Naples; - The Reverend Father Salvatore Trama, of the same archdiocese; - The Reverend Father Luigi Hagemann, of the diocese of Fulda; - The Reverend Father Guglielmo Frye, of the same diocese. Extraordinary Chamberlain of Sword and Mantle: April 26, 1909. - Mr. Gabriele de Larralde-Diustégny, of the diocese of Bayonne. Honorary Chamberlains in Peacock Blue: April 26, 1909. - The Reverend Father Giuseppe Woernghofer, of the archdiocese of Munich (Bavaria); - The Reverend Father Michele Kmoskò, Prefect of Studies at the Central Seminary of Budapest. July 17, 1909. - The Reverend Father Ambrogio Rizzi, Rector of the parish of St. Hilary in Cremona. July 27. - The Reverend Father Antonio Albertini, of the diocese of Faenza; - The Reverend Father Ercole Rambelli, of the same diocese; - The Reverend Father Ferdinando Benelli, of the same diocese. Extraordinary Honorary Chamberlain of Sword and Mantle: April 27, 1909. - Mr. Cesare Finoli, of Milan. Honorary Secret Chaplains: April 26, 1909. - The Reverend Father Giuseppe Metzker, assistant pastor in Budapest. July 16, 1909. - The Reverend Father Domenico Facchini, cleric receiving benefices from the basilica vaticana.

[*Latin ed. p. 669*]

Year 1. - Vol. 1. September 15, 1909. No. 17. ACTA APOSTOLICAE SEDIS: OFFICIAL COMMENTARY. ACTS OF POPE PIUS X. APOSTOLIC LETTER: • • • CONCERNING THE APPOINTMENT OF A GENERAL SUPERIOR FOR THE CONGREGATION OF THE MISSION AND THE GENERAL DIRECTOR OF THE SODALITY OF THE IMMACULATE CONCEPTION, ESTABLISHED BY SAINT NUMISMA. PIUS PP. X. For the perpet-

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ual memory of the matter. – Dear son, Anthony, General Superior of the Congregation of the Mission, as well as of the Daughters of Charity, has informed Us that, in numerous dioceses throughout the Catholic world, there exists a pious sodality of the Immaculate Conception, commonly called the "Association of the Miraculous Medal," and that the purpose and statutes of this society are contained in the following articles: Article I. The sodality of the Immaculate Virgin, established by the miraculous medal, exists as a living and perpetual memorial of the manifestation of the Immaculate Virgin Mary in the year 1830, whose feast is celebrated annually on November 27th; in which manifestation, the same Virgin showed an example of the medal itself, which was soon spread throughout the world and called "miraculous" by the people, due to the miracles which are daily wrought through it by divine power. Article II. The association has as its purpose to render due honor to Mary, conceived without original sin, through personal sanctification and the pursuit of apostolate, as is indicated by her sacred medal, and by the symbol it bears, and by the power it possesses, offering an example and an aid for this purpose. Article III. In each diocese, diocesan directors, designated by the respective Ordinaries, govern the canonically established association, according to its own spirit, laws, and customs, under the authority of the General Director. ACTA, vol. 1, no. 17. – September 15, 1909. 45.

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis. – Official Commentary. Article IV. By a concession granted by Us on the eleventh day of June, in the year 1905, the society of the Immaculate Conception, through its medal, enjoys the same indulgences, and uses the same privileges, as those enjoyed by the society of the Scapular of the Immaculate Conception of the Blessed Virgin Mary, commonly known as the Blue Scapular. Article V. All the faithful, of both sexes, can join this association and participate in its privileges, provided that they wear, suspended around their neck and over their chest, the blessed medal, and that it has been imposed upon them by a priest appointed for this purpose, according to the rite approved by Our predecessor, Pope Leo XIII, of blessed memory, on the nineteenth of April, in the year 1895. Article VI. The feast day of the association is the twenty-seventh of November, on which the memory of the manifestation of the Immaculate Virgin Mary through the medal is celebrated. Article VII. The members are not bound by any new external obligation, but are encouraged to frequently repeat the invocation inscribed on the medal: "O Mary, conceived without sin, pray for us who have recourse to thee." Now, since this very fruitful association has, with God's help, spread to many nations and peoples, even in distant lands, it is desirable that its administration be entrusted to a general director appointed by the Apostolic See: Therefore, in addition to the aforementioned statutes of this society, We deem it necessary to

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add the following. By the fullness of Our apostolic authority, and by the present document, valid and forever, in order to safeguard and promote the unity and perpetuity of the society of the Immaculate Conception through its medal, We decree and order that its general director be, now and in the future, the Superior General for the time being of the Congregation of the Mission, as well as of the Daughters of Charity, especially since the aforementioned medal was revealed to one of these Daughters, namely, the Venerable Servant of God, Catherine Labouré. Finally, due to the difficulty that arises in registering members in the society's records, especially during missions, We, with Our paternal authority, and by the present document, grant a dispensation regarding said registration. We declare that these present letters shall always be firm, valid, and effective, and shall have their full and complete effect and obtain it, for those to whom they apply and will apply in the future, in all respects and through all things, and that they shall be judged and defined in the aforementioned matters by any ordinary and delegated judges, and that they shall be null and void if anyone, knowingly or unknowingly, should attempt to alter them in any way, contrary to these. Notwithstanding any apostolic ordinances and constitutions, including those specially and individually worthy of mention, and any other contrary provisions whatsoever. These present provisions are valid for all times, present and future. We wish that copies or printed examples of these present letters, signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, be distributed accordingly.

[*Latin ed. p. 671*]

Acta Pii PP. X. 6 7 1: Ut plena fiducia adhibeatur, quae adhibeatur ipsis praesentibus, si essent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris, die VIII Iulii MCMIX, Pontificatus Nostri anno sexto. 7 L. S. R. CARD. MERRY DEL VAL, a secretis Status. S. MARIAE ANGELORUM II. SACELLO ROSARUM, APUD PORTIUNCULA, QUOAD RITUS ORDINIS IN BASILICAM PATRIARCHALEM MISSAM TERRA VOTIVAM, PRIVILEGIA SANCTUARIORUM IN MINO- CONCEDUNTUR. PIUS PP. X Ad perpetuam rei memoriam. — Sanctuarium divae Mariae Angelorum in Portiuncula, recens per Nos ad patriarchalis basilicae dignitatem evectum, nonnulla sacella nobilitant, veteri christiani populi religione celebra, in locis erecta, quae seraphicus pater, tum vivens cum moriens, mirandum in modum illustravit. Adnumeratur in his sacellum a rosis appellatum, eo quidem in loco conditum, ubi Franciscus, flagrante ductus poenitentiae spiritu, virgineum corpus obiiciens spinis, asperas sentes in olentes rosas mutavit. Nunc autem dilecti filii, Bonaventura Marrani, Procurator generalis Ordinis Minorum, et Iosephus Bucefari, Minister Fratrum Minorum ad regularem provinciam seraphicam spectantium, Nos enixis precibus flagitarunt, ut

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quemadmodum sacella Portiunculae et Transitus seraphici patris Francisci, quod ad Missas votivas inibi celerandas, per similes Apostolicas litteras, die xi mensis aprilis vertentis anni datas, privilegiis sanctuariorum maioris ordinis in Terra sancta exornavimus, ita ad maiorem conformitatem et facilitatem celebrantibus sacerdotibus conciliandam, memoratum sacellum rosarum, quod ad Missam votivam illic litandam, iuribus sanctuariis minoris ordinis in eadem Terra sancta concessis decoremus, adeo ut Missale parvae molis pro tribus patriarchalis templi sacellis, omnes simul Missas votivas continens, opportune possit vulgari. Nos autem, ut iteratum testimonium prodamus singularis dilectionis, qua eadem sanctuaria prosequimur, precibus hisce annuendum, quantum in Domino possumus, existimavimus. Quae cum ita sint, motu proprio, atque ex certa scientia et matura deliberatione Nostris, deque apostolicae Nostrae potestatis plenitudine, praesentium vi, concedimus, ut sacellum rosarum, quod exstat apud basilicam patriarchalem sanctae Mariae Angelorum in Portiuncula, quod ad Missam votivam in eo rite litandam, perpetuum in modum, iuribus omnibus ac privilegiis polleat, quibus legitime gaudent minoris.

[*Latin ed. p. 672*]

Acts of the Apostolic See. - Official Commentary. There exist 672 religious sanctuaries in the Holy Land. We decree that these present letters of ours shall be firm, valid, and efficacious forever, and shall fully and completely produce and obtain their intended effects, and shall fully support those to whom they pertain, now and in the future, in all things and through all things, and that in the aforementioned matters, they must be judged and defined by any ordinary or delegated judge, and shall be null and void if, by anyone, knowingly or unknowingly, through any authority, anything should happen contrary to these. Notwithstanding the apostolic ordinances and constitutions, including those specially and individually worthy of mention, and all other contrary things whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of August, 1909, in the seventh year of Our Pontificate. L. S. R. CARD. MERRY DEL VAL, Secretary of State.

TO FELIX, DOCTOR OF LAWS IN VIENNA, AND OTHER DISTINGUISHED MEN OF THE CATHOLIC CONGREGATION OF PORSCH, PRESIDENTS OF ASSEMBLIES.

Beloved sons, greetings and the apostolic blessing.

The diligence and sacred study of Catholics in Germany are certainly evident in many ways, but above all, in the fact that, as has long been their custom, they convene very frequently each year for opportune consultation on common matters. Indeed, great benefits have resulted from these assemblies, the last of which was the five hundred and fiftieth, for both the religious and civil spheres: namely, the ardor of divine faith has not only

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increased in the people, but obedience to the Vicar of Jesus Christ and the successors of the Apostles has been strengthened, with full reverence and piety; also, concord among good men has been made stronger in defending the rights of the Church; and, moreover, remedies based on Christian wisdom and charity have been sought for the evils that afflict human society, and the authority of princes, the discipline of the state, and the tranquility of public order have been more effectively defended.

Since We know these things to be true, We were recently very pleased to learn from your letters that a general assembly will be held in Breslau in the month of August. We are entirely confident that this, as well as others, will be fruitful and beneficial, especially since such experienced and capable men are present to oversee these matters, and Our beloved son, George, Cardinal Bishop of Breslau, (whom We have been preserved for the benefit of God and the Church).

[*Latin ed. p. 673*]

The Acts of Pope Pius X, 673 (we rejoice), with His authority, supports you, and concerning those matters which are most fitting for these times. For you see, by what means the enemies of the Catholic name strive to destroy the Church; therefore, for the sake of your devotion to the Mother Church, you rightly strive to suppress wicked endeavors, and it is fitting to work so that your Catholic citizens may be more devoutly obedient to this Apostolic See; that the bonds of holy unity and the duties of holy discipline may be more diligently observed; that they may more carefully avoid the pestilence of errors, and retain the doctrine handed down to the Church. Therefore, that which you so piously request of Us, that we may pray for your plans and endeavors, we indeed do with a willing and fervent heart: and we beseech that most holy Duchess and Patron of Silesia, Hedwig, that she, who once restored the practice of Christian institutions in these regions, may, with the same counsel, assist you in maintaining your Catholic profession. May these things be under Her protection, and as a witness of Our singular benevolence, we bestow upon you, beloved sons, and all those who will be with you, Our paternal Apostolic Blessing. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of July, in the year 1909, in the sixth year of Our Pontificate. PIUS PP. X.

TO THE MOST REVEREND FATHER VALERIUS LASPRO, ARCHBISHOP OF SALERNO, IN THE FIFTYTH YEAR OF HIS EPISCOPATE. Venerable Brother, greetings and the Apostolic Blessing.

Soon, as the fiftieth year of your episcopate approaches, not only in this diocese, but also in Gallipoli and Lecce, which you previously governed, solemn celebrations, as we hear, will be held in your honor, with the eager consent of many Venerable Brothers. Indeed, we are not surprised by this, considering the course of your ministry; but we rejoice that you flourish so greatly in the esteem of good men, in grace, and in piety; which is both

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an indication and, indeed, a desirable reward for your pastoral diligence. And therefore, we congratulate you, all the more because we know that your obedience and devotion to the Apostolic See have always been outstanding, even in times of great difficulties. We pray, under the auspices of the Apostolic Blessing, which we bestow upon you, Venerable Brother, and your clergy and people, that the divine benefits of benevolence may abound for your salvation and that of all your people. Given in Rome, at St. Peter's, on the twenty-second day of the month of August, in the year 1909, in the seventh year of Our Pontificate. PIUS PP. X.

[*Latin ed. p. 674*]

Acta Apostolicae Sedis. - ●Official Commentary. 614. SACRED CONGREGATION OF THE HOLY OFFICE. INDULGENCES ARE GRANTED TO THOSE WHO DEVOUTLY PERFORM AN EXERCISE FOR A WEEK THROUGH PRAYERS.

●->●●: ● May 6, 1909.

●Most Holy Father, Pope Pius X, having heard the Reverend Father, Assistant of the Holy Office, has, with paternal benevolence, granted to all the faithful who, with at least contrite hearts and with devotion, perform the pious exercise for a week through prayers, according to the formula written below, or another similar one approved by the Ordinary, an indulgence of three hundred days, applicable also to the souls of the departed, to be gained once during each week. And to those who, during the entire month, complete the same pious exercise as mentioned above, a plenary indulgence has been generously granted, also applicable, to be obtained at the will of each faithful person, by devoutly visiting any church or public oratory after having confessed and received Holy Communion, and by praying there according to the wishes of the Supreme Pontiff. This present decree is valid forever, without any brief being required. Notwithstanding any contrary provisions.

L. F.B., S. A.

Reverend Father Can. Giambene, Substitute for Indulgences.

FORMULA FOR THE PIOUS EXERCISE.

Sunday. — 1.° Let us adore God, let us magnify His infinite perfections, and let us give Him thanks for the benefits received.

%" Gratias Deo maximas, ob nimiam caritatem suam, qua dilexit nos, et ob eam qua nos efficit ut ipsum diligamus. (Great thanks to God, for His immense charity with which He has loved us, and for that with which He makes us love Him.)

3.° Gratias Deo maximas, ob gloriosam a mortuis resurrectionem Filii

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sui redemptoris nostri Iesu Christi. (Great thanks to God, for the glorious resurrection from the dead of His Son, our Redeemer, Jesus Christ.)

Feria II. — 1.° Deo agamus gratias, òb éa quae Spiritus sanctus continuo operatur in nobis, cum nos excitat ad caritatem, cum nos roborat donis suis, cum nobis opitulatur, vitamque nostram alit sacramentis. (Let us give thanks to God, for those things which the Holy Spirit continually works in us, when He incites us to charity, when He strengthens us with His gifts, when He helps us, and when He nourishes our life with the sacraments.)

[*Latin ed. p. 675*]

Sacred Congregation of the Holy Office. 675 p 2. We express our grateful sentiments towards God, for the numerous spiritual graces we have received; we acknowledge that we are, and ought to be, humble, because of the benefits we have received from the divine treasury of graces, which are either very few or, indeed, very small in relation to the attainment of sanctity.

3. Let us also give perpetual thanks to God for His abundant mercy.

* *Feria III.* — 1.° Let us give thanks to Almighty God, who has raised us to supernatural beatitude, to be enjoyed in Himself. Let us also give thanks for the saints and the elect, who sing praises to Him eternally.

* 2.° Let us also give thanks to Almighty God, for having created the angels, and for having raised them to eternal supernatural beatitude, and for having appointed them as our most faithful guardians on the difficult path of life.

* 3.° Let us carefully consider the many benefits that God has conferred upon us, and let us remember them with a grateful heart, always promising to give Him perpetual thanks.

* *Feria IV.* — 1.° Let us give thanks to Almighty God, who created all things, and us in particular, out of nothing. Let us also give thanks to Him for Christian education, whether received from our parents or from institutions in loco parentum, and for the many safeguards constantly provided for our own sanctification.

* 2.° Let us give daily greater thanks to God for the temporal blessings which He daily bestows upon us and upon our neighbors.

* 3.° Let us also give perpetual thanks to God, to repair the injustice of ungrateful men, who, when they receive benefits, do not remember the kindness they have received.

* *Feria V.* — 1.° Let us give thanks to Almighty God for the extraordinary charity of the Incarnate Word, which we contemplate in the very work of the Incarnation.

* 2.° Let us also give thanks to God for the institution of the Sacrament of the Eucharist, which is truly an inexplicable pledge of Christ's charity.

* 3.° Let us also give thanks for the Sacrifice of the Mass, which is in-

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cessantly offered throughout the world at every hour of the day, and for the spiritual good which constantly flows from this sacred assembly to the faithful.

* *Feria VI.* — 1.° Let us give thanks to Jesus Christ, the Son of God, our Savior, for the most grievous punishments which He endured while dying on the cross. Let us beseech Him to receive us into the loving tabernacle of His heart, and there let us give Him the greatest thanks, because He offered Himself, without blemish, to God the Father as a sacrifice for our sins.

* 2.° Let us give great thanks to Jesus Christ, our Savior, for the institution of the Sacrament of Penance.

* 3.° Let us also continue to give thanks to Him, because, while dying on the cross, He conquered death, and made our death milder.

* *Sabbato.* — 1.° Let us give the greatest thanks to God, who has bestowed upon the most holy Virgin Mary, with all the gifts of heaven, and who has distinguished her in a singular way with privileges, so that she may be proclaimed most blessed throughout the world. Let us praise God for her, because she responded so faithfully to so many and such divine gifts, and let us continue to give Him greater and greater thanks daily.

[*Latin ed. p. 676*]

(576 Acta Apostolicae Sedis. - Official Commentary. 2.° We give thanks to God, equally, for having granted us the Virgin Mary, standing near the Cross, as our Mother, and for having, through her maternal care and solicitude, ceaselessly bestowed upon us countless graces, as she has been entreated to do. 3.° Let us constantly implore the most holy Virgin, faithfully standing near her Son at the Cross, let us follow the examples of the holy martyrs, let us imitate those chosen ones of all times, who, having attained sanctity, entered the path of suffering.

SUMMARY OF THE INDULGENCES GRANTED CANONICALLY BY THE ROMAN PONTIFFS TO THE PIOUS ARCHISODALITY, THROUGH UNIVERSAL AND PERPETUAL DAILY ADORATION OF THE MOST HOLY SACRAMENT IN THE PAROCHIAL CHURCH OF SAINT THOMAS AT AUGUSTA OF THE TAURINES.

I. PLENARY INDULGENCES: To all the Christian faithful who have given their name to this pious archisodality, if, having confessed their sins and received the Holy Communion, they devoutly visit any church or public oratory, and there pray piously according to the mind of the Supreme Pontiff:

1.° On the day of entering the sodality;

2.° On the feast of the Nativity;

3.° On the feast of the Circumcision;

4.° On the feast of the Epiphany of Our Lord Jesus Christ;

5.° On the Thursday of the Lord's Supper;

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6.° During the Paschal season of the Resurrection;

7.° On the solemnity of the Body of Christ;

8.° On the feast of the Immaculate Conception;

9.° On the feast of the Espousals;

10.° On the feast of the Annunciation;

11. On the feast of the Assumption;

12.° On the feast of the Maternity of the Blessed Virgin Mary;

13.° On the feast of Saint Joseph, spouse of the Blessed Virgin Mary;

14.° On the feasts of the holy Apostles Peter and Paul;

15.° On the feast of Saint John the Apostle and Evangelist;

16.° On the feast of Saint Tarsicius the Martyr;

17.° On the feast of Saint Paschal Baylon, Confessor;

18.° On the feast of Saint Francis of Assisi, Confessor;

19.° On the feast of Saint Theresa the Virgin;

20.° On the feast of the patron saint of the diocese where the sodality is established;

21.° On the feast of the titular saint of the church in which the sodality has its seat.

[*Latin ed. p. 677*]

I. The Most Holy Congregation of the Holy Office, in its decree 677, 22nd, states that, at the hour of death, provided that the members, as previously stipulated, or at least contrite, have devoutly invoked the most holy Name of Jesus, either with their mouth, if they are able, or, if not, with their heart.

II. PARTIAL INDULGENCES:

A) Of seven years and forty days:

1. For those zealous in promoting and benefiting the Society, once a month, on a day of their choosing, in which they recite a prayer according to the wishes of the Supreme Pontiff;

2. For all members, each time they devoutly visit the Most Holy Sacrament of the Eucharist in any church or public oratory, from noon until four o'clock in the afternoon, and recite the prayer as mentioned above.

B) Of three hundred days, for all members, each time they visit the Most Holy Sacrament in any church or public chapel, and recite the prayer as mentioned above.

C) Of one hundred days, for all members, each time they perform some pious work in accordance with the purpose of the Society.

All and each of the aforementioned indulgences, except for the plenary indulgence granted at the hour of death, can also be applied to the souls of

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the deceased in Purgatory.

August 20, 1909.

This present summary, now for the first time extracted from authentic documents, has been approved by the Most Holy Congregation of the Holy Office, and permission is granted for it to be printed and published.

A. Can. Giambene, Substitute for Indulgences.

L. © S. III. REGARDING DISPENSATION FROM OCCULT IRREGULARITY IN THE FORUM OF CONSCIENCE, IN URGENT CASES.

Already, by decree of the Most Holy Congregation, issued on June 23, 1886, it has been granted to each confessor the faculty of dispensing from censures, even those specially reserved to the Supreme Pontiff, in truly urgent cases, in which absolution cannot be delayed without the danger of serious harm or infamy, a matter upon which the conscience of the confessor is burdened, with the legally prescribed conditions, and under the penalty of incurring the same censures again, unless, at least, within one month, the penitent appeals to the Holy See in writing and through the medium of the confessor.

Furthermore, recently, prayers have been presented to this same Congregation, in which it is asked whether it is permissible for a confessor, under the same circumstances and conditions,

[*Latin ed. p. 678*]

Acts of the Sacred Congregation. – Official Commentary. 678. Dispensation from irregularities, which follow excommunication and interdict, were granted by the Most Eminent and Reverend Cardinals, concerning matters of faith; and by the General Inquisitors, in a meeting held on Thursday, September 1st of the present year, 1909, it was decreed: "Let the decree passed on Thursday, March 28th, 1906, be made public. The decree of Thursday, March 28th, 1906, stated: 'A petition was presented to the Most Holy Father, requesting the faculty to grant dispensations concerning hidden irregularities, when they occur in cases included in the decree of the Sacred Office, dated June 23rd, 1886.' And on the following Friday, March 29th, the Most Holy Father approved the granting of this grace, according to the votes of the Most Reverend Fathers. Given at Rome, from the offices of the Sacred Congregation, on September 6th, 1909. L. C. Aloysius Castellano, Notary.

SACRED CONGREGATION CONSISTORY OF THE ROMAN CONGREGATION CONCERNING CERTAIN COLLEGES DEPENDENT ON THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, BEFORE THE CONSTITUTION "SAPIENTI CONSILIO."

Given on July 29th, 1909.

After, by means of the Constitution *Sapienti Consilio*, several regions, formerly subject to the Sacred Congregation for the Propagation of the

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Faith, were removed from its jurisdiction, the question arose as to the condition of certain colleges in the City [of Rome], in which young men were educated, mostly pertaining to these aforementioned regions, and which had hitherto been under the special direction and administration of the Sacred Congregation for the Propagation of the Faith.

Among other doubts concerning this matter, the following were proposed:

"IX. Whether the colleges of Americae septentrionalis [United States] and Scotiae [Scotland] continue to depend on the Congregation for the Propagation of the Faith, and whether their students are required to take the oath prescribed by Urban VIII on November 24th, 1625.

"X. Whether the students of Americae septentrionalis [United States], Canadians, and Hibernians [Irish], who are, by the law of their foundation, enrolled in the college of Urban [de Propaganda], are also obligated henceforth to take the aforementioned oath prescribed by Urban VIII, and in the form and terms subsequently established by Alexander VII by a Bull of July 20th, 1660, for all students of the Urban college."

[*Latin ed. p. 679*]

Sacred Congregation of the Consistory. 679 "to the students; — XI. Whether the Cardinal Prefect of the Congregation for the Propagation of the Faith can still grant letters of dismissal to the sacred orders to the students of colleges in North America, Ireland, and Scotland; and whether and how it is necessary to change the title of the mission. — XII. Whether and in what way the title of the mission must be changed with regard to the students of the Urban College of the Propagation of the Faith, who belong to ecclesiastical provinces and dioceses separated from the Congregation of the Propagation of the Faith."

To these doubts, the Sacred Congregation of the Consistory, according to the mind accepted by the Most Holy Father, responded on November 12, 1908, as follows:

"Regarding X. The colleges of North America, Ireland, and Scotland will henceforth depend on the Sacred Congregation of the Consistory. The oath, however, which the students must take, will be revised according to a new formula to be established. — Regarding X. Affirmative, with the revised formula, after consultations begun with the Most Eminent Cardinal Prefect of the Sacred Congregation of the Propagation of the Faith. — Regarding XI. The granting of letters of dismissal to the sacred orders pertains to this Sacred Congregation, which, when necessary, will change the title of the mission to the title of service to the Church. — Regarding XII. The Most Eminent Cardinal Prefect of the Congregation of the Propagation of the Faith will change the title of the mission for the aforementioned students to the title of service to the Church."

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However, after these resolutions were published, new doubts arose. Indeed, the Most Eminent Prefect of the Sacred Congregation of the Propagation of the Faith had previously presided over these colleges, not only as their superior, but also as one who was accustomed to grant letters of dismissal to the orders and other dispensations to the students, according to ancient privileges granted by the Supreme Pontiffs to the Cardinals who were protectors of these colleges. Therefore, it was asked whether this power passed entirely to the Sacred Congregation of the Consistory and to the Cardinal Secretary. But there were also other colleges or seminaries located outside of Rome, in Europe and America, which were directly or immediately subject to the Sacred Congregation of the Propagation of the Faith, and regarding which the doubt arose whether they should still be subject to the same Congregation. Therefore, the Sacred Congregation of the Consistory, in order to obtain all possible clarity in this complex matter, consulted the Directors of each of these colleges, asking them to present their statutes, regulations, and privileges. The most important points of discussion were:

1.° From which Sacred Congregation, and in what manner, these colleges should henceforth depend; and whether, with the wise counsel of the Constitution *Sapienti*, the Sacred Congregation of the Consistory can exercise high direction and moderation over all seminaries subject to the common law of the place, whether the colleges under discussion should be subject to the Sacred Congregation of the Consistory in this broad sense, or rather in a stricter sense, that is, in a direct and immediate manner.

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis. - Official Commentary. 2.° Concerning what manner of letters of dismissal should be granted to the students of the aforementioned colleges for their admission to the Orders; 3.° Concerning what title these same students ought to be ordained; 4.° Whether they should still be required to make the same oath in the same manner as the Holy Congregation of Propaganda had previously required from them. Furthermore, besides the three items mentioned above, the following colleges or seminaries, concerning which doubts arose, were also listed: a) The English College in the City, founded by the Supreme Pontiff Gregory XIII in the year 1579, and granted to a Cardinal Protector, along with other privileges; to which, in the year 1898, the Beda College was added, for English students recently converted from Protestantism, by the decree of His Holiness Leo XIII. b) The Canadian College in the City, connected with the seminary of Saint Sulpitius in the city of Montisregalis in Canada, and directed by the same Fathers of Saint Sulpitius, where young priests from Canada, or at least clerics already established in the higher Orders, gather to complete their higher studies. c) The Josephinum College in the city of Columbus in America, founded by the priest Joseph Jessing in the year

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1888, for the education of poor young men aspiring to the priesthood in the United States of America; which college, in the year 1892, was ceded by its founder himself, along with all its assets, to the Holy Congregation of Propaganda, and, according to its rules, is under the complete direction and authority of this Holy Congregation. d) The American College in Louvain in Belgium, founded in the year 1858, so that "young men may be prepared from various nations, who may exercise the sacred ministry "in the United States of America, in the province of Victoriensi " (British Columbia), and in the dioceses of Portus Hispanici and Rosensi, "as secular priests, under the authority of the Most Reverend Bishops." According to its rules, this college is subject to the authority of the Most Reverend Prefect of the Holy Congregation of Propaganda and the Commission of Bishops established by the Third Baltimore Council. e) The English College in Valladolid in Hispania, erected in the year 1592 by Philip II with the approval of Clement VIII, and originally granted to the Fathers of the Society of Jesus; which, later, under Charles III, was granted new statutes, and is now called "regium," and its rector is chosen by the King of Hispania, upon the proposal of the Bishops of Angliae, from among the secular priests. f) Under almost the same conditions, there is another college in Valladolid for students from Scotiae. g) The English College in Lisbon, which is called "regi," is subject immediately to the Holy See, and enjoys the same rules and privileges as the English College in the City. The rector is chosen by the Supreme Pontiff, upon the proposal of the Bishops of Angliae.

[*Latin ed. p. 681*]

Sacred Congregation Consistorial. 681 h) The Irish College in Paris, founded in 1578, is under the direction of priests of the Missionaries, commonly known as Lazarists, whom the Archbishops of Ireland select from among those religious proposed by the same Missionary Congregation. i) The College of All Saints, founded in Dublin in Ireland in 1842, is for the formation and provision of priests for Catholic missions where the English language prevails. It is directed by priests of the Missionary Congregation, under the direct authority of the Sacred Congregation for the Propagation of the Faith. j) Finally, in Liguria, in Genoa, there is a college called Brignole-Sale, entrusted to the care of priests of the Missionary Congregation, whose purpose is "to foster the vocation of evangelical workers, destined to preach the Catholic religion to the infidels or to heterodox nations." By decree of the Sacred Congregation for the Propagation of the Faith, dated September 17, 1908, clerics who are not destined for mission territories are not admitted to this college. Regarding the granting of dispensations for the students' ordinations, it should be noted that there is not one and the same rule in these colleges. For in the Northern American College, the Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith used to grant

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dispensations. It is said that he was able to grant these, not as Prefect of the Sacred Congregation, but as Protector of the college. The same should be understood regarding the Irish College in Rome; and also regarding the Scottish College in Rome; indeed, by the Bull of its foundation, it enjoys the same privileges regarding the granting of dispensations for the students' ordinations as the English College in Rome. In this college, the Cardinal Protector can grant dispensations to the students for ordination, grant them ordination outside the usual times, and, if necessary, dispense them from impediments arising from lack of age and from the title of sacred ordination. In the Josephite College in Columbus, by resolution of the Sacred Congregation for the Propagation of the Faith dated April 2, 1894, the Apostolic Delegate grants dispensations to the students, but with the condition that the letters of dispensation be directed by him to the Bishop of Columbus, and if he is absent, hindered, or unwilling, to another. In the seminary of Louvain, the Rector himself grants dispensations to the students, by virtue of a temporary indult granted to him by the Sacred Congregation for the Propagation of the Faith. And by virtue of a similar indult, the Rector of the English College in Valladolid, and the Rector of the English College in Lisbon, grant dispensations. The students of the Irish College in Paris must request dispensations from their Ordinaries; likewise, the students of the College of All Saints in Dublin. Regarding the title of sacred ordination, in these colleges, the clerics were almost always promoted with the title of mission. But due to changes that occurred on November 2, 1908, by virtue of the Constitution *Sapienti consilio*,

[*Latin ed. p. 682*]

Acts of the Apostolic See. - Official Commentary. This title could scarcely be more appropriate. Therefore, in accordance with the will of the Most Holy Father, the Sacred Congregation of the Consistory, on November 12th of the same year (as previously stated), declared that the title of "mission" should be replaced with the title of "service to the Church." Shortly thereafter, in response to a request from the Apostolic Delegate for the United States of America, regarding the title by which the clergy of that nation should henceforth be ordained, the Most Holy Father, through the Secretary of State, replied in the same sense. More recently, the Primate of Ireland, on behalf of himself and other Bishops, inquired about this matter, and the Sacred Congregation considered the matter at his request: and, upon the vote of the Reverend Father Wernz, on May 27th, 1909, it decided that the matter should be amended in the following way, which the Most Holy Father approved: "For a period of five years, in all and each dioceses of Ireland, clerics, whenever they lack another canonical title, may be promoted to the higher Orders with the title of 'service to the Church,' that is, the diocese. However, each Archbishop and Bishop must take care that those who are thus promoted do not lack for the means of honest

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support, and that those who, according to the Constitution Speculatores, and the decrees of the Sacred Congregation of the Council concerning excommunication and sacred ordination, of July 20th, 1898, and November 24th, 1906, are required to take an oath, fulfill this obligation, as prescribed therein, and no further." It must therefore be considered whether and how this rule, which may be considered a privilege granted to certain colleges and regions, should be extended to other colleges, which is the matter under consideration. Finally, there is the matter of the oath. It should be noted that clerics being ordained with the title of "mission" are required to previously make a certain form of oath, which is as follows, according to the decree of the Sacred Congregation of Propaganda, of April 27th, 1871: "I, N., son of N., of the diocese of N. (or Vicariate of N.), promise and swear that, after I have been promoted to the sacred Orders, I will not enter any religious order, society, or congregation, without special permission from the Apostolic See or the Sacred Congregation of Propaganda Fide, nor will I make any profession in any of them. I likewise vow and swear that in this diocese or vicariate (or in the mission to which the Holy See or the Sacred Congregation of Propaganda Fide may assign me), I will perpetually devote my labor and effort to the administration of the sacraments, under all circumstances, under the direction and jurisdiction of the Reverend Father, the Ordinary for the time being, for the salvation of souls; and I also promise that, if, with the permission of the aforementioned Holy See, I have entered a religious order, society, or congregation, and have made profession in any of them."

[*Latin ed. p. 683*]

"§ 683. There exists also another special oath, established for most of the colleges mentioned above, which the students must make shortly after entering the religious house, and in the case of sacred ordination, it supplements the common oath for mission territories, which will be mentioned shortly. This formula was first established by Urban VIII for the college of Propaganda, which he himself founded; it was expanded by Alexander VII, introducing the prohibition of entering any religious institute without the permission of the Holy See; and it was declared by the Sacred Congregation of Propaganda, through several resolutions pertaining to the matter. The formula itself is as follows: "I, N., son of N., from the diocese of N., having full knowledge of this institute and its college, of its laws and constitutions, which I embrace according to the explanation of my Superiors, I freely submit myself to them, and I promise to observe them as far as I am able. Furthermore, I promise and swear that, while I remain in this college, and after I leave it, in whatever way, whether having completed or not completed my studies, I will not enter any religious order, society, or congregation without special permission from the Apostolic See or the Sacred Congregation of Propaganda Fide, nor will I make any profession

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in any of them. I also promise and swear that, if the Sacred Congregation of Propaganda Fide so desires, I will embrace an ecclesiastical state, and that, when it has been seen by my Superiors, I will be promoted to all the sacred orders, even the priesthood. Moreover, I vow and swear that, whether I have entered a religious order or remain in the secular state, if I am within the boundaries of Europe, every year; or, if outside, every two years, I will inform the Sacred Congregation of Propaganda Fide of my own state, my activities, and the place where I reside. I also vow and swear that, at the command of the aforementioned Congregation of Propaganda Fide, I will return to my province without delay, so that there I may devote my labor and efforts to the administration of the sacraments for the salvation of souls; and I will also fulfill this, if, with the permission of the aforementioned See, I have entered a religious order, society, or congregation, and have made any profession in any of them. Finally, I vow and swear that I will understand and observe the aforementioned oath and its obligations, according to the declarations made by the Sacred Congregation of Propaganda Fide, and strengthened by an apostolic brief dated July 20, 1660. Also, according to the most recent declaration of the same Sacred Congregation, published on May 12, in the year 1834. May God help me in this, and may these holy Gospels of God be with me." This formula is in use in several colleges of the city, namely, in the colleges of Propaganda, Scotland (Scotiae), Ireland (Hiberniae), and North America (Americae), and Arn."

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis, - Official Commentary. [Regarding] colleges [established] for the sole purpose of educating students (excluding, of course, those convicted of crimes), and those under the patronage of the Josephinum College in the city of Columbus. In the English College of Lisbon, the formula of Urban VIII is in use, without the addition of Alexander VII. In the English College of Valladolid, two special formulas for taking the oath are in effect, which, in other respects, largely agree with those mentioned above. In the Seminary of Louvain and others, no special oath is required. Therefore, it must be determined what is to be decided regarding the taking of this oath. These matters requiring clarification have been presented to the Holy Congregation: I. How should the dependence of the three colleges of the City [Rome], namely those of North America, Ireland, and Scotland, on the Holy Congregation Consistorial be understood, as mentioned in the resolution of November 12, 1908, at I X; and what, therefore, should be determined regarding the designation and assignment of the Eminence, Cardinal Protector, in those same colleges? II. Whether and in what manner the English College of the City and the attached Beda College are dependent on the Holy Congregation Consistorial, after the Constitution *Sapienti consilio*. III. Whether and how the Canadian College of the City will in the future be

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dependent on the Holy Congregation Consistorial. IV. What should be determined regarding the Josephinum College in the city of Columbus, North America. V. Whether the American College, in Louvain, after the Constitution *Sapienti consilio*, is dependent on the Holy Congregation for the Propagation of the Faith, or on the Holy Congregation Consistorial. VI. Whether and what rights the Holy Congregation Consistorial will henceforth exercise with regard to the English College of St. Albans in Valladolid. VII. Whether and how provision should be made for the English College of Lisbon. VIII. Whether and how the College of All Saints, in Dublin, is still dependent on the Holy Congregation for the Propagation of the Faith. IX. Whether and how the Irish College, in Paris, is dependent on the Holy Congregation Consistorial. X. Whether the Genoese Brignole-Sale College should still be dependent on the Holy Congregation for the Propagation of the Faith. XI. To whom does the authority belong to grant letters of dispensation to the sacred orders for students of the colleges of the City, namely those of North America, Ireland, and Scotland, as well as other colleges mentioned above? XII. Whether and what title, after the Constitution *Sapienti consilio*, should be substituted for the title of mission with regard to the students of the aforementioned colleges? XIII. What should be determined regarding the oath that the students of these colleges must take upon entering the college?

[*Latin ed. p. 685*]

Sacred Congregation of the Consistory. 685 XIV. Whether clerics of the federated states of North America, who, by a special dispensation granted by the Supreme Pontiff through the Secretariat of State on January 2, 1909, are promoted to the sacred Orders with the title of service to the Church, are required to take an oath to dedicate themselves to the service of their Church or diocese. XV. In what manner should the oath be reformed with regard to those students of the College of Urban in the Congregation for the Propagation of the Faith, concerning whom a resolution of the Sacred Congregation of the Consistory was given on November 12, 1908, number X. The Most Reverend Fathers of the Sacred Congregation of the Consistory, in a plenary session on July 29, 1909, having diligently considered all matters, responded: To I. This dependence is to be understood as stemming from the high authority that the Sacred Congregation of the Consistory exercises, by virtue of the Constitution *Sapienti consilio*, over all seminaries and colleges subject to common law; and it is to be requested that, in each of these colleges, a Cardinal Protector be appointed who resides in the city, with the powers as set forth in the aforementioned constitutions and regulations, always subject to the provisions contained in the aforementioned Constitution *Sapienti consilio* and those that follow. To II. Affirmative, under the same conditions and in the same manner as in the response to I. To III. Regarding the application of common law, if and

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to the extent that it is necessary. To IV. With regard to the property and administration of goods, nothing is to be changed; with regard to the direction, discipline, and other matters of the college, these are to be the concern of the Sacred Congregation of the Consistory. To V. Negative to the first part; affirmative to the second, provided that the rights of the Sacred Congregation for the Propagation of the Faith with regard to the students of the dioceses that are still subject to it are preserved. To VI. Affirmative, and the Sacred Congregation of the Consistory should succeed to the rights that were previously exercised by the Sacred Congregation for the Propagation of the Faith. To VII. Provision must be made regarding the manner in which the complete dependence of the aforementioned college on the Holy See is ensured, according to the intention. To VIII. Negative, since the Sacred Congregation of the Consistory is substituted for the rights that the Sacred Congregation for the Propagation of the Faith previously exercised with regard to the aforementioned college, and provided that the rights of the Sacred Congregation for the Propagation of the Faith with regard to the students of the dioceses that are subject to it are preserved. To IX. Deferred. To X. Affirmative. To XI. Letters of dismissal are to be granted by the Cardinal Protector when he is present; when he is absent, by those who have legitimately obtained this privilege; however, with the condition that, if it is not a perpetual privilege, the extension of the dispensation remains reserved to the Sacred Congregation of the Consistory. The Rectors of the colleges...

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis. - Official Commentary. concerning (whichever authority may grant dispensations) must be consulted in each case by the proper Ordinary of the candidate, once for the lesser Orders, and again once for the higher Orders, namely, for the sacred Order of the subdiaconate, to determine whether anything hinders the candidate's ordination. To XI. Affirmative, and the title of service to the Church must be substituted for the title of mission, whenever another canonical title is lacking, with the rights to be observed according to law, as stated in the rescript of the Holy General Congregation for Hibernia, of May 27, 1909; with the exception of the title of mission for students who depend on the Holy Congregation of Propaganda. To XIII. The oath prescribed by Urban VIII, with the clause added by Alexander VII, must be maintained in those colleges and for those students who have hitherto been required to take it, but it must be reformed according to the attached formula *. In the English College of Lisbon, the oath must be maintained with the formula hitherto prescribed. As for the American College of Louvain, where the oath was not in use, students not dependent on the Holy Congregation of Propaganda must, in writing, promise to faithfully serve their own diocese, and this promise must be kept in the archives of the college. To

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XIV. Negative, unless they are required to do so in cases prescribed by common law; however, students who are supported gratuitously for the good of the diocese are obligated to issue a written promise to faithfully serve their own diocese. To XV. The oath must be reformed according to the formula indicated above in response to XIII, with the exception of the rights of the Holy Congregation of Propaganda.

*FORMULA OF OATH: I, N., from the diocese of N., having full knowledge of the statutes of this college, its laws and customs, as explained by the moderators, I freely accept them, I voluntarily submit to them, and I promise to observe them to the best of my ability. Furthermore, I promise and swear that, as long as I remain in this college, and after, whether I complete my studies or otherwise, for any reason, I will not give the name to any religious family or society or regular congregation, nor will I make any profession in any of them, without special permission from the Apostolic See. Also, I promise and swear that, with the approval of my Superiors, I will embrace the ecclesiastical state, and I will receive all the sacred Orders, even the priesthood, when it shall have seemed opportune to my Superiors. Finally, I vow and swear that, without delay, I will return to my diocese, and there I will perpetually devote myself to the divine ministry, and I will dedicate all my efforts to the salvation of the Christian people. May God help me in this, and may these holy Gospels of God be my guide.

[*Latin ed. p. 687*]

Sacred Congregation of the Council. 687 To amend, if and to the extent that it deems necessary, the formula of the oath for the students of the places within its jurisdiction. After having received a report on all of these matters, on the day of August 6th following, His Holiness deigned to confirm and approve the resolutions and opinions of the Most Reverend Fathers. G. L. CARD. DE LAI, Secretary. S. Scipio Tecchi, Assistant. Sacred Congregation of the Council. i. REGARDING the rights and privileges pertaining to the canonical erection of the Church of Saint Mary the Greater, the parish priests of the same church, regarding their canonical functions, and concerning precedence at funerals. July 3, 1909. Synopsis of the DISCUSSION. - The town of Aielli is governed by six parishes, of which three are located in the church of Saint Mary the Greater, two in the church of Saint Julian, and one in the church of Saint Nicholas in Bari. The pastoral care is not divided by territory, but is distinguished by families. The first parish priest in the church of Saint Mary the Greater is adorned with the title of archpriest, and also holds the dignity. From the most ancient times, the entire clergy of Aielli has been attached to this church for the performance of divine services, under the dependence of the archpriest, who, however, was formerly a simple dignity without pastoral care. Not infrequently, controversies have arisen among the parish priests of Saint Mary the Greater and the three rectors of the churches of Saint Julian

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and Saint Nicholas in Bari, concerning certain rights and privileges, which, however, have subsequently been settled, either with the passage of time or by the decrees of the Ordinaries. Most recently, after the earthquake of 1905, the church of Saint Mary became unsuitable for the exercise of worship, and, with the consent of the Ordinary, the church of the Sodality of the Immaculate Conception, that is, the church of Saints Cosmas and Damian, was temporarily chosen for the performance of sacred functions and for parochial duties, and the clergy and the three parish priests of Saint Mary the Greater moved there. On the occasion of this relocation, the aforementioned questions were again raised.

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis. - Official Commentary. The records were provided by the current pastors of St. Julian and St. Nicholas in Bari. Almost all of these had been separated from the Bishop of Lamezia Terme, the Apostolic Administrator of the diocese of Tropea, by the favor of the church of St. Mary Major and its pastors. Indeed, the aforementioned Bishop, by decree of December 22, 1907, declared: 1° that the church of St. Mary Major should hold the title of the parish church; 2° that nothing should be changed regarding the existing custom, by virtue of which the three pastors of St. Mary Major precede the pastors of St. Julian and St. Nicholas in Bari in processions; 3° that the custom, by virtue of which the funerals of the deceased parishioners of St. Julian and St. Nicholas in Bari, with the intervention of the clergy, have always been celebrated in the church of St. Mary Major, should also be maintained; 4° that, also by virtue of the existing custom, more solemn Masses should be celebrated on the major feasts of the year, not in the aforementioned churches, but in the church of St. Mary Major, from which the solemn processions, even with statues, are also to be led.

From this decree, the pastors of the churches of St. Julian and St. Nicholas in Bari appealed to the Sacred Congregation, raising several questions regarding the right to choose burial places, the faculty of the clergy to reform or regulate their own statutes, and the procession with statues. On these questions, the opinion of a single Consultor was requested, which is summarized below. He notes that the church of St. Mary Major, although strictly speaking it cannot be called a collegiate church, since there is no record of a Bull of erection, nevertheless forms a kind of community or semblance of a collegiate, to which all the clergy of the town of Aielli are attached and, as it were, incardinated, including the pastors of the churches of St. Julian and St. Nicholas in Bari. Furthermore, it cannot be said that the rights and privileges of the clergy and the church of St. Mary Major ceased or were diminished due to the temporary transfer of the clergy to the church of St. Cosmas and Damian following the earthquake of 1905; indeed, as Pitonius notes (Discept. eccl., 8, n. 18), referring to the teaching

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of Baldi, "the rights and privileges of a city or college can only be destroyed by the authority of a superior for a known cause, and not by the oppression of enemies or any violent act, because 'calamity does not take away a title or a name'"; a fortiori, this is true in the case of a temporary change of the clergy's location, which was moreover carried out with the approval of the Ordinary. Furthermore, it is necessary to carefully distinguish between the communal or chapter functions performed by the clergy, and those performed by the pastors in their respective churches, taking into account both the statutes of the clergy and the established custom. With these premises, the Consultor believes that it is sufficiently established by law that the church of St. Mary Major has the favor of being the parish church over the other smaller churches. Indeed, the assignment of the title of parish church to the church of St. Mary Major results from several...

[*Latin ed. p. 689*]

The Holy Congregation of Councils, in its decree of 689, states that, according to the parochial records of the year 1586, and other public documents of the years 1633 and 1783, the church of Saint Mary has, from time immemorial, been considered the mother church and the communal church of the entire town of Aielli. However, the difficulty lies in determining whether this asserted motherhood is true and proper, or rather, improper. Authors, such as Cardinal De Luca (On Preeminences, discourse 42) and Scarfantonio (To Ceccoppi, book 4, title X), along with others, distinguish three types of motherhood. The first is when inferior churches are entirely subject to a particular church, so that the rector of the principal church is the sole head, and the rectors of the other churches are merely vicars. The second type is when a new church was erected through the division of another, and the rector of the divided church retains certain rights, so that the titular of the new church has a dependence on the mother church in some respects, while in others, it is independent of it. Finally, the third type of motherhood is derived from the greater dignity or antiquity of a particular church with respect to others, whose rectors, although perpetual and independent in their duties, are nevertheless obliged to show certain signs of reverence, but are entirely independent in their duties: this type of motherhood is generally considered improper and in a broad sense by the authors. Indeed, that the church of Saint Mary has a true and strict motherhood with respect to the churches of Saint Julian and Saint Nicholas of Lucca, is demonstrated both by the fact that the aforementioned church is held as a collegiate church, in which the entire clergy of Aielli must convene, and by several ecclesiastical functions that the pastors of Saint Julian and Saint Nicholas are obliged to perform in that same church; thus, for example, funerals of the deceased, even if they pertain to the pastors of Saint Julian and Saint Nicholas of Lucca, must be celebrated in the church of Saint Mary, and so too with other associations involving the clergy in that

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same church. Furthermore, the Consultor argues that the precedence of the three pastors of the church of Saint Mary must be admitted, especially in processions, over other pastors; both because, by law and according to the Roman Ceremonial, precedence is due to those who are more noble and dignified in all ecclesiastical functions, as stated by the French (On Cathedral Churches, chapter 25, paragraph 363); and because the pastors of Saint Mary are supported in this matter by custom, which, as canonists say, in matters of precedence, makes both sides valid. Regarding the question of the singing of Masses in the church of Saint Mary, of other more solemn functions to be performed there in which the pastors of Saint Julian and Saint Nicholas of Lucca must participate with the necessary clergy, and of processions with statues likewise led from that same church, the Consultor states that the rights concerning this matter are to be resolved by episcopal decrees.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis. - Official Commentary. These are safe regulations established and approved by the clergy in the year 1815, and which are maintained by long-standing custom, from which it is deduced that all more solemn ecclesiastical functions, whether concerning sung Masses, or other offices, and therefore also processions in which the clergy participate, must be celebrated in the mother church of Saint Mary the Greater. What these are, are partly expressed in the aforementioned documents, and partly are determined by custom, to which reference is made in those same documents, and which is commonly considered the best interpreter of the law. Indeed, if these documents are examined, no specific mention is made of solemn processions or processions with statues to be held from the mother church. Nevertheless, this right is founded both on the nature of the mother church itself, and on the immemorial custom which constitutes a better title to the world, and especially in this matter, makes law. Therefore, the pastors of Saint Julian and Saint Nicholas in Bari are not permitted to infringe upon this right without manifest injustice. However, for other particular functions, which the pastors of Saint Julian and Saint Nicholas in Bari privately, or without the intervention of the clergy, celebrate in their own churches, they are bound by nothing concerning the mother church. Hence, in this case, the principle can be invoked: "Exceptio firmat regulam in contrarium." Turning then to the discussion of funeral matters, it is commonly admitted by doctors of law that the right to bury or inter the bodies of deceased faithful, although based on the intention of the respective pastor, can be subject to prescription of forty years with title, and of one hundred years or immemorial prescription without title, as is clearly stated in the decision issued by the Most Holy Congregation of Bishops and Regulars in Thelesina, or Gerretana, - Iurium parochialium, of August 22, 1902. Indeed, the right to bury is not so closely connected to the parish, that

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without it, the parish itself cannot be conceived: as in Barcinona. - Iurium parochialium, of August 27, 1904, before the Most Holy Council: therefore, nothing prevents this right from being lost by the pastors through extinctive prescription. However, it is necessary to distinguish, he says, between funeral associations with the intervention of the clergy, and those in which the clergy do not participate: if the former are considered, it seems clear that such associations, together with funerals, must be celebrated in the church of Saint Mary the Greater; and with regard to these, it is necessary to understand the decree of the administrator bishop, of December 22, 1907, in which it is stated, "that nothing should be considered improper" in matters of funerals. Indeed, for the celebration of these associations in the aforementioned church, the articles of the statutes of the clergy, and the most ancient custom prevailing in the town of Aielli, are sufficient. However, if we are speaking of other associations or funerals, in which the clergy of Saint Mary do not participate, it is considered that the pastors of Saint Julian and Saint Nicholas in Bari cannot be compelled to use the mother church of Saint Mary for the just burial of their own parishioners. Indeed, sta-

[*Latin ed. p. 691*]

Sacred Congregation of the Council. 691. The alleged customs appear to be restricted solely to the case of a funeral association with the intervention of the clergy; indeed, from the testimonies described in the parochial books, whether of Saint Julian or Saint Nicholas of Bari, it appears that some deceased parishioners were buried in the respective parochial churches, or even in other non-parochial churches, and if it is said that they were buried in the parish church, it is added, "provided that the laws civil and ecclesiastical are observed." If, however, any deceased person, or even his heirs, should choose a burial or, rather, a funeral (since, according to civil law, the burial of a corpse must take place in public cemeteries) with the intervention of the clergy of the church in the respective parish, whether Saint Julian or Saint Nicholas of Bari, then it follows that the clergy cannot be compelled to participate in the association; indeed, no one doubts that the wills of the deceased must be entirely free in choosing the burial place, and that this choice can be made by the father for his minor son before his death, if the custom of the country permits it, according to chapter VI on burials, but this power does not extend to the point of infringing on the rights of third parties. Therefore, in the cases proposed, either the clergy voluntarily participates in the association for the parochial church, as has sometimes happened, and then the will of the deceased fully takes effect; or the clergy asserts its rights for the funeral to be held in the parish church, and then, considering the disposition of the deceased or his heirs, the funeral will be held in the parish with a simple association and the intervention of the parish priest. Finally, the parish priests ask whether

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they are permitted to change or modify the statutes. Indeed, it would seem that the question proposed should be answered affirmatively, based on the principle that every matter, by the same causes by which it arises, is dissolved; but this principle cannot be invoked in this case, since the rights of the parish church are at stake. Therefore, Scarfalloni (in Geccop., lib. IV, tit. 12), speaking on this matter, especially in the Chapters, says: "The canons should rather be guardians of the ancient statutes than innovators, as Alexander teaches (Const. 225, n. 30, l. 6)." "The benefit to the church or Chapter must be evident in introducing new things and abolishing or reforming old ones (D. Thomas, 22, q. 79);" "the same follows when they wish to abolish a long-standing custom: for such a change even brings about disturbance." Therefore, the same author, in his annexed decrees (tit. 2, dec. 40, n. 11), teaches that the consent of the Bishop is necessarily required in matters concerning the change of the ancient status and statutes of the church, otherwise an action taken by the Chapter remains without force. But in the case before us, it is not the benefit of the parish church that is sought, but rather its rights are diminished; for its clergy is deprived of a privilege that has been held for many centuries.

[*Latin ed. p. 692*]

Acts of the Apostolic See. - Official Commentary. 692 QUESTIONS. - I. Does the right of patronage of the church of Saint Mary the Greater extend to the right of its pastors to precede others in the performance of sacred functions, in this case? - And, assuming an affirmative answer: II. How is the custom to be observed of celebrating the major feasts in that church, and also of leading solemn processions from it, whether with the participation of the clergy and with the images of the Saints, in this case? III. How, notwithstanding the deliberation of the clergy, are funeral associations with the participation of the clergy to be conducted from the aforementioned church of Saint Mary the Greater, and are the funerals of the deceased from other parishes of Saint Julian and Saint Nicholas of Bari to be celebrated there, even if the deceased was buried in one of these churches, in this case? - The Most Reverend Fathers of the Sacred Congregation of the Council, in their general meetings held on July 8, 1909, considered it appropriate to answer the questions posed as follows: To I: Affirmative. RESOLUTIONS. To II and III: Affirmative, according to the aforementioned decree of the Apostolic Administrator, Julius Grazioli, Under-Secretary. II. Lest what has been established for the good of all may fall into oblivion with the passage of time, especially since, even at the present time, it frequently happens that not a few priests, without the permission of the Sacred Congregation of the Council, travel from Italy, especially to America, the Most Holy Father Pope Pius X ordered that the decree entitled "Concerning Clergy Proceeding to America and the Philippine Islands," issued by the aforementioned Sacred Congregation on November 14, 1903,

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be published again for the common good. Given at Rome, from the offices of the Sacred Congregation of the Council, on September 7, 1909. L. - £¡3 S. Julius Grazioli, Under-Secretary. DECREE CONCERNING CLERGY PROCEEDING TO AMERICA AND THE PHILIPPINE ISLANDS. It is known to no one that foreign clergy, coming from distant overseas shores, should be admitted to the exercise of the sacred ministry only with caution, according to the statutes of the ancient Fathers and the canonical sanctions (title 22, book I, Decret.), and also according to the rules of prudence. For, owing to the distance and dissimilarity of places, it is often difficult to form a just judgment concerning the persons and their qualities, and concerning the value of the documents presented by those arriving; fraud and deceit (as experience testifies) sometimes creep in.

[*Latin ed. p. 693*]

The Holy Congregation of the Council. 693, whereby the danger is widespread, that unworthy and unsuitable men may be appointed over the flock of the faithful, to the grave offense of the Divine Majesty and the detriment of the Christian cause. To prevent these evils, the Holy Council, by special mandate of the Most Holy Pope Leo XIII, issued circular letters to the Ordinaries of Italy and America on July 27, 1890, enacting a law that would regulate the migration of Italian priests to America. These regulations are as follows:

"1. Henceforth, it shall be entirely prohibited for the Bishops and Ordinaries of Italy to grant to their secular priests letters of dispensation, for the purpose of migrating to regions of America.

"2. An exception may only be admitted, if the Bishop's conscience so dictates, for some diocesan priest of mature age, provided with sufficient sacred knowledge, and with a truly just reason for emigration; who, however, having given good testimony of a life of unblemished virtue, and having hitherto diligently performed the works of the sacred ministry with zeal for the ecclesiastical spirit and the salvation of souls, shall demonstrate a firm hope of building up the faithful and the people to whom he is required to go, and shall also provide moral certainty that he will never stain his priestly dignity through the practice of vulgar arts and trades.

"3. But in such a case, the same Italian Bishop and Ordinary, after duly considering and approving all matters, shall, without the intervention of the priest requesting it, act with the American Ordinary to whose diocese he wishes to go, and, having obtained from the American Ordinary the formal acceptance of that priest, together with a promise to assign him to some office of ecclesiastical ministry, shall report all matters to the aforementioned Holy Congregation of the Council. If, however, it approves, then the Bishop may grant the letters of dispensation, communicating with the American Ordinary by a secret letter, unless the notes pertaining to the priest's character are already known to him, in order to prevent fraud re-

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garding his identity. It shall not be permitted for that priest to migrate from that diocese to another in America, without a new license from the Sacred Congregation.

"4. In no circumstances shall priests of the Eastern Rite be excluded.

"5. If it is not a matter of emigration, but of another Italian priest who, for his own particular and temporary reasons, wishes to go to the regions of America, it will be sufficient that his own Ordinary, having considered these matters, and provided that nothing else stands in the way, shall grant him in writing his permission for a time (not exceeding a limit of one year), in which the reasons for his departure shall be declared, with the condition that he shall remain immediately suspended from divine offices, upon the expiration of the established time, unless he obtains a legitimate extension.

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis. - Official Commentary. « 6. Those priests who, for a special reason, enjoy an apostolic privilege are not included within these laws concerning emigration to America. This law has removed and eliminated many harmful things, but not all, nor entirely. Experience has shown that, due to the unfortunate interpretation of article 5 mentioned above, the salutary effect of this law has often been frustrated. Furthermore, it has been observed, not only from Italy, but also from other regions of Europe, that the migration of priests to America, and to the Philippine Islands, has been excessive, and sometimes even harmful. Therefore, the Most Holy Fathers, after duly examining the reports of many Bishops, and in accordance with the wishes of those same Bishops, having considered all matters carefully, have judged it necessary to provide more extensively and thoroughly on this matter with a new general law, which is contained in the following chapters: I. For Italian clerics, strict provisions are contained in the circular letters of July 27, 1890, under numbers 1, 2, 3, 4, and 6, and all Ordinaries, both in Italy and in America, are strictly obligated to ensure full compliance with them. The faculty granted under number 5 is limited to cases of strict and urgent necessity, such as, for example, a serious illness of someone living in America, which Christian charity or the duty of piety requires, and where there is no time to appeal to the Holy See. But in this and similar cases, the reason for the urgent necessity must be clearly and definitively stated in the permission letters, the duration of the absence being limited to six months, and the matter must be reported immediately to the Congregation of the Holy Council. II. Outside of Italy, in the future, it will not be permissible for European Ordinaries to grant permission letters for their clerics to go to America, unless they first obtain the consent of the Bishop of the diocese to which the priest wishes to go, through secret letters exchanged for this purpose, in which the American Prelate is informed about the age and moral and intellectual qualities of the migrating priest. However, the case of strict and urgent necessity is excepted, in which, in

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the same manner as above, permission may be granted by the priest's own Ordinary, but only for a period of six months, with the reason for the urgent necessity noted, and with a warning sent to the Bishop of the place to which the priest is going. Furthermore, with regard to priests of the Eastern rite, the provisions given by the Sacred Congregation for the Propagation of the Faith, in letters of April 12, 1894, must be observed. III. Finally, for those migrating from any part of the world to the Philippine Islands, the same laws and regulations shall be observed as for Italian priests going to America, with this difference, that for priests from other regions of Europe, permission must be requested from the Congregation of the Holy Council; for priests from North America, from the Apostolic Delegation in Washington. Therefore, in the future, permission letters for clerics going to America and

[*Latin ed. p. 695*]

The Holy Congregation of Religious. 695. Instructions are to be prepared, according to the rules stated above, for those Religious who are migrating to the Philippine Islands; otherwise, such instructions will be of no value, and will be considered as such by the Ordinaries of those dioceses. Having made a report on all of this to His Holiness, Pope Pius X, on September 17th of the present year, the Most Holy Father confirmed the aforementioned decisions, ordered them to be published by circular letters of the Holy Congregation, and commanded that all should observe them duly, notwithstanding any contrary provisions. Given in Rome, from the offices of the Holy Congregation, on November 14, 1903. Vincent Cardinal, Bishop of Praenestinus, Prefect. L. fjß. Holy Congregation of Religious. Secretarius.

INSTRUCTION CONCERNING THE DUTIES AND OBLIGATIONS ECONOMIC WHICH RELIGIOUS FAMILIES SHOULD OBSERVE. Among those things which cause the greatest detriment to Religious Families, and which, as if disturbing their tranquility, bring about a loss of good reputation, is to be especially noted the excessive facility with which debts are sometimes contracted. For often, borrowed money is taken on rashly and immoderately, whether for building houses, or for enlarging and expanding them, or for receiving more novices than is proper, or for contributing to works, or for founding institutions, or for relieving the poor. All of these things, although perhaps in themselves, or by reason of the purpose for which they are undertaken, are worthy of praise, yet, because they do not always correspond to the rules of Christian prudence and sound administration, and are therefore contrary to the words and spirit of the apostolic prescriptions, they cannot be pleasing to God, nor can they bring lasting benefit to one's neighbor. As abuses of this kind increase day by day, namely, the contracting of debts without prudent precautions, and frequently without permission, either from the Superior General or from this Apostolic See; considering the particular

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and extraordinary circumstances in which public and private affairs are conducted...

[*Latin ed. p. 696*]

Acta Apostolicae Sedis. – The official records contain the following: In order that no religious house whatsoever, through imprudent management, may incur future losses by contracting debts, the Most Holy Pope Pius X, after obtaining the votes of the Fathers Cardinals of this Sacred Congregation, which is responsible for the affairs of Religious Orders, in a plenary session held at the Vatican, on July 30, 1909, after mature deliberation, deigned to decree, establish, and prescribe the following, which must be strictly observed by all Orders, congregations, institutes, of both sexes, whether of solemn or simple vows, by monasteries, colleges, and religious houses, of their own right, or subject to local Ordinaries:

I. Superiors, whether Generals, Provincials, Regional, or local, shall not contract any notable debts, nor undertake any notable economic obligations, directly or indirectly, formally or informally, mortgaged or simple, with or without the burden of revenues or profits, through public or private instruments, orally or otherwise:

a) without the prior consent of the General Council or Definitory, if it concerns the General Curia, or a house or houses immediately subject to the jurisdiction or direction of the General Curia;

b) or without the prior consent of the Provincial or Regional Council, and with the express permission of the General Superior, with the deliberative vote of the General Council or Definitory, if it concerns debts or obligations to be contracted or undertaken by Provincial or Regional Superiors;

c) or without the prior consent of the local Council, monastery, or house, whatever its designation, not placed under any Provincial or Regional Superior, and with the express permission of the General Superior, and of his General Council or Definitory. If an Order is divided into various congregations or families, each having its own President or General Superior, or quasi-General, the permission of this President or Superior, and of his Council, will be absolutely necessary;

d) or without the prior consent of the local Council, if it concerns monasteries or houses not subject to any General Superior, provided that the written permission of the local Ordinary is obtained, if the monasteries or houses of this kind are not truly exempt from the jurisdiction of the Ordinary.

II. In contracting debts or economic obligations, the notable amount must be greater than 500 pounds, and not exceed 1000, if it concerns individual monasteries or houses; it must be greater than 1000 pounds, and not exceed 5000, if it concerns provinces or quasi-provinces; it must

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be greater than 5000 pounds, if it concerns General Curias. If a house, province, or General Curia intends to contract debts or obligations that exceed the value of 10,000 pounds, in addition to the permission of the respective Council, as mentioned above, the apostolic approval is required.

[*Latin ed. p. 697*]

Sacred Congregation for Religious Orders. 697 III. It is not permitted to exceed the respective sum expressly stated in the preceding article through various debts or through diverse obligations, whatever manner they may be contracted or incurred; but all and each debts, and all and each obligations, whatever manner they may be contracted, always coalesce. Therefore, there will be absolutely no permission to contract new debts or to undertake new obligations, if prior debts or obligations are not yet extinguished. IV. Likewise, there will be no indulgences or apostolic approvals granted for contracting debts or for undertaking obligations, exceeding the value of 10,000 livres, if the house, province, or general curia, in its prayers, conceals other debts or other obligations by which it may perhaps still be burdened. V. If any congregation and institute of simple vows, and other religious families, do not have general, provincial, and local councils, they shall establish them within three months for the purpose of overseeing the economic administration. Monasteries or houses, which are sui iuris, and which do not have a council established by the free choice of the local chapter, shall likewise choose one within three months. The counselors shall remain in office for three years, and there shall be four in monasteries or houses that have at least twelve electors, and at least two in others. VI. The votes, of which mention is made in Article I, shall be taken as often as required, and shall always be secret and deliberative, not merely consultative; and the permissions granted by virtue of these votes shall never be given orally, but in writing. The acts of the council shall be signed both by the Moderator and by each counselor. VII. The conscience of the Moderators is gravely burdened, lest they, through themselves or through the economist, or in any other way, conceal from the counselors, wholly or in part, any goods, revenues, monies, titles, donations, alms, and other things of any economic value, even if they have been given to the Moderator with the intention of benefiting a particular person; nor shall they be silent concerning debts or obligations of any kind; but all things must be fully, exactly, sincerely, and faithfully committed to the council for review, examination, and approval; and all documents, pertaining to temporal matters or the economy, shall likewise be delivered to the counselors for examination. VIII. No foundation of a monastery or house, nor any expansion or alteration of a foundation, shall be made if there is no money available, and for this reason debts or economic obligations are to be contracted, even if land or materials for building, or any part of the building, are donated gratuitously, or are constructed; nor is a promise of money, even in a large amount, to be given

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by one or more benefactors sufficient, because such promises are often not fulfilled, with the danger of serious material and moral harm to the Religious.

[*Latin ed. p. 698*]

698. Acts of the Apostolic See. – Official Commentary. X. In order that funds, revenues, and other proceeds may be lawfully invested in some safe, lawful, and profitable venture, and that they may be placed in one investment rather than another, the vote of the Council is required, as often as it is necessary to inquire, after presenting to said Council all information concerning the form, manner, and other circumstances of the investment. This also applies to any change in investment, with the reservation of other matters that must be observed by law. X. Whatever is prescribed concerning the three-lock system for closing a safe, and concerning the inspection of the safe itself, as well as the proper administration of temporal affairs, is to be found in the constitutions of the individual religious families. If, in these constitutions, stricter regulations are laid down than in the individual articles of this Instruction, they must be observed accurately in those families, provided that they are not contrary to this Instruction. And where the administration of temporal affairs has not been regulated by its own statutes, everything must first be regulated, with due regard to what is said in the Norms, chapter VI, which apply not only to religious women, but also to religious men, as stated in the note at the end of page 3 of those same Norms, always subject to the prescriptions of this Instruction. XI. No fund, legacy, or other goods, which in any way are attached to Masses, nor their fruits or revenues, may under any circumstances be burdened by debts or economic obligations of any kind, not even for a short time; and money received for Masses offered manually or for other celebrations must, in no way, for any reason, either in whole or in part, be spent before the celebrations themselves, but must be kept intact. In this matter, special vigilance must be exercised by both the moderators and the councilors. XII. Whatever has been established concerning the dowries of nuns and religious women, which must not be alienated from the Apostolic See, must be strictly observed. Therefore, under no circumstances, and for no reason whatsoever, may the capital of such a dowry be consumed, as long as the respective nuns or religious women are living; under penalties determined by law. And the permission of the Apostolic See must be sought if, due to very serious circumstances, the alienation of even a single dowry is deemed to be disadvantageous. XIII. Donations, even in the title of alms or assistance, shall not be made except according to the conditions prescribed by the Holy See, and according to the measure established in the individual constitutions, or by the chapters, and in their absence, by the superiors general with their respective councils, in a manner that is lawfully determined. XIV. Everything prescribed in this Instruction applies not only to orders,

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congregations, and institutes of men, but also to those of religious women. Those who violate these prescriptions shall be severely punished, and if the violation is of those matters which are subject to common law or according to pre-

[*Latin ed. p. 699*]

Sacred Congregation for Religious. 699. Those who, in defiance of the aforementioned Apostolic Instruction, seek to obtain dispensations, and those who, by alienating ecclesiastical goods, incur penalties by their very actions, shall be subject to these penalties, notwithstanding any other circumstances, even those worthy of special mention. Fr.-L.C. CARD. VIVES, Prefect. L. Eg S. D. L. Janssens, O. S. B., Secretary.

II. DOUBTS REGARDING THE VALIDITY OF SOLEMN VOWS, ISSUED WITHOUT THE PRECEDING THREE-YEAR PERIOD, AS REQUIRED BY THE DECREE "PERPENSIS," AND CONCERNING THE SIMPLE VOWS.

By the decree of the Sacred Congregation of Bishops and Regular Canons, dated May 3, 1902, which begins with the word "Perpensis," it was ordered that nuns of any Order, after completing their probation and novitiate, should take simple vows, and that they should not be admitted to solemn profession unless three years had elapsed from the day on which they took their simple vows; that is to say, "that if any nun were admitted to solemn profession, for any reason whatsoever, before the full three years had been completed, the profession itself would be entirely null and void, and of no effect whatsoever" (Decree "Perpensis," II).

However, since this decree came to the knowledge of some monasteries or nuns only after a certain period of time, some novices were admitted to solemn profession immediately after their novitiate, out of ignorance of the decree.

Hence, the following questions are raised:

I. Should the profession, which the aforementioned nuns took after May 3, 1902, as a solemn profession, without the preceding three-year period of simple vows, due to ignorance of the decree "Perpensis," be considered as null?

And, if the answer to the above is affirmative:

II. Should the profession, made under those circumstances, at least be considered valid, as a simple vow?

III. Should the renunciations, donations, etc., made by a nun on the occasion of such an invalid profession, be considered as null, and therefore may the things donated be lawfully reclaimed from her, along with the dowry?

To the Fathers of the Sacred Congregation, entrusted with the affairs of Religious Congregations and Societies, who, in a plenary meeting held at Vatican on July 30, 1909, after mature deliberation, it was decided to

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respond as follows:

To I. Affirmative.

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis. - Official Commentary. Regarding II. Negative. Regarding III. Affirmative. With all of these matters having been presented to the Most Holy Pope Pius X by the undersigned Secretary of the Sacred Congregation for Religious Orders on the following day, His Holiness deigned to approve and confirm the responses of the Fathers. Rev. I. C. CARD. VIVES, Prefect. L. © S. D. L. Janssens, O. S. B., Secretary. III. DECREE CONCERNING CERTAIN CANDIDATES WHO SHOULD NOT BE ADMITTED TO RELIGIOUS FAMILIES. From the audience of the Most Holy Father, on September 7, 1909. The Church of Christ, although filled with spiritual joy when the faithful, after mature deliberation and with a right intention, embrace the state of perfection in Religious Families, nevertheless, because quality is more important than numbers, the entrance into the novitiate and the profession of vows is so regulated that only those are admitted who demonstrate signs of divine vocation, so that they may observe the evangelical counsels in Religious Houses. Furthermore, the period of probation, which precedes the taking of vows, has been instituted not only so that the minds of the candidates may be imbued with religious virtues, but also so that they may be properly examined by Superiors. However, in many regions, the discipline of Christian life having been weakened, the Apostolic See has gradually, with the passage of time, ordered the entrance into Religious Families, the examination of candidates, and the experience of religious life, with a stricter rule, having promulgated laws pertaining to the matter, which would provide a firmer hope of perseverance and a successful outcome. Moreover, since it is far better that the doors be somewhat closed to those entering, lest they afterward abandon the religious life, the Most Holy Pope Pius X deigned to entrust this Sacred Congregation, which is responsible for the affairs of Religious Societies, with the task of establishing, to be faithfully observed in the future by all Religious Families of men, with the grave burden of conscience upon their Superiors, the following: In no way, without special permission from the Apostolic See, and under the penalty of the nullity of the profession, shall the following be admitted, either to the novitiate or to the taking of vows:

[*Latin ed. p. 701*]

S.-. Congregation of Religious. 1.° Those who have been expelled from colleges, even secular ones, due to dishonest conduct or other crimes; 2.° Those who have been dismissed from seminaries and ecclesiastical or religious colleges for any reason; 3.° Those who, whether as professed or as novices, have been dismissed from another Order or religious congre-

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gation; or, if professed, have obtained a dispensation from their vows; 4.° Those who have already been admitted, whether as professed or as novices, into one province of a certain Order or congregation, and have been dismissed from it, who aspire to be received into the same province or into another province of the same Order or congregation. All contrary provisions, even those worthy of special mention, are set aside.

F. R. I. C. CARD. VIVES, Prefect.

S. L. Janssens, O. S. B., Secretary.

DECLARATIONS

ARTICLE 6 OF THE DECREE "AUCTIS ADMODUM," AMENDED ON NOVEMBER 4, MDCCCLXXXIII.

In article 6 of the decree "Auctis admodum," issued by Pope Leo XIII, among other things, the following is stated: "Professed individuals, whether having taken solemn vows or simple vows, are not admitted to the sacred Orders by the Ordinary of the place, unless, 'besides what is prescribed by law, they present testimonial letters, proving that they have devoted themselves to the study of sacred theology for at least one year, if it concerns the subdiaconate; for at least two years, if it concerns the diaconate; and for sacred orders, for at least three years, provided that the regular course of other studies is not omitted."

Furthermore, regarding the true meaning of this article, various doubts have been presented to the Sacred Congregation responsible for the affairs of Religious Congregations, which can be reduced to the following points:

I. Whether Superiors of religious Orders or institutions can lawfully grant the aforementioned testimonial letters, and whether Ordinaries or Bishops can lawfully accept them, if the years in question have not been completed, or if they have not been truly academic and genuinely scholastic, but rather abbreviated, not through negligence, but because, for example, vacations were omitted, or the hours dedicated to lectures in school were increased, or for some other reason?

II. Whether students, having completed one, two, or three years respectively of theological study, can immediately be promoted to the subdiaconate or diaconate, or to the priesthood respectively, and therefore, during the intended vacations...

[*Latin ed. p. 702*]

Acts of the Apostolic See. - Official Commentary. At the end of the academic year, are students required to complete a full cycle of twelve months? TIL Are students, having duly completed a three-year theological course, still required to spend another year, or a fourth academic year, engaged in theological studies in schools? IV. Do the words of the aforementioned decree, namely: "provided that the regular course of other studies is completed beforehand," refer only to philosophical or lyceum studies, or also

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to classical studies or humanities, and even to primary education? V. Must philosophical or lyceum studies, classical studies or humanities, and primary education necessarily be completed in their entirety before entering the novitiate? VI. Do the aforementioned studies, if completed not publicly in properly organized schools, but privately, have legal value, or are they sufficient to legally grant and legally receive testimonial letters for the sacred Orders? VII. Is the knowledge of the principal disciplines, or theology, philosophy, and the Latin language, sufficient for the legal value of theological, philosophical or lyceum, and classical studies or humanities, or rather is it required that in each school, accessory disciplines also be taught, according to the standard in well-ordered seminaries of the region, and at least in the essentials? VIII. And in what way must the testimonial letters for the sacred Orders authentically state the completion, both of the theological course or courses, and of the philosophical or lyceum, and classical studies or humanities, so that these letters can be legally granted by Superiors, and legally accepted by Ordinaries or Bishops? And the Sacred Congregation, by special mandate of the Most Holy Lord, our Divine Providence, Pope Pius X, responds as follows: To I. Negatively in all cases; and any abbreviation of studies is entirely abusive and utterly illicit. To II. Affirmatively, provided that the total of these three years includes at least thirty-three full months. To III. Affirmatively, and therefore the total of the four-year theological course, including vacations or holidays, must include forty-five full months. To IV. They refer to both philosophical or lyceum studies, and classical studies or humanities, and primary education. Therefore, theological studies are not considered legal if the student has not duly completed the philosophical or lyceum course; nor will philosophical or lyceum studies be considered legal if the student has not at all completed the classical studies or humanities curriculum.

[*Latin ed. p. 703*]

Sacred Congregation of Religious. 703. It will be of no value, the study of the humanities or of the gymnasium, if the student has not been properly prepared by a sound primary education. Furthermore, for a legitimate transition from primary schools to the gymnasium, from the gymnasium to the lyceum, and from the lyceum to theological studies, a certificate of having successfully passed the required examination is required, obtained from the directors of the respective schools in an authentic form; which, if it cannot be obtained for some serious reason, can be supplemented by a special examination, to be taken before expert teachers, prior to the transition to the higher grade or school. Regarding V. Negative concerning philosophical or lyceal studies; affirmative concerning primary and gymnasium, or humanities studies. However, in special cases, due to serious reasons, it may be permitted for a cleric who has properly completed the fourth year of the gymnasium or humanities studies to be admitted to the novitiate, provided that:

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a) he has exceeded the age of fifteen; b) immediately after the novitiate, and before proceeding to philosophical or lyceal studies, he completes the entire curriculum of all humanities or gymnasium studies in domestic or otherwise properly organized schools; c) and finally, he successfully passes the required examination. If the matter concerns entry into the novitiate before the fourth year is completed, recourse must be had to the Holy See. Regarding VI. Negative. However, in extraordinary cases, which concern a particular student only, who has diligently applied himself to his studies, and has been found suitable in the examination, recourse must be had to the Sacred Congregation for validation, with a sworn statement from the examiners, and regarding the time spent in private study and the successful completion of the examination; unless it is a matter of not all the disciplines of a year of school, but only one or two accessory subjects, diligently studied privately by a particular student for a serious reason; then, with a sworn statement from the examiners, as above, validation can be granted by the Superior General, with the deliberative vote of his Council. Regarding VII. Negative for the first part, affirmative for the second part. Regarding VIII. Superiors in letters of recommendation must expressly declare and testify the following: 1.° Regarding the theological curriculum, that the candidate, from such year, month, and day, to such year, month, and day, and in such a school, has properly studied the theological subjects necessary for the Sacred Order to which he is presented, and has been found suitable in the final examination; 2.° Regarding the lower studies, which precede this curriculum: a) that the same candidate, having completed the studies of the primary education, has fully completed the studies of the humanities in such a school, for so many academic or school years, having successfully passed the final examination; b) that the aforementioned

[*Latin ed. p. 704*]

Acta Apostolicae Sedis. - Official Commentary. [It is declared that] a candidate, having duly completed studies in the humanities, has fully completed the philosophical curriculum in such a school, for the entire number of academic or school years, and has finally overcome the final examination; Furthermore, His Holiness has ordered that, provided that what is stated in this document regarding the integrity and duration of studies is observed, the Sacred Congregation shall prepare, with a detailed list from all general superiors of the disciplines assigned to each scholastic or academic year within the respective religious family, together with the schedules of the individual schools and other appropriate information, instructions regarding the proper and complete conduct of studies among clerics of religious Orders and Institutes, to be examined in a plenary assembly of the Fathers of the same Congregation, and, upon approval by the Supreme Pontiff, to be made of public law. Contrary things, even those worthy of special mention, notwithstanding. Rome, from the Secretariat of the same Sacred

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Congregation, on September 7, 1909. ● ● FR. 1 I . C. CARD. VIVES, Prefect. O. L., Janssens, O. S. B., Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH DECREE WHEREBY THE CONSTITUTIONS OF THE ARMENIAN MECHITARIST MONKS ARE APPROVED FOR A TIME. Pope Clement XIII approved the constitutions of the Armenian Mechitarist monks, according to the manner prescribed by the decree issued by the Sacred Congregation Particular for the Propagation of the Faith, on December 4, 1762, and confirmed by him. However, after circumstances and times have changed, it has been found that several of the aforementioned constitutions no longer correspond to the needs or benefit of the monks, and therefore must be removed, and that some others must be added, or rather, because the sanctions of the cited decree have hitherto not had effect. Therefore, Our Most Holy Lord Pope Pius X, to whom, while still governing the Patriarchal Church of Venice, the growth of the aforementioned religious society was very dear, and who even now, at Apo[...].

[*Latin ed. p. 705*]

The Congregation of Rites, having received information regarding the status of the aforementioned [religious order] from the Reverend Father Peter Kojuniari, Armenian Bishop of Alexandria, who was specially appointed by His Holiness as an apostolic visitor, and having submitted a report to the Sacred Congregation for the Propagation of the Faith concerning matters pertaining to the Eastern rite, ordered that the aforementioned constitutions be examined and brought to a conclusion. This was accomplished, especially with the help of a commission specifically established for this purpose. Consequently, Our Most Holy Lord approved the aforementioned constitutions, which were published in polyglot form in the Vatican in the year 1909, for a period of six years, with the exception of one-quarter of the chapters, in which matters concerning the order of studies in lower schools are discussed, and which were separately compiled in a didactic manual. Furthermore, His Holiness ordered that, after the expiration of the six-year period, the aforementioned constitutions be again submitted to the Sacred Congregation for the Propagation of the Faith for the purpose of obtaining perpetual confirmation. Finally, Our Most Holy Lord desired that the present decree be drawn up concerning the foregoing matters, which, by His authority, He has endowed with apostolic approval, notwithstanding any objections, even those deserving of special and individual mention.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 6th day of the month of August, in the year 1909.

Fr. H. M. CARD. GOTTI, Prefect.

L. & S. Hieronymus Roller!, Secretary for Eastern Affairs.

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SACRED CONGREGATION OF RITES

OF THE ORDER OF THE MINOR FRATI

ADDITION TO THE SIXTH READING

OF THE OFFICE OF THE BLESSED VIRGIN MARY OF THE ANGELS

IN THE PATRIARCHAL CHURCH AT PORZIUNCULA,

ACCORDING TO THE BRIEF OF THE BASILICA,

ON THE ELEVENTH DAY OF APRIL, 1909,

ON THE 2ND DAY OF AUGUST.

On the feast of the Dedication of the Church of the Blessed Virgin Mary of the Angels at Porziuncola, the following addition is made to the end of the sixth reading of the Office, after the words: "These things, considering them all, Pope Pius X, also wished the church of Porziuncola, which was greatly enlarged by the holy Pius V, and which other Popes have endowed with countless privileges, to be held as the head and mother of the entire Seraphic Order."

[*Latin ed. p. 706*]

Acts of the Apostolic See. - Official Commentary. 706 "He confirmed [the elevation] to the highest dignity of a patriarchal basilica and a papal chapel, and granted a plenary indulgence to be obtained on each and every day therein." DECREE. Our Most Holy Lord, Pope Pius X, having heard the Cardinal Prefect of the Sacred Congregation for Rites, deigned to approve and grant the aforementioned addition to the end of the sixth lesson of the Office of the Dedication of the Church of the Blessed Virgin Mary in Angelorum at Porziuncula. Notwithstanding any objections. July 14, 1909. Fr. S. L. ^ S. CARD. MARTINELLI, Prefect. f D. Panici, Archbishop of Laodicea, Secretary. THE OFFICE AND MASS FOR THE SOLEMN COMMEMORATION OF THE MARTYRS PERPETUA AND FELICITATIS FOR THE UNIVERSAL CHURCH. IN BRIEF, AT ROME, ON THE IDES OF MARCH, THE SIXTH DAY, IN THE FEAST OF THE SAINTS PERPETUA AND FELICITATIS, Martyrs. All pertaining to the common Office of Martyrs, not Virgins, except for the following: After the Magnificat and Benedictus. An-

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tiphon: For this is the kingdom of heaven, for those who despised the life of the world, and attained to the rewards of the kingdom, and washed their robes in the blood of the Lamb. V. Glory and honor you have given them, O Lord. B. And you have established them above the works of your hands. ORATION. Grant us, we beseech you, O Lord God our God, to venerate with unceasing devotion the palms of your holy martyrs Perpetua and Felicitas: so that those whom we cannot celebrate with a worthy mind, may at least frequent with humble observances. Through our Lord. IN THE NIGHT OFFICE. Lessons: Confitebor, pertaining to the common Office of Virgins, 2nd place. Outside of the Lenten Office, according to the Scriptural passage that occurs.

[*Latin ed. p. 707*]

S. Congregation of Rites. 707 IN THE SECOND NIGHT. Lesson IV. Perpetua and Felicitas, together with Revocatus, Saturninus, and Secundus, were apprehended in Africa, during the persecution of the Emperor Severus, and were cast into a dark dungeon, to which Satyrus was also added. They were still catechumens, but shortly afterwards they were baptized. After a few days had passed, they were led from the dungeon to the forum, along with their companions, and, after a glorious confession, they were condemned by the procurator Hilarion to be thrown to the beasts. Then, rejoicing, they descended to the dungeon, where they were comforted by various visions, and were strengthened to receive the palm of martyrdom. Perpetua was never able to be moved by the repeated prayers and tears of her father, nor by the maternal love for her infant son hanging at her breast, nor by the cruelty of the torments, because of her faith in Christ. Lesson V. Felicitas, on the very day of the spectacle, being already eight months pregnant, was in great distress, lest her time be delayed; for the laws forbade pregnant women to be subjected to punishment. But, through the prayers of her fellow martyrs, she was delivered of a daughter. And while she was in labor, one of the guards said to her: "How do you suffer so now? What will you do when you are exposed to the beasts?" To which she replied: "I am suffering now; but then another will be in me, who will suffer for me, because I also will suffer for him." Lesson VI. On the ninth of March, these generous women were finally brought before the assembled populace in the amphitheater, and first they were scourged. Then, they were tossed about for some time by a fierce cow, beaten with blows, and thrown to the ground; finally, along with their companions, who had been tormented by various beasts, they were struck down by the blows of swords. Pope Pius X instituted a double office for the feast of these holy martyrs for the entire Church, and ordered that it be celebrated on the sixth of March. IN THE THIRD NIGHT. Homily on the Gospel, similar, concerning the same common observance. In Lent, IX Lesson of the Homily for the feast day.

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IN THE ROMAN MISSAL: Mass – "Me exspectaverunt," of the common of Virgins, with Prayers, 2nd place, concerning many Martyrs. DECREE: The Most Reverend Lord Bartholomew Clemens Combes, Archbishop of Carthage and Algiers, having found an opportunity, discovered a stone covering with an inscription on the ancient tomb, or sepulcher, of the African Church of the "martyrs, Saint Perpetua and Felicitas (and their companions: Satyrus,

[*Latin ed. p. 708*]

Acts of the Apostolic See. Official Commentary. 708. Saturninus, having been recalled and appointed for a second term, brought to light; after long-standing requests from the clergy and the faithful people of that church, the most holy Pope Pius X, moved by fervent prayers, requested that the feast of the aforementioned saints, the Martyrs, be elevated from the simple rite to a double minor feast, and that it be assigned to the sixth day of March, with its proper Office and Mass, and that he would deign to extend it to the entire Church. Furthermore, his Holiness, most graciously accepting these prayers, which were presented to him by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, decreed that the feast of the saints Perpetua and Felicitas, Martyrs, should be celebrated annually on the sixth day of March throughout the entire Church, with the Office and Mass of the common of Martyrs, not of Virgins, and with the readings of the second nocturn; which, having been revised and amended by the same Sacred Congregation, are presented here with this decree: all contrary decrees being set aside. August 25, 1909. Fr. S. CARD. MARTINELLI, Prefect. L. Eg S. • • Philip, Canon. di Fava, Substitute. SACRED ROMAN ROTA PHARENSIS. Concerning Legal Matters and Penalties. During the blessed reign of Pope Pius X, in the sixth year of his pontificate, on July 16, 1909, the Most Reverend Fathers, John Prior, Aloysius Sincero, Ponens, and Joseph Mori, Auditors of Tournon, in the case of Pharensis, between the parish priest Cosimo Scarpa, the plaintiff, represented by the legitimate priest, Dominic Mancini, his procurator, and the episcopal board of Pharensis and the religious order of the Convent of the Preachers, represented by the legitimate priest, Aloysius Lavitrano, his procurator, with the intervention and participation of the Promoter of Justice for legal and judicial matters, rendered the following final judgment. In the year 1905, to the most reverend priest Cosimo Scarpa, parish priest of the place commonly called Cittavecchia, in the diocese of Pharensis, and Dean of that district, because of certain appeals which he had made to the secular authority, in order to prevent a certain procession, and with respect to the exercise of ecclesiastical jurisdiction, he was first removed from his office by the Ordinary of that diocese and deanery, and then a penalty was imposed as

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a vindictive measure.

[*Latin ed. p. 709*]

Saint Bonaventure, Book 7, Chapter 9, concerning medicinal penalties or censures. A recourse was made by the parish priest, Scarpa, to the Holy See, and the matter was brought before the Sacred Congregation of Councils. However, on November 19, 1908, along with the aforementioned parish priest Scarpa and his procurator, a communication was sent to this Holy Order, presenting and agreeing upon the following questions:

I. Whether the removal of the priest Scarpa from the office of dean, and the imposition of penalties upon the same priest, can be justified.

II. And, if the answer to the first question is negative, whether there is a place for the reinstatement of the priest in the office of dean, and for the restitution of damages, in the aforementioned case.

III. Whether the rights of the Fathers of the Dominican Order, recognized by the decrees of June 9, 1905, and June 10, 1906, are involved.

FACT: The episcopal curia of the diocese of Pharensis, or the Vicar General, J. Novak, wrote on June 9, 1905, to the very reverend parish office of the place called "Cittavecchia": "The very reverend Father Angelico Orlandini, as Prior of this Dominican convent of Saint Peter, has informed us that he has decided to hold a solemn procession with the Most Holy Sacrament around the city during the Octave of Corpus Christi, in order to make use not only of the privilege granted to the Order of Saint Dominic by the Holy See, and to satisfy a command of certain Supreme Pontiffs, but also to give this population a beautiful opportunity to demonstrate the highest public homage to the Incarnate Word." The writer has greeted with great joy this decision of the Most Reverend Prior of this convent, because he is certain that it will be to the advantage of the spiritual life of this population. The writer firmly hopes that this Most Reverend Canon and parish priest will also greet with joy the decision of the Dominican Prior, and that he will publicly invite his parishioners to said procession from the holy altar. This Most Reverend Canon and parish priest will please complete all functions in the parish church until 6 p.m. on Sunday during the Octave of Corpus Christi, because the procession will begin at 6 p.m."

The parish priest Scarpa, on June 20, 1905, responded to the Most Reverend Curia of Pharensis: "With reference to the aforementioned curial decree of June 9, number 991, without, for the present, entering into the merits of the matter, considering the compelling reason and the intended purpose that would justify the liturgical novelty of the local religious community within the customarily legal and exclusive sphere of this parish, having been informed of the aforementioned decree, the undersigned, in fulfillment of his duty, takes the liberty of informing the Most Reverend Ordinary that the parish church of Cittavecchia, in profession of faith and

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practice of worship of the Most Holy Sacrament, has, from time immemorial, and does, by right..."

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis. - Official Commentary. "Regarding the feast of Corpus Christi, there were three public processions with the Venerable, that is, the Blessed Sacrament, on the Sunday within the Octave and on the day of the Octave itself, after the evening exposition." From this letter, it is clear that the parish priest Scarpa: 1.° Indeed, in a letter to the Curia of Pharensis dated June 9th, although expressed in more courteous terms, acknowledged the force and nature of the curial decree; 2.° Did not oppose this curial decree, at least not manifestly, before the Curia itself; 3.° However, he postponed and reserved for another time "without going into the matter for now," and before another, which they call, a "seat," the action concerning the very substance of the matter, that is, "without entering into the merits," etc. Immediately, on the same day, June 20th, the parish priest Scarpa appealed to the secular forum, and wrote from his office, as they say, to the so-called Captaincy district of Lesina: "The local religious Dominican community announced, on Sunday last, during the solemnities of Mass, that on the coming Sunday, within the Octave of Corpus Christi, it would hold a public, solemn procession with the Most Holy Sacrament, within the customarily legal and exclusive jurisdiction of the parish. Now, this entirely new procession by the aforementioned religious community, which infringes upon the rights of the parish priest and invades the territorial jurisdiction of the parish, has no basis in law, neither in custom, nor in the sacred canons, but is in opposition to both the sacred canons (Council of Lateran V, Decree of Pope Paul III, March 3rd, 1542), and to the political legislation on the matter. Therefore, the undersigned, in defense of the rights of the parish priest, as well as in defense of the rights and prestige of the parish, in the present and in the future, requests: that this esteemed political authority oppose it, and that it inform the undersigned of its decision for his guidance." From this document, it is clear: 1.° That the parish priest Scarpa not only did not hesitate to raise the matter before the political authority, which he refused or postponed before the ecclesiastical authority; but also: 2.° That the parish priest Scarpa appealed to this civil authority, in order to prevent the procession of the Dominican Fathers, which he knew to be established and sanctioned by a curial decree; and therefore, 3.° At least implicitly, and in fact, he appealed to the secular forum in order to prevent the execution of the act of ecclesiastical authority. The civil authority, the Captaincy, generally speaking, denied the petition of the parish priest Scarpa, by decree or notice, dated June 23rd, 1905. The procession of the Dominican Fathers was held on June 25th, religiously and piously, and, as the report of the municipal officials attests, "a large number of the population participated with the utmost devotion." However, not

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content with this, the parish priest Scarpa, on July 8th, 1905, made another appeal to the civil authority of the second instance, as they say.

[*Latin ed. p. 711*]

The matter concerned a procession, commonly called "Luogotenenza" in Zara, after which, having spoken of the "already completed" procession "with the Venerable," he proposed: "a) that it should be considered that with said procession, canonical and political laws had been violated; b) and that the repetition of such a procession should be prohibited in the future." Having become aware of these events, the Ordinary of the diocese of Pharensis, by decree dated July 26, 1905, admonished the parish priest Scarpa, stating that "he was doing something that falls within the offenses subject to ecclesiastical censure" (referring to the Apostolic Constitution *Apostolicae Sedis* of Pius X), and severely reprimanded him for his actions. Furthermore, he deprived him of the office of dean, and, in order to ensure that he would withdraw his appeals, warned him: "Therefore," the Bishop decreed, "the undersigned has lost all confidence in your sincerity, Reverend Father, and, not being able to overlook your transgression without punishment, so that it may serve as an example to other priests, you are hereby deprived of the title and office of Dean. At the same time, you are ordered to withdraw within eight days the two appeals filed with the Royal Captaincy and the Royal Lieutenant of Dalmatia, under penalty of further unpleasant measures, and this serves as a first warning."

In response to this decree, the parish priest Scarpa, on August 3, 1905, filed an appeal with the Metropolitan Tribunal, through the Curia of Pharensis. The Curia of Pharensis, by decree issued by the Ordinary on August 10, rejected Scarpa's appeal, stating that "the appeal to the Metropolitan Tribunal is not appropriate in contentious cases; instead, an appeal against a decree of the Ordinary must be directed to the Holy See, with the understanding that, according to canonical provisions, such an appeal has no suspensive effect," and again ordered him to "withdraw within eight days the appeals filed with the Royal authorities."

However, instead of obeying his Ordinary and withdrawing his appeal, on August 18, Scarpa again initiated an appeal with the Metropolitan Tribunal, appealing directly to that body. Indeed, completely disregarding or neglecting the Apostolic Constitution *Apostolicae Sedis* that had been brought to his attention, he proceeded to the point that, explicitly and directly, or formally, he appealed against the very decree of the Bishop dated July 26, even to the political authority itself. On September 1, 1905, through the Royal Lieutenant, he had an audience with the Royal Minister, as they say, of Cults, in which, among other things, he requested and proposed: "1.° a complete revision of the episcopal decree of Lesina, July 26, 1905; 2.° that the episcopal decree be removed, even administratively, or that some other remedy be provided; 3.° that the episcopal decree be removed..."

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And this was not enough; for this appeal took on the character of an appeal from abuse, as he stated: "The punitive power of the Ordinary could not, nor... "

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis. - Official Commentary. "may go beyond the limits of the internal forum," which, indeed, is a ridiculous expression, and "involves a sort of overstepping," and it cites the interconfessional law, 54-74, according to which "the ecclesiastical power can only be used...".

Meanwhile, on one hand, the Metropolitan Forum, by a decree dated October 7th, rejected the appeal of the parish priest Scarpa due to his incompetence; and on the other hand, the Ordinary of Hvar-BraÄ-Vis was informed about this third appeal. Therefore, the Ordinary, by a decree dated October 16th, after once again warning the parish priest Scarpa to withdraw his appeals, and because of the seriousness of his transgressions, as the Bishop wrote, imposed a suspension from office, as a punitive measure, for fifteen days, and a censure, until he withdrew the appeals, namely: "if he persists in being contumacious, and does not withdraw the aforementioned appeals, in that case, the suspension will last until your Eminence has complied with what the Superior and his conscience demand."

The parish priest Scarpa, on October 25th, appealed to the Holy See; however, he only withdrew the first two appeals on November 3rd, 1905, because, as he wrote to the Curia of Hvar-BraÄ-Vis, "from tomorrow, November 4th, according to the aforementioned decree of October 16th, 1905, his status regarding the suspension from office would depend on his will, and the undersigned... in order not to incur responsibility regarding the murmurings and disturbances of consciences, etc."

However, he had not yet withdrawn the third appeal. Therefore, the Bishop of Hvar-BraÄ-Vis reminded him of this again on November 3rd, 1905. Which he finally did, on November 5th.

REGARDING VICARS: The Roman Council of 1725, title 7, chapter 2, states: "Vicars... in important towns, or wherever the Bishop deems it necessary, may be appointed by the Bishop at his discretion" (Cardinal Vives, Compendium Juris Canonici, 705 and 706). Furthermore, Benedict XIV, in De Synodo Dioec, book III, chapter 3, number 5, mentions Bishop Bonhomius, who, since around the year 1585, in his general decrees of ecclesiastical reform, held that this office should not be perpetual for archpriests and rectors of towns, since the office of a vicar should only be entrusted to those who are more capable. Berard (Gomm, in Iuris Canonici Dissertatioe, V, chapter 1, at the end) writes: "Vicars, whom they called forane, are to be chosen and dismissed at the discretion of the..." And Pellegrino (Practica Vicariorum, part I, section VII, subsection 3, number 3): "They can be removed at the discretion of the Bishop whenever he wishes, and they incur penalties if they behave badly in office." Finally, the Decretum decretales

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(Inst. Can., lib. I, title III, section IX, § LXXXIII): "Vicars are granted the power to execute mandates from the Bishop." And Santi (Praelectiones Iuris Canonici, V, ...).

[*Latin ed. p. 713*]

Saint Romana, Book 7, Title 13, paragraph 2: "Archpriests or Deans may appoint vicars, who, however, in some regions are also called 'rural Deans'... But the power of these vicars is so limited today that they only exercise vigilance over the life and morals of the clergy, and the observance of ecclesiastical laws... A rural vicariate is not, by common law, attached to any benefice." This common law is also referred to by some of our synods, such as the synod of Vercelli in 1904, no. 377, and the synod of Milan in 1903, no. 411. Therefore, in this matter, common law can be formulated as follows: "The office and duties of rural vicars or Deans, whether they bear a name derived from a particular custom or statute of a more important parish, or not, are not attached to a parish benefice or endowment in themselves and inseparably; but the office pertains only to the Ordinary, who, according to his reasonable judgment and discretion, may assign it to any parish priest or even a simple priest; and whenever it seems expedient, namely for a reasonable cause and with due consideration, he may revoke it and transfer it to another." This common law is not derogated from by any particular law of the Austrian Empire, or the dioceses of Dalmatia and Hvar-BraÄ□-Vis. Indeed, the rights of Bishops have not been diminished by the Austrian concordat, as is evident especially from articles IV, IX, X I, etc. Moreover, this common law is openly acknowledged even for Austria by scholars, such as Aichner, who states that "the extent and therefore the power itself, or the power entrusted to the rural vicar, must be measured not by any law, but by the commission given to him by the Bishop, since the said vicar is his delegate, etc." (Compare "ecclesiastical law for the use of the clergy and especially for the Austrian Empire, etc.," § 125, (n. 2)), and by synods, such as the synod of Premisli in 1903, which decrees: "Rural Deans in our diocese in Austria are appointed by the Ordinary, and can be removed without a trial, if they behave badly, etc." Furthermore, the organic decree of Dalmatia, dated August 18, 1849, which was published to the clergy of the diocese of Hvar-BraÄ□-Vis by a curial decree on August 31 of the same year, states: "The dioceses will be divided primarily into deaneries, but it should be noted that the office of Dean will not be permanent, nor attached to a benefice. It was considered appropriate for the good order of each deanery to give it the name of the principal parish of the deanery, but without prejudice to the fact that the office of Dean cannot be entrusted to any priest in the deanery who is not worthy of trust." And therefore, neither common law nor particular law

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can prejudice any special law, or any acquired right, of a local parish.

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis. - Official Commentary. Catapecchia, or a parody of Scarpa. One cannot invoke the dignity and importance of the town of Cittavecchia; for, as is evident from the very organic decree, while the decanal office derives its name from the town of Cittavecchia, the office of Dean, for a reasonable cause, can be removed from the parish priest of the time in Cittavecchia, and entrusted "to any priest of the district, worthy of trust," and if this happens, that priest will be called the Dean of the district of Cittavecchia: this indeed follows, considering only the importance of the place and the organic decree, but nothing else. Therefore, it is a fallacy that the parish priest most confidently asserts: that he who is the parish priest of Cittavecchia is, by that very fact, the Dean; but a parish priest cannot be deprived of his title without a just cause and canonical form, or without a regular process: therefore, the parish priest of Cittavecchia could not be deprived of the deanery without a regular process. For the parish priest of Cittavecchia is not the Dean simply because he is a parish priest, or by reason of his title in the parish, but only externally and by reason of a commission given to him by the Ordinary. Nor can the prescription of more than forty years of holding the deanery be invoked in favor of the parish. For "things which are merely of free will, or of free and gratuitous choice, cannot be prescribed. The reason is that no obligation can be induced by such acts, since they contain no such thing. This is confirmed by the rule accepted among jurists, as stated by Laymann, Moral Theology, book 3, treatise 1, chapter 8, number 8: 'What is not induced by free acts, that is, when someone freely and not as if under obligation, does something for you (as is the case with the deanery with respect to a certain parish), cannot be prescribed, because he is not in possession of a right towards that person, to whom the obligation corresponds; for possession, or quasi-possession, cannot be acquired by mere voluntary acts; and without possession, prescription does not proceed' (Pirhing, book II Decret., title XXVI, section II, number XVII)." Nor can anything help the parish priest Scarpa with the conditions, or laws, or even agreements, which he asserts are his contribution to the parish, because the priest Scarpa contributes to the deanery of the parish of Cittavecchia: from this, it follows only that the priest Scarpa contributed to the parish of that insignificant town of Cittavecchia, from which the district deanery, for reasons of convenience, took its name, to which parish (and all the more to the parish priest), externally, by commission from the Bishop, the deanery itself was to be considered attached, until it was revoked by the Bishop. And to say it generally, the Bishop cannot make a law by which the power or faculty given to him by public Church law is diminished or restricted, for the public good, with respect to the constitution of the Church (Arg. ex fragm. 38, Dig. II, 14); Papinianus, in

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the second book of questions: "Public law cannot be changed by private agreements" (Fragm. 45, § I, Dig. 50,17); Ulpianus, in the third book.

[*Latin ed. p. 715*]

The Roman Rota, in its judgment of January 5th, based its decision on the principle: "A private agreement does not derogate from public law." Therefore, since the parish priest Scarpa held the office of dean and retained the authority granted to him by the commission or delegation of the Ordinary, and since this delegation is entirely based on the trust of the delegating authority, the Ordinary was justified in revoking and withdrawing the delegation, or the commission of the office of dean, from the parish priest Scarpa, when this trust was lacking. Indeed, "in general, the Church in its governance abhors arbitrariness, and demands order in all things" (Argument drawn from Santi, Decrees, Book I, Title XXVIII, number 11). However, there was a perfectly reasonable cause for this action in the present case; for, according to the sacred canons, the primary duty of a vicarius foraneus is "to exercise vigilance over the observance of ecclesiastical laws"; and in this matter, the Ordinary of Pharensis could certainly not place any trust in a parish priest who repeatedly resorted to the secular forum, implicitly at least, against the very ecclesiastical decrees themselves. Moreover, the removal of the priest Scarpa from the office of dean was not merely a financial measure, but also a punishment. And this was justified by law. "Indeed, unless there is a cause, no one ought to be punished without fault" (Chapter 23, on the rule of law, section 6). But here, there is not only a cause, but also a fault. For it is a grave fault, or even a crime (setting aside the subjective conscience of the priest, which we do not investigate), to resort to the secular forum or to political authority in order to obstruct what has been established by ecclesiastical authority. As for other penalties, given the nature of the doubt raised and the agreement reached, we must only speak of the possibility of a suspension, and not of a declaration of excommunication, whether incurred de facto and by law or not. Indeed, the first and second appeals made by the parish priest Scarpa to the secular forum were, implicitly at least, and the third appeal was directly and explicitly, or formally, against the free exercise of ecclesiastical jurisdiction. Therefore, the parish priest Scarpa was guilty of an offense that was strictly prohibited and forbidden by the Church, under the threat of a special excommunication reserved to the Holy See, which was incurred by his actions. Indeed, the Apostolic Constitution states, Article VI: "Those who directly or indirectly impede the exercise of ecclesiastical jurisdiction, whether of the internal or external forum, and those who resort to the secular forum, and provide assistance to it, etc." Indeed, let us set aside the theoretical discussions of Doctors (D'Annibale, Summa theologica moralis, prolegomena, number 390, note 8) concerning the interpretation of the term "secular forum," whether it should be understood restrictively as the

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judicial and contentious forum, or extensively as any person who holds any secular or civil power, it is certain that, in concreto, the term "secular forum" must be understood as that power or seat, which...

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis. ^-Commentarium Officiale. Concerning the State, according to its constitution or governance, it possesses the power (indeed, unjustly) to impede the exercise of ecclesiastical jurisdiction, in various cases. This was precisely observed by the parish priest Scarpa in his appeals: for he appealed to those, with whom, according to Austrian civil law, this pretended and usurped power to impede rests, in the case. On the other hand, the parish priest Scarpa appealed, so that the exercise of ecclesiastical jurisdiction might be impeded, first implicitly, and then explicitly: so that the execution of an act of ecclesiastical jurisdiction might be impeded first (D'Annibale, in Constitutionem Apostolicae Sedis, n. 58), so that the decree itself might be condemned later, in a third appeal. It is not the office that has followed, for here, by way of doubt, it must be inquired whether the parish priest Scarpa has committed a crime prohibited by canon law, or by the Constitution of the Apostolic See, under the threat of the penalty of excommunication, specially reserved to the Supreme Pontiff, and therefore, whether the Ordinary has justly imposed the penalty of suspension upon him; it is not to be inquired whether all, as they say, extreme circumstances are present in the case, because of which it should be declared that the priest Scarpa has, in fact, incurred excommunication. Indeed, it is the opinion of many, or all, Doctors, that a perfect and consummated crime is necessary to incur excommunication (D'Annibale, Summ. theol. mor., part. I, n. 390, note 6, col. ib. note 4, and n. 320, note 15). But the parish priest Scarpa, and indeed in the exercise of his ministry, has done everything on his part that could be done, for this purpose: therefore, the crime, from the subjective point of view (whatever may be the case concerning his conscience, about which, again, we do not inquire), has been perfected. And it must not be overlooked that the third appeal of Scarpa had the nature of an appeal from abuse, namely, from that monster (as D'Annibale says, in Constitutionem Apostolicae Sedis, n. 58, note 17), the damned sect of the Neapolitans devoted to Xystus IV, Leo X, and Pius IX (Syllabus § 41). Therefore, it would be absurd if the Church, or the Bishops themselves, could not punish these crimes, because the effect has not followed. On the contrary, the suspension for fifteen days is, in this respect, rather to be considered milder, so that the Ordinary Pharen rightly called it "a punishment, not too disproportionate to the gravity, etc." Even more so, the suspension is maintained as a censure imposed, for it was imposed to break his obstinacy, until he revoked all the appeals.

...Concerning the rights of the PP. [Priests] of the Order of St. Dominic, and the episcopal decrees of June 9, 1905, and June 10, 1906, it is, by way

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of doubt, not to be judged concerning the decrees in their entirety, but only insofar as the asserted rights of the PP. Dominicans to lead the Theophoric procession, in this case, are concerned.

[*Latin ed. p. 717*]

Page 717. Furthermore, it must not be judged whether this right is a special privilege of the Dominican Fathers, or truly a privilege of all Regular Canons, as Ferraris states, *Processus*, no. 28; or whether this right has been, in some way, impaired or deficient for the particular case under consideration, for example, if the Dominican Fathers lacked conventual life, which, at the very least, is not established by the documents (to put it mildly), and the judgment of ecclesiastical authority is reserved for particular cases. Similarly, even granting that this right, either generally or in the particular case, did not pertain to the Dominican Fathers, it would not follow that the appeals to the secular court made by the parish priest Scarpa are to be condemned, and consequently, that the penalties imposed are not to be approved. But concerning the rights of the Dominican Fathers, as recognized by the aforementioned decrees, it is abundantly and sufficiently clear. For these rights were granted by Pius V (June 20, 1570); they were confirmed and renewed by Clement VIII (March 8, 1592) in the bull *Dudum felicis*; by Benedict XIII (March 23, 1727) in the bull *Pretiosus*; and more solemnly by Clement XI (April 10, 1733) in the bull *Cum sicut*; etc. Nor can any difficulty arise from the alleged defect in the promulgation in Dalmatia of these briefs or constitutions, or from the prescription of these rights through non-use. For, firstly, we are dealing here with privileges, the proof of which is contained in the very exhibition of the apostolic letters (as is evident from the brief of Clement XI, April 10, 1733). Furthermore, concerning the apostolic laws and constitutions in general, "those which are promulgated in Rome, as well as in the center and common homeland of the Christian Republic of the faithful, were considered to be promulgated everywhere and to have the full force of law" (Apostolic Constitution, concerning the promulgation of laws, year 1908). Nor should the promulgation be confused with ignorance of the law in Dalmatia, or rather, in the parish of Gittavecckia! Finally, it is not the case that prescription applies; for, on the one hand, prescription does not apply to acquired rights, and on the other hand, prescription does not apply against one who is not acting. "Affirmative privileges," as Pirhing teaches, *lib. V, tit. XXXIII, sect. VI, § III, n. GLXXVI, "consist in the mere faculty of doing something," and "do not yield to the detriment of others," and certainly it cannot be said that the Theophoric procession of the Dominican Fathers on Sunday within the Octave of Corpus Christi yields to the detriment of the parish priest, "but are absolute, or mere graces," which "are not lost even after a very long time through non-use." *Glossa in cap. Ut privilegia, 24, V, semel in anno h. t.* Suarez, *cit. cap. 34, n. 17; Laymann, *cit. cap. 23, n. 22:

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"It is proven, because they are not lost by the way of prescription, since no one can prescribe against such privileges that do not burden others, which do not affect others, depriving them of a benefit or imposing a new burden upon them; nor even by the way of tacit renunciation, since anyone can use his privilege at will, or not use it," *ACTA, vol. I, u. 17. — 15 - 9 - 909. 48

[*Latin ed. p. 718*]

Acta Apostolicae Sedis. - Official Commentary. 718 «Solely the lack of use is not sufficient as a sign of renunciation of a privilege: nor is a definite time period established by law within which such absolute privileges are lost through non-use, against which others are not prescribed, because the canons, which define a certain time, do not speak of the loss of a privilege through non-use, but through the contrary use... Suarez, cited, chapter 34, paragraph 41». The same is taught by Reiffenstuel, Book V, Title XXXIII, § X, 201-211: «Affirmative privileges, which are mere graces, and which revert to the common good, are not lost through mere non-use». And Pichler, Canon Law, Book V, Title XXXIII, § III, paragraph 32: «A privilege is merely favorable if solely the lack of use is neither a sign of renunciation, nor does it prejudice others, and the omission of a mere faculty does not grant the power of prescription, since no act of possession can ever be set against the privilege». Having considered all of these things, both in terms of fact and of law, invoking the name of Christ, and with God alone before our eyes, we, the undersigned Auditors, sitting in judgment, declare and definitively sentence, answering the proposed questions: Regarding I. Affirmative, for both parts; that is to say, both the removal of the parish priest Scarpa from the office of dean, and the imposition of the suspension on the aforementioned priest, are upheld in this case. Regarding II. As decided in the first question. Regarding III. Affirmative. We condemn the parish priest Scarpa to pay the expenses, the taxation of which we reserve to ourselves or to whomever is legally entitled to it in the future. Therefore, we command the Ordinary of the place and the ministers of the tribunals to whom it pertains, to order the execution of this our sentence, and against those who resist, to proceed according to the norms of the sacred canons, and especially chapter 3, session XXV concerning reform, using the executive and coercive means that will be more effective and appropriate for the circumstances. Rome, on the 29th of July, 1909: L. Eg S. Sac. Tancredes Tani, Notary. Ioannes Prior. Aloysius Sincero, Assessor. Ioseph Mori.

[*Latin ed. p. 719*]

Secretariat of State. 719 SECRETARIAT OF STATE LETTERS I. TO THE MOST REVEREND MONS. D. JULIUS FONTAINE, REGARDING THE WORK ENTITLED "SOCIOLOGICAL MODERNISM." Reverend Father, The Holy Father has been particularly pleased by the tribute that you have rendered to him with your book entitled "Sociological Modernism," bear-

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ing the imprimatur of the highest authority. This remarkable work, which, following several others, testifies to your profound theological and social knowledge, sheds a bright light on the dangers that beset contemporary society, on the evils that afflict it in the religious and social order. You demonstrate how modernism, after attacking and combating the principles of the Faith, comes to undermine the very foundations of the social order, by combating the principles of natural law that support it. However, you have not merely exposed the disastrous causes of de-Christianization, leading as a fatal consequence to the dissolution of society; you have also taken care to indicate the source of true remedies. You point them out in the teachings of the Catholic Church and in the directives of the Sovereign Pontiffs, who have always striven for the true spiritual and temporal happiness of the people. Therefore, His Holiness expresses to you his sincere congratulations for the volume that you have just published, thanks you for the tribute that you have rendered to him, and sends you, with all his heart, the apostolic blessing, as a pledge of the most precious divine favors. I join my heartfelt and sincere thanks for the copy that you have offered me, and I seize this opportunity to express to you, Reverend Father, my devoted sentiments. N.S. Rome, July 27, 1909. L. © S. R. CARD. MERRY DELVAL.

[*Latin ed. p. 720*]

Acts of the Apostolic See. - Official Commentary. 720 IL AD R. P. "TO THOMAS, SAINT ETIENNE," O. HOUSE IN HISTORY. C, OB > FIRST VOLUME PUBLISHED. Reverend Father, the Holy Father has received with particular benevolence the tribute of the first volume of your work on "La Santa Gasa in l'histoire," subject to the approval of ecclesiastical authority. His Holiness is pleased to commend the zeal with which, combining your knowledge and piety, you strive, through thorough research, to study the historical sources, and thus to offer your learned contribution to the defense of the pious and constant tradition, especially dear to the Franciscan family. Wishing you a happy completion of your work, the Holy Father sends you, with all his heart, the apostolic blessing. Please, my Reverend Father, also receive my thanks for the copy, which you graciously had sent to me, and I take this opportunity to offer you my devoted sentiments. In N. S. Rome, August 18, 1909. L. 83 S. R. CARD. MERRY D E L VAL. III, TO THE MOST EMINENT CARDINAL VINCENTIUS VANNUTELLI, REGARDING THE SUCCESSFULLY HELD EUCHARISTIC CONGRESS IN COLONIAE AGRIPPINAE. Most Eminent and Reverend Sir, In addition to the previous reports of Your Eminence, I have regularly received the latest one, dated August 11th, concerning the recent Eucharistic Congress in Colonia; and I hasten to inform you that I have not failed to bring the detailed news contained therein to the attention of the Holy Father. The august Pontiff was greatly pleased with

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the most successful outcome of that Congress, from which He expects abundant and lasting fruits for the Catholic cause. It was also a true and great comfort to the heart of the Holy Father to see the fervor of Christian piety and religious sentiment among the populations.

[*Latin ed. p. 721*]

Secretariat of the State. Representatives from the Rhine region, and from many other regions represented at the Congress, have manifested, on this occasion, not only their enthusiastic demonstrations of deep attachment to the Holy See and to the Vicar of Jesus Christ. Therefore, His Holiness, while rendering due thanks to the Most High for so comforting an event, cannot but offer to Your Eminence a sincere expression of well-deserved praise, for the manner in which Your Eminence has so skillfully fulfilled the high and honorable mission entrusted to her by the Holy Father. Therefore, may it please Your Eminence to receive the expression of the profound satisfaction of the Supreme Pontiff, which she has so worthily represented in the aforementioned solemnity. At the same time, His Holiness sends, from the heart, a word of praise to the Most Reverend Cardinal Fischer, Archbishop of Colonia, and to the entire episcopate, who, with their participation, contributed to making the Eucharistic Congress more solemn, and to better ensuring its success. To these, and to all the faithful of their dioceses, the Holy Father imparts a special apostolic blessing, as confirmation and seal of the aforementioned Congress. In conveying this, I beg Your Eminence to accept my personal congratulations, while with feelings of the deepest veneration, I humbly kiss Your hands, and proceed to express myself as Your Eminence's devoted servant. Rome, 17th of August, 1909.

Your true servant,

Lgs. R- CARD. MERRY D E L VAL.

IV.

To the Most Reverend Augustine Rodriguez, Bishop of TOLETANO, for the publication of the work "The Mass, Dogmatic-Historical Study" in the Pontifical Seminary of TOLETANO.

My Lord:

I have received your esteemed letter of July 19th, with the two copies of the work that you have recently published, entitled "The Mass, Dogmatic-Historical Study." Having hastened to deliver the copy intended for His Holiness, I now have the pleasure of informing you, for your comfort and satisfaction, of the great pleasure with which the August Pope has received it, who, with his proverbial kindness, has spoken words of praise and commendation in favor of you and your important publication. And the Holy

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Father prays to the Lord that the aforementioned work may prove...

[*Latin ed. p. 722*]

Acts of the Apostolic See. - Official Commentary. It is of great benefit to all the faithful, and as a testimony of special benevolence, [the Pope] blesses your interesting work and you. Having the pleasure of adding my most affectionate thanks for the copy of such an excellent book with which you have favored me, I cannot conceal from you the joy with which I see in it one of the first fruits of the Dogmatic-Historical studies of a former student of the Pontifical Spanish College in Rome, to whom, as to all of his class, I profess so much affection. Your devoted servant, Rome, August 19, 1909. L. j$j S. R. CARD. MERRY D E L VAL. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION CONSISTORY. In the name of the Holy Father, with a conciliar decree to be sent forth by Bull, he has deigned to appoint: August 25, 1909. — The Reverend Emanuele Lugo y Gonzalez to the cathedral see of Osma. August 31. — Monsignor Raimondo Angelo Jara, Bishop of S. Carlo di Ancud, to the cathedral see of La Serena. September 4, 1909. — The Reverend Emanuele Basulto y Giménez to the cathedral see of Lugo. September 14. — Monsignor Rinaldo Camillo Rousset, Bishop of Bagnorea, to the metropolitan see of Reggio di Calabria. SACRED CONGREGATION OF RITES. ORDINARY CONGREGATION. August 24, 1909. — In the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, according to the judgment of the Most Eminent and Reverend Lords Cardinals who comprise the same, the following matters were considered: 1.° Confirmation of the worship, for a time beyond memory, rendered to the Servants of God Uttone, the first abbot of Metten, and Gamelberto, a parish priest, who are called blessed; 2.° Concerning the...

[*Latin ed. p. 723*]

Diarium Romanae Curiae. 723: Concerning the concession and approval of the Office and the Mass in honor of the Blessed John Rusbroeck, a Regular Canon; 3rd: Concerning the concession and approval of the Office and the Mass proper for the Translation of the body of Saint Paulinus, Bishop of Nola; 4th: Concerning the concession and approval of the Office and the Mass proper for the feast of the Blessed Joan of Arc, Virgin, called the Maid of Orleans; 5th: Concerning the concession and approval of the Office, the Mass, and the Commendation to be inserted in the martyrology of the Roman Order of Saint Augustine, in honor of the Blessed Frederick of Ratisbon, a lay professed of said Order; 6th: Concerning the revision of the writings of the Servant of God Cosma of Carbognano, that is, Gomidas Keumengian, Armenian priest and parish priest; 7th: And finally, concerning the writings of the Servant of God Anne of the Angels of Monteagudo, a professed Dominican nun in the monastery of Saint Catherine of Arequipa.

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SECRETARY OF STATE: By decree of the Secretary of State, and by Papal Brief, the Holy Father has deigned to appoint:

Protonotaries Apostolic, *ad instar participantium*: August 10, 1909. — Monsignor Giuseppe Antonucci, Extraordinary Secret Chamberlain of His Holiness, Substitute of the Sacred Congregation of Studies.

Domestic Prelates: August 11, 1909. — The Reverend Father William Henry van Gennip, Prebendary of the Cathedral of Bois-le-Duc; — The Reverend Father John Szadowski, Prebendary and Dean in Koenigsberg, in the diocese of Warmia. August 17. — The Reverend Father Francis Ehrmann, Canon of the Metropolitan Church of Olmiitz; — The Reverend Father Henry Geissler, Canon of the same Metropolitan Church; — The Reverend Father Ignatius Panák, parish priest in the same Archdiocese; — The Reverend Father Alfonso Bronsgeest, General Vicar of Baker. August 30. — The Reverend Father Anthony Gisler, Canon of the Cathedral of Coira.

HONORS: The Holy Father, by decree of the Secretary of State and by Papal Brief, has deigned to bestow the following honors:

The Commander's Cross with plaque of Saint Gregory the Great, civil class: August 28, 1909. — To the Honorable Baron George Snoy, former Vice-President of the Belgian Chamber, of the Archdiocese of Malines.

[*Latin ed. p. 724*]

The Acts of the Apostolic See. – Official Commentary. The Order of St. Gregory the Great, civil class: August 12, 1909. – To Mr. Nicola de Gutmansthal Benvenutti, of the diocese of Ljubljana. August 17. – To Mr. Knight Rodolfo Dittrich, of the diocese of Breslau. August 19. – To Mr. Senator Teodoro Everardo Francesco Heerkens, of the archdiocese of Utrecht. The Order of St. Gregory the Great, military class: August 6, 1909. – To Mr. Baron Otto de la Vallette. The Knighthood of the Order of St. Gregory the Great, civil class: August 6, 1909. – To Mr. Arturo Hauth. August 13. – To Mr. Stanislao van Hasselt, of the diocese of Breda. August 23. – To Mr. Giovanni Battista Arlet, Master of the Chapel in the Cathedral of Limoges. August 25. – To Mr. Teófilo Clainpanain, President of the Savings Bank in Lille, archdiocese of Cambrai. – To Mr. Giulio Fochedey, of the same archdiocese. The Knighthood of the Order of St. Gregory the Great, military class: August 17, 1909. – To Mr. Carlo de Beckedorff, of the Imperial German Army. The Knighthood of the Order of St. Sylvester: August 10, 1909. – To Mr. Giuseppe Bialostowki, of the Republic of Strasbourg. Necrology: July 24, 1909. – Bishop Epifanio Carlassare, titular Bishop of Madaura, Apostolic Vicar of Hu-pé Oriental. August 10, 1909. – Bishop Narsete Gindoyan, Armenian Bishop of Müsch. August 20. – Archbishop Luigi Morando, Archbishop of Brindisi and Apostolic Administrator of Ostuni. August 26. – Bishop Federico De Martino, Bishop of Castellaneta. August 30. – Bishop Guglielmo Schneider, Bishop of Paderborn; Bishop Raffaele Morisciano, Bishop of Squillace. September 5,

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1909. – Bishop Giorgio Barlin-Imperial, Bishop of Nueva Cáceres. August 20, 1909. – The Reverend Father Carmelo Quintini, Official of the Holy Congregation for the Propagation of the Faith.

[*Latin ed. p. 725*]

Year I. - Vol. I. October 4, 1909. No. 18. ACTA APOTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA OF POPE PIUS X. APOSTOLIC LETTER I. CONCERNING THE FIRST ORDER OF SAINT FRANCIS. CERTAIN MATTERS ARE ESTABLISHED PERMANENTLY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING RECORD: Having now completed the seventh full century since the blessed beginnings of the Franciscan Order, it is a joyous occasion, indeed, for all those who acknowledge Saint Francis as their founder and father, to celebrate, and with manifold expressions of piety, to commemorate the memory of that most holy man and the immortal benefits He conferred upon the common good. But although there is a particular reason why the Order of the Minorites should celebrate this solemnity before others; nevertheless, all those who esteem the Franciscan institutions deserve to partake in the joy and happiness of this celebration, and especially this Apostolic See; for these institutions have always flourished with singular favor and grace, and with great esteem and regard, and countless and illustrious monuments of this matter remain in the acts of Our Predecessors. At the beginning, Gregory IX, who had diligently cultivated the friendship of the Seraphic Father, and who, as a Cardinal, had been the first to recognize the legitimate protector of the Franciscans, said: "The holy planting of the Order of the Brothers Minor, under the blessed Francis of good memory, began, and wonderfully progressed, through the grace of Jesus Christ, producing the flowers of holy conversation far and wide..."

[*Latin ed. p. 726*]

Acta Apostolicae Sedis. - Official Commentary. 726 "odores" K. And since, weighed down by a great burden of anxieties and cares, he wrote to the students of Francis, assembled in the general chapter, he declared how he trusted in the patronage of the blessed Father, and also in the prayers of his sons: "Amidst the countless pressures and infinite anxieties, which we can scarcely bear, let us, finding matter for consolation and joy, offer thanks and praises, as far as we can, to the Redeemer who, foreseeing the works of grace which He would bestow upon the blessed Francis, our Father and your Father, but perhaps more ours than of all of you, while He still lived in the flesh, so glorifies him now, reigning with him, that we, inflamed with ever greater piety for this Saint, may delight in all our affections in his praises; hoping that those whom He loved with all His mind, both in this world and for all eternity, may now embrace us more clearly, so that He, who is true charity, may never cease to intercede for

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us; and you, whom the same, regenerating in Christ, has left as heirs of the highest riches of poverty, and who, bearing within your very depths the progress of the charity of your Order, ardently aspire, with the hope proposed to us, that through the support of your prayers, our patience and sufferings may prove beneficial to us."

Previously, the Pontiff, when commending the families of Francis to the Bishops (which Honorius III had already done while Francis was still alive), used these honorable words: "Because iniquity abounds and charity grows cold among many, behold, the Lord has raised up the Order of His beloved sons, the Friars Minor, who, seeking not what is their own, but what is of Christ, have dedicated themselves to the evangelization of the word of God, and to the eradication of other deadly plagues, in voluntary poverty." Then Gregory plainly affirmed what Nicholas III said: "This is..."

[*Latin ed. p. 727*]

"The Acts of Pope Pius X state: 'The Order of the Minor Brothers, mild and obedient in poverty and humility, is rooted in the blessed Confessor of Christ, Francis. This 'Religion,' springing from that true seed, spread that seed 'through the Rule among the sons whom it has generated for itself and for God through its ministry, in observance of the Gospel. These are the sons who, taught by Jacob, have received with docility the eternal Word of God, the Son, implanted in the virginal womb, powerful to save souls. These are the teachers of that holy Rule, which is founded on evangelical language, strengthened by the example of Christ's life, and confirmed by the words and deeds of the Apostles, the militant founders of the Church. This is a pure and immaculate Religion before God and the Father, which, descending from the Father of lights through his Son as an example, and having been delivered to the Apostles in words, was finally inspired by the Holy Spirit to the blessed Francis and those who followed him, and contains within itself the testimony of the Trinity. This is the one to whom, as Paul testifies, no one ought henceforth to be a cause of disturbance, which Christ confirmed with the stigmata of his Passion, wishing to mark this institution notably with the signs of his own Passion.' Furthermore, Clement V, quoting from Ecclesiasticus xxiv, 49, 'I have seen a paradise,' adapts this passage to the announcement of the Seraphic Order: 'Here is that holy Religion of the Minor Brothers, which, enclosed within the walls of regular observance, is entirely devoted to God, and is abundantly adorned with the new plantings of its sons. To this place comes the beloved Son of God, and gathers myrrh with the fragrant spices, which, with a wondrous sweetness, spread the fragrance of holiness around. This is that heavenly form and rule of life, which was described by that excellent Confessor of Christ, the holy Francis, and which his sons have learned both by word and by example.' Thus, Leo X also speaks of this Order: 'This is the sacred

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Religion of the Minor Brothers, which, as the heavens are green...' "

[*Latin ed. p. 728*]

7^8 Acta Apostolicae Sedis. - Official Commentary. "Like leaves of the myrtle tree, through the hands of the Apostles, it has irrigated the mountains with the wine of wisdom and knowledge, extending from sea to sea, and from river to the ends of the earth. This is the holy and immaculate Religion, in which, through a spotless mirror, the presence of the Redeemer is contemplated; the form of the life of Christ and the Apostles is inspired; through which the norms of the first founders of the Church are brought before the eyes of the Christian people; which, indeed, represents nothing but the divine, the angelic, adorned with all perfection, and which is conformed to Christ in everything, so that it may truly be called its representation."

Similarly, Pius V: "To rekindle our hearts anew, the Father of mercies and of lights sent his servant, blessed Francis, and in so great a blessing, he preceded with sweetness, so that not only did he celebrate the privileges and merits of virtues, but also in his very flesh, he renewed the sacred stigmata of Christ, and wonderfully demonstrated the mysteries, bonds, and poverty of the Cross in many ways, so that truly Christ could say to Francis: 'You have sought my path and my rest, and you have seen all my ways. And so it happened that, through the merits of the aforementioned blessed Francis, the most holy Church, enriched with the fruit of new offspring, and increased by the merits, virtues, examples, and miracles of many saints of his Institute, as well as by numerous Bishops, Archbishops, Patriarchs, Cardinals, Kings, and Supreme Pontiffs, could not fail to be inclined to follow the footsteps of his devotion and imitation."

And never afterwards did the preaching of the Apostolic See concerning Francis and his institutes cease. From the monuments of more recent memory, those Letters of Gregory XVI, in which he writes about the Shrine of Mary of the Angels in Assisi, should not be overlooked: "In that temple, the chief glory of Umbria and indeed of all the West, the holy Francis of Assisi..."

[*Latin ed. p. 729*]

Acta of Pope Pius X, 729: "Daily, he made progress in extraordinary holiness, and, receiving the wondrous gifts of the Almighty God, constantly absorbed in the contemplation of heavenly things, under the divine impulse, he laid the foundations of his Order, and, with a serene countenance, he was deigned to converse with our Divine Redeemer and His most holy Mother."

K — But, above all, those things are worthy of remembrance which concern Leo XIII; who, in the Encyclical Letter *Auspicato*, in which he pursues the praises of the Father of Assisi with a grandiloquent and solemn

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prayer, says: "These wonders, rather to be celebrated with an angelic than a human voice, sufficiently demonstrate how great a man he was, and how worthy he was to be chosen by God to bring his equals back to Christian morals. Indeed, when Francis heard the greater human voice at the shrine of Damiano: 'I will defend your house, which is failing.' Nor less admiration is due to the divine vision granted to Innocent III, when he saw the walls of the Basilica of the Lateran being supported by Francis upon his shoulders. The meaning and reason of these portents is this: that Francis was to be a not insignificant support and pillar of the Christian republic during those times. Truly, nothing was delayed; for those two, who first offered themselves to his discipline, appeared as a small seed, which, by the second cause of God, and by the auspices of the Most Holy Pope, was quickly seen to grow into a most abundant harvest."

Likewise, in the Constitution *Misericors Dei Filius*: "Indeed, the entire Franciscan Institute is founded upon the care of the precepts of Jesus Christ; for the most holy founder considered nothing else, but that, as in a certain gymnasium, Christian life might be practiced more diligently. Indeed, the two first Franciscan Orders, informed by great virtue, pursue something more divine and perfect."

And in the Constitution *Felicitate quadam*: "It is indeed a most worthy and devoted service to the Apostolic See, that which the family of the Brothers Minor has shown."

[*Latin ed. p. 730*]

Acts of the Apostolic See. - Official Commentary. 730 "The nature, the frequent and lasting influence of the blessed Francis. Those who, having received from his father, namely, the laws and precepts of life which he himself had established, commanded him to observe them most religiously in all subsequent times; and they did not command in vain. For there is no human society which has produced so many steadfast guardians of virtue, or so many examples of Christian devotion, martyrs for Christ, and citizens of heaven, or in which so many men have arisen who, by those virtues by which they are judged to excel others, have illuminated the Christian cause and the very civil order."

Indeed, We, who, as Leo himself confirmed, "from our youth have been accustomed to admire the Assisi Francis, and to venerate him with the greatest devotion, and who glory in being associated with the Franciscan family," certainly esteem the great work of the blessed Father as no less than any of Our predecessors, and we judge it worthy of a special consideration. Therefore, in this solemn celebration of the anniversary of the Order, founded by Francis, and which has rendered great service to the Christian cause, it seems to Us fitting and proper to openly demonstrate and constantly prove the full testimony of paternal charity, with which the three families of the Franciscan Order are united, without any distinction.

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Certainly, it is natural, by the mobility of human nature and the varying course of time, that the members of the Franciscan Order should gradually move from the most harmonious community of life and sustenance to various disciplines. Some, desiring the utmost poverty which the most holy man practiced in all of his life, have chosen to emulate it, while others, to whom it seemed too severe, have preferred a more moderate moderation. Therefore, from these separations, the Observant and Conventual families arose. Similarly, the rigid innocence and the high and magnificent virtues with which he was raised to the miraculous, some strive to imitate with courage and severity, while others desire to do so more gently and less diligently. From the former of these brothers, the Capuchin family arose.

[*Latin ed. p. 731*]

Acta Pii PP. X. 731 1 «[There] followed a division of three parts.» — However, that the variety of disciplines does not impede those who belong to any of them from lawfully defending themselves as being of the same family as Saint Francis, has been affirmed on many occasions by the authority of the Apostolic See. Thus, Leo X: «That the Brothers of the Observance and the Reformed [are] true and undoubted Brothers of the Order of Saint Francis and observers of its Rule, and, with divine grace, will always be so, without any interruption or division, from the time that the Rule was promulgated by Saint Francis, until now and under the Rule of Saint Francis; and that they also are now, and will be, held and observed and decided to be so, We decree and command.» And Clement VIII protects the Brothers Minor of the Strict Observance, now called Reformed, from certain injuries. «These Reformed,» he declares, «are true sons and undoubted Brothers of the Order of Saint Francis.» Concerning the Capuchins, Paul V, Urban VIII, and Clement XII, declare that «they are truly Brothers Minor,» and that their origin or beginning should be considered, in reality and effectively, from the time of the original and first institution of the Seraphic Rule, the observance of which these Brothers, the Capuchins, have always continued without any interruption; and that they have been and are of the true and unbroken line, and true and undoubted Brothers of the Order of Saint Francis, and observers of that Rule, and that they have served and are now serving under the Rule of Saint Francis.» — Affirming these things ourselves, We wish and command that all those who are of the three disciplines of the Franciscan Order should be considered not only as brothers, but as twins, all born of the same Francis, and all cultivated by the same documents of religious life, and that they should have fellowship with each other, and that all should have it, both among themselves and from all others: 2, 3, 5, 6, 1, 1. Const. Felicitate quadam. 2, Litt. tocei, die 6 Dec. 1517. - Litt. Ex iniuncta, die 7 Sept. 1602. Litt. Ecclesiae, die 15 Oct.

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1608. Litt. Salvatoris, die 28 Iun. 1627. Litt. Ea quae, die 14 Maii 1735.

[*Latin ed. p. 732*]

733 Acta Apostolicae Sedis. - Official Commentary. Therefore, so that the rights of this fraternal charity, which ought to prevail among the sons of the most blessed Father, may be better protected and preserved, and so that the Franciscan institutions may bear more abundant fruit for the holy Church, We decree that the following shall hold true perpetually, as certain principles and foundations, and We command that they be observed by all, by the fullness of Apostolic power, as is written below: I. The first Order of Saint Francis, if the Founder, from whom it was established, if the Rule by which it is governed, are one, then it is a single religious family; but if the manner of governance and the Constitutions, by which it is governed according to the prescriptions of the Apostolic See, divide it into three families: one is that of the Brothers Minor; which was formerly called the Regular Observance, and which, when divided into four sodalities, namely the Observants, the Reformat, the Alcantarines, and the Recollects, was restored to unity by Leo XIII, under the single name of the Order of the Brothers Minor; the second is that of the Brothers Minor who follow the Conventual Rule; the third is that of the Brothers Minor who are called the Capuchins. II. The family, or Order, of the Brothers Minor, which formerly bore the name of the Regular Observance, and after being united into one by Leo XIII from various sodalities, is rightly called the Leonine Union. Indeed, "it precedes all other Franciscan families in place and honor," and its members "retain the name of the Brothers Minor," as Our Predecessor said in a certain Constitution Felicitate: but this name must not be understood as if the entire Minorite Order were to be considered to consist only in this family. Such an interpretation is far from the truth, and would be very injurious to the others. Therefore, whenever the appellation of the Order of the Brothers Minor is used without any ambiguity, it is necessary to designate this family, and its superiors and members, especially in public documents, with its own particular designation, and to call it the Order of the Brothers Minor.

[*Latin ed. p. 733*]

Acts of Pope Pius X, 733, from the Leonine Union: Concerning the Moderators and members of the Order of Friars Minor of the Leonine Union, We decree and establish the following:

III. The title of Minister General of the entire Order of Friars Minor, which title is used by the Minister General of the family of the same Order, which we call the Leonine Union, is an honorific title, and does not denote any jurisdiction or power over other Franciscan families.

IV. The names Capuchin, Conventual, and Leonine Franciscan do not indicate a distinction based on the very reason and nature of a Friar Minor;

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for it consists in the Rule, which is one and the same among all the Orders of the first Franciscan family: but rather, they designate matters that occur in this genus by nature; and these are the Constitutions, which each family follows in its own way and in a particular manner, according to the prescriptions of the Apostolic See.

V. The Minister General of the Friars Minor of the Leonine Union, also by concession of the Apostolic See, in all assemblies and public ceremonies, wherever the law of precedence applies, precedes the Minister General of the Conventuals, and both precede the Minister General of the Capuchins. The place that each family holds among themselves in public ceremonies and other solemnities has been defined by numerous decrees of the Apostolic See.

VI. The Ministers General of the three Franciscan families are all equal in dignity and power, as vicars and therefore true successors of St. Francis, namely for their own family, and also for the members of the Second and Third Orders, as many as are subject to their jurisdiction or are associated with them; and they all rightfully follow the perpetual series of their predecessors from the very Seraphic Father.

VII. The three Orders of the Franciscan family are like so many branches of the most noble tree, of which St. Francis is the root and trunk. Therefore, the Friars Minor, whether of the Leonine Union, the Conventuals, or the Capuchins, are true Franciscans, and true Friars Minor, and are to be considered as such.

[*Latin ed. p. 734*]

734 Acta Apostolicae Sedis. - Official Commentary. It is not fitting to say that some are older than others, since the origin of all of them truly stems from the very Rule instituted by Saint Francis, whose observance all have continued without interruption. VIII. It pertains to say that among the churches of the Franciscans, that one is most sacred in which the blessed Father, the lawgiver, rests; that edifice was, indeed, promptly declared the head and mother of the Order by Gregory IX, and by Benedict XIV, it was further elevated by Letters to the dignity of a Patriarchal Basilica and a Papal Chapel. — But also, the Basilica of Mary of the Angels at Porziuncula possesses a notable dignity; concerning which, Benedict XIII wrote: "Let no one, indeed, extol the Basilica of Saint Francis in the city of Assisi, where his sacred body rests, before the Basilica of the Blessed Virgin Mary of the Angels, outside the walls of that same city, in which the Seraphic Order began its foundation, so much that due honor and reverence is denied to the Basilica of the Blessed Virgin Mary; we command and decree that both Basilicas, though for different reasons, the Basilica of the Blessed Virgin Mary, indeed, because of the Order's origins, and the Basilica of Assisi, indeed, because of the sacred body of the most holy Founder, be recognized and observed by all the Friars Minor as primary foundations; and we truly,

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by recently issued Letters, have called the Basilica of Mary of the Angels the Mother and Head of the Order of the Minor Franciscans, and we have honored it with the title of Patriarchal Basilica and Papal Chapel. Therefore, all who glory in the name of the sons of Francis ought to protect both Basilicas as a common heritage, and let all celebrate both as a paternal home, and there, refreshed by all the offices of fraternal charity, may they feel how good and how blessed it is: three in one." 1:2 Litt. Is qui, die 22 Apr. 1230. Litt. Qui pacem, die 21 Iul. 1728.

[*Latin ed. p. 735*]

Acta Pii PP. X. 735 IX. Ministri Generales triplices Familiae Minorum aequaliter potestate in Ordine Tertio praesunt. Tertiarii, igitur, qui Ministro Generali una Familiae parent, eadem privilegiis et indulgentiis fruuntur, sicut ii qui duabus aliis subiecti sunt. Nec licet illos, qui Ordini Tertio adscripti sunt, Tertiarios vel ab Unione Leoniana, vel Conventuales, vel Capuchinos appellare, sed Tertiarios S. Francisci seu Franciscales, sine alio dici oportebit.

X. Decora, quibus aliqua ex tribus Familiae Minorum illustrantur; praeconia, quibus ab Apostolica Sede ornantur; sancti, beati, venerabiles Viri, quibus illustrantur, quamquam praecipue illius Familiae sunt, tamen iure fraternitatis ad ceteras quoque, ut communia ornamenta, pertinent. Veteres Ordinis gloriae, a rebus gestis aut a sanctis viris profectae ante canonicam divisionem, a Leone X factam, ipsius Ordinis, nullius ex tribus Familiae habendae sunt praecipuae, sed omnium promiscuas.

Ista, quae vel declarando, vel definiendo, vel praecipiendo praescribimus, plurimum posse ad copulandos omnium inter se animos Franciscanos arbitramur.

Ceterum, « Qui pacem « loquitur in plebem suam et super sanctos suos, certam illam contentionis vim rationemque discipulis designavit, monitis exemplisque suis eosdem adhortatus, ut, qui « maior esset inter ipsos', fieret sicut minor, ac proinde esse « contenderent non praeeminentia et primatu, sed ministrandi ac « subiaceridi humilitate praecessores. Haec autem documenta « B. Franciscus Seraphici Ordinis conditor, et ipse mirabiliter « arripuit et expressit, et custodiendae pacis firmamentum « esse voluit alumnis suis ». Omnes igitur dicto audientes sint Patri legifero, sic praecipienti: « Non litigent, neque contendant « verbis, nec alios iudicent; sed sint mites, pacifici, modesti, « mansuete humiles, honeste loquentes omnibus, sicut decet ».

Const. Ite et vos. Benedict. XIII, Litt. Qui pacem. Reg. Cap. I I I.

[*Latin ed. p. 736*]

Acta Apostolicae Sedis. - Official Commentary. 736 And "let them beware of all pride, vainglory, and envy. But those who, in accordance with the norms of their Constitutions, observe strict poverty in the very worship

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of the House of God, in the performance of the sacred rites, and in the use of worldly things, must not despise others; concerning whom Leo X: "We declare and decree that you are guardians, and not possessors, of these things, and therefore, without any stain or violation of your profession, when it is fitting, according to the solemnity of the occasions, and with more solemn offices and more decent vestments, you may honor the Divine Majesty, and purify its worship, and you may freely and lawfully use and enjoy those things which both the Order and the Brothers use, either in common or separately."

"If, among the Minor Brothers, any distinction of legitimate precedence is to be recognized, it must not be based on the fact that one is from a different family, since we have declared that all are equal in this regard; but rather, on the fact that one better than another, in his judgments, words, and deeds, preserves fraternal charity towards his brethren, especially those of other families; and that one more perfectly observes the prescriptions of the Seraphic Rule, according to the Constitutions of his family. Indeed, what the custom should be among the Minor Brothers can be understood from what Thomas of Celano says about the early followers of Francis: "How ardently the new disciples of Christ burned with the fire of charity! How great was the love that flourished in them! When they met together in any place, or on the road, as was their custom, there flowed forth a spark of love, scattering the seed of true affection above all other loves. What was this? Chaste embraces, gentle affections, the holy kiss, sweet colloquies, modest laughter, a pleasant countenance, a simple gaze, a humble spirit, a gentle tongue, a response to needs, the same purpose, prompt obedience, and tireless hands. And indeed, despising all earthly things, and never loving themselves with private affection, but pouring forth the affection of all love into the common good, they sought to give themselves as a sacrifice, to be brothers." 1 Ibid. Cap. x. 2 Litt. Merentur, die 2 Ian. 1514.

[*Latin ed. p. 737*]

Acta Pii PP. X. 737 «necessitati pariter subvenirent» V— We, however, so that the bonds of charity and fraternity, by which the three families of the Franciscans are united, may be made even stronger, decree and grant the following perpetually: I. That the dedication of the two Basilicas of Assisi, which are the matrices and heads of the entire Order of the Friars Minor, although of different origin, be celebrated with a double rite of the second class by all clerics of the three families; and that both shall enjoy the same indulgences and the same privileges, now and forever. Furthermore, those brothers who are attached to these Basilicas should remember that they represent not only the members of their own family, but also those of others; and for this reason, they should never cease to honor and praise Almighty God, the Immaculate Mary, and the Seraphic Father, on behalf

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of all. II. That in sacred ceremonies, processions, and other solemnities which take place in the presence of the Supreme Pontiff, the three Ministers General shall proceed together, while observing the established order of precedence among themselves. III. That all indulgences, graces, exemptions, and privileges which have been granted to one family of the Friars Minor, or which may be granted in the future, shall be considered and shall be granted to the other families as well. However, if the granting of any such thing pertains to mitigating the Seraphic Rule, it shall not be granted to those families whose Constitutions do not permit such mitigation. Furthermore, the faculties pertaining to the Way of the Cross, the Scapular of Saint Joseph, the Cord of Saint Francis, as well as pious associations and sodalities, shall henceforth be granted only by that Minister General to whom they have been reserved until now. IV. That the ritual offices, which concern the Saints and Blesseds of the Order, or which pertain to private devotions, which have been granted to one family, may also be used by the other families, provided that the General Chapter or the Definitorium approves; the same shall apply to all other privileges pertaining to the liturgy, which have been granted to one family. V. That all the decrees of the Roman Pontiffs or of the Apostolic See, *Legenda*, I, Cap. 15.

[*Latin ed. p. 738*]

738: Acts of the Apostolic See. - Official Commentary. Letters, in which the Franciscan institutions are generally praised, adorned, and defended, are addressed, although given to the General Minister of one family, to other superiors, and to members, they are to be understood as addressed to the General Ministers, other superiors, and members of other families as well. We decree that these present Letters and everything contained therein shall never, at any time, be invalidated, or impugned, by any flaw, or other defect, but shall always be valid and remain in full force, and shall be inviolably observed by all, of whatever rank and standing, both in judgment and outside of it; and we declare that they shall be null and void if anyone, knowingly or unknowingly, should attempt to alter them in any way, by any authority or pretext; notwithstanding anything to the contrary, even things of special and most special importance. With all of this, by the fullness of our power, with certain knowledge and by our own motion concerning the aforementioned, we expressly derogate and declare that we have derogated. We wish that the same faith be given to copies of these Letters, even printed ones, which are signed by the hand of a notary and sealed with the seal of a man of ecclesiastical dignity, as would be given to the expression of our will as shown in these presents. Therefore, no human being is permitted to infringe upon this page of our constitution, order, union, limitation, derogation, or will, or to dare to contradict it with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles

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Peter and Paul.

Given at Rome, near St. Peter's, under the Fisherman's Ring, on the feast of St. Francis of Assisi, October 4, 1909, in the seventh year of our pontificate.

PIUS PP. X.

[*Latin ed. p. 739*]

The Acts of Pope Pius X. GRANTING INDULGENCES TO PRIESTS WHO ARE MEMBERS OF THE ASSOCIATION FOR PRIESTLY REPARATION, WHO RENEW THEIR OFFERING AS VICTIMS. PIUS PP. X. For the perpetual memory of this matter. — Our beloved son, Mary Edward Mott, a priest of the Mission Congregation, and another from the general director of the Association for Priestly Reparation, reported to Us that among the members of this fruitful association, there are not a few who, in order to care for the reparation which is so necessary for the Church of God in these very grave times, offer themselves to God, as it were, as expiatory victims. This, We considered to be a most excellent act of Christian piety, worthy of all praise, and in the exhortation which We published last year, on the fourth of August, for the Catholic clergy, We did not hesitate to declare that there are "not a few souls of extraordinary virtue who, for the same cause of 'reparation,' offer themselves to God without interruption," and this is pleasing to Us.

However, that these voluntary sacrifices (which, as is the custom in the aforementioned association, are unknown to the other members, and are known only to God) may strive to proceed more zealously in the difficult path they have undertaken, the aforementioned general director, with our approval, has requested that We grant indulgences to the members who undertake this work. We, wishing to grant these requests, as far as is pleasing to the Lord, grant to the priests who are members of the Association for Priestly Reparation, both now and in the future, throughout the world, who offer themselves to God, as We have said above, as expiatory victims, that on each day of the year, truly penitent and having confessed, and having been strengthened by Holy Communion, and renewing their offering as victims, they may devoutly kiss the five wounds of Our Lord, and that they may gain, once a month, a plenary indulgence for all their sins, and that they may also apply this, as a suffrage, for the souls of the faithful departed in Purgatory, We mercifully grant and bestow. Notwithstanding any contrary regulations. These are valid permanently. We wish that copies or transcripts of these letters, even printed ones, be provided with the signature of a public notary and the seal of a person holding an ecclesiastical

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office, in order that...

[*Latin ed. p. 740*]

Acts of the Apostolic See. - Official Commentary. 740. Utmost fidelity must be applied, as would be applied to those present, if they were exhibited or shown. Given in Rome, at St. Peter's, under the Fisherman's ring, on the ninth day of July, 1909, in the sixth year of Our Pontificate. L. J. S. R. CARD. MERRY DEL VAL, Secretary of State. S. CONGREGATION OF THE COUNCIL FOR MATTERS CONCERNING ABSTINENCE DURING THE DAYS OF LENT AND ON VIGILS. To the Sacred Congregation of the Council, the following question concerning abstinence was proposed: "Since the feast of the Annunciation of the Blessed Virgin Mary, occurring next year on the sixth day of the week, on Friday, is transferred with the feria [weekday] to the second day after Sunday, in Albis [White Sunday], as its proper time, it is asked whether, in the following year, 1910, the law of abstinence from meat must be observed on the vigil of the Annunciation of the B. V. M., occurring on the fifth day of the week, on the Feast of the Lord's Supper, or whether it must be transferred." The same Sacred Congregation, on June 9, 1909, responded: affirmatively to the first part, negatively to the second. C. CARD. GENNARI, Prefect. L. J. S. Basilius Pompili, Secretary. IN MALACITANA, A COMPETITION FOR A DOCTORATE IS HELD; A PRIZE IS AWARDED TO A DISTINGUISHED PRIEST FROM OUTSIDE THE REGION. On August 7, 1909. SYNOPSIS OF THE COMPETITION. — Since the doctorate position in the cathedral church of Malacitana was vacant, and since, by particular law of Spain, it must be filled by a competition, a legitimate edict of competition was promulgated, and after it was properly carried out, the doctorate was awarded to the priest Didaco, by the votes of the chapter.

[*Latin ed. p. 741*]

The Congregation of the Council. 741 r GómezLuceria, who had been a student at the Spanish College in Rome, and who had duly obtained his doctorate in Canon Law at the Gregorian University. Against the judgment of the chapter, the priest Peter Marti Mir, another of the candidates, initiated a dispute, having previously submitted a petition to the diocesan court, requesting that judges be assigned to him who were not suspected, excluding the Bishop, his general vicar, and the other members of the chapter, who had participated in the election by vote, whom he considers to be suspect for that reason. The judgment of the chapter is challenged by him, because it had been awarded to a student of the Spanish College in Rome, who had received his academic degree not in Spain, but in Rome, which he believes contradicts the particular law of Spain, which considers such a person ineligible for the granting of a doctorate. Since his appeal had been rejected by the diocesan court of Malacitana, he filed an appeal

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with the metropolitan court. Meanwhile, since the Holy See was unaware of the dispute in which the value of academic degrees conferred in Rome was being questioned, it "availed itself of the cause." The Consultor, when asked for his opinion, noted the following. The point of contention lies in whether, in order to obtain the positions of master and doctor in the chapters of Spain, of which one can only be granted to doctors or licentiates in sacred theology, and the other only to doctors or licentiates in canon or civil law; precisely academic degrees obtained in a Spanish university are required, so that the aforementioned degrees obtained in any Roman university are not sufficient to render him eligible for the aforementioned positions, even if he has duly received a doctorate in Rome. It is known that, in the chapters of Spain, by particular law, in addition to the office of theologian and penitentiary, there are two other offices with their respective canonical positions: namely, the office of master and doctor; the first is granted through competition to a doctor or at least a licentiate in sacred theology; to whom the duty is assigned to preach from the office in the cathedral church; the second is the office of advocate or defender of the chapter, which is also granted through competition to a doctor or licentiate in either law. Furthermore, by concordat law, the Bishop can impose the duty of teaching in the seminary with a canonical doctorate (Concordat, July 31, 1852); and in practice, the chair of canon law is often assigned to him. Sixtus IV (Constitution Creditum nobis, December 1, 1474) granted these two offices to the cathedral churches of the kingdoms of Castile and Leon, exempting them from pontifical reservations, attaching these two positions to the double office in perpetuity. Leo X (Motu proprio Cum dudum) extended this concession to the cathedral churches of the kingdoms of Granada and Navarre.

[*Latin ed. p. 742*]

74. Acta Apostolicae Sedis, and through apostolic letters, again confirmed the concession made by him and by his predecessor.

Concerning the qualifications by which those two degrees were to be granted, which Sixtus IV had already established, Leo X expressly confirmed this in the aforementioned Constitution, stating that only in Hispania, in Grado, could such canonical degrees be conferred: "He willed and decreed that only those graduates, and solely the sons of those graduates, should be provided for in a gradual manner, who are in any general religious order of Hispania, observing the statutes of the aforementioned Universities, and that those who are otherwise graduated outside the aforementioned Universities, and even in those Universities, but not observing the statutes of the aforementioned Universities, should have their degrees and offices conferred upon them only temporarily; and that any collation of such degrees and offices made to those who are not so graduated, and who do not observe the statutes of the aforementioned Universities, would

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be of no validity or force, and would be considered as null and void."

However, Leo X, both in the same Constitution and in the Motu proprio Cum dudum, wished to extend this favor to the collegiate canons of the College of St. Clement in Bononiae, founded by Aegidium de Albornoz, Bishop of Sabina, Cardinal of the Holy Roman Church, who had received an academic degree in the University of Bononia.

This is the right on which the priest Peter Martir relies in order to challenge the provision made in favor of the priest Didacus Gomez Lucena, who, although he was duly promoted to the degree of canon law in the pontifical University of Gregory, and consequently obtained the qualifications for all those offices and benefits for which the degree of doctor is required, is nevertheless not considered to have acquired the ability to confer a doctoral degree in Hispania, because of a particular law.

This is not a matter of a preference given to those candidates whose merits were not considered equal by the examiners; nor is the question raised about a preference in degrees, as if those obtained in one place or another were to be considered of greater value. Rather, it is denied that the priest Gomez, having obtained a degree in the University of Romana, possesses the qualifications to confer a doctoral degree, due to the lack of a condition required in the aforementioned Constitutions.

It cannot be said that this particular law has been abrogated, since no pontifical Constitution can be presented that expressly makes that abrogation, nor has a new special law been established for Hispania that is directly contrary to that law, nor has any new universal law been enacted with derogatory clauses sufficient to abolish that special law.

If, therefore, it cannot be proven that this particular law has been abrogated, it clearly follows from its continued validity that the provision made in favor of the priest Gomez, who was not graduated in Hispania, is vitiated by nullity, and that the right of another to confer a degree on a competing candidate remains intact.

[*Latin ed. p. 743*]

743 If the Holy See, as it may deem fitting, should abolish that special law of Spain, Spain will indeed, in this matter, be brought under common law; however, it is customary that, with the abrogation of a law, previously acquired rights are also extinguished. Moreover, if one of two candidates is found to be legally entitled to a canonry, according to the law under which the competition was held and celebrated, then the other candidate, by virtue of that same law, also acquires the right to obtain the canonry. Whatever may be determined by Rome regarding matters that may be decided in the future, it cannot be denied that the priest Peter has legitimately acquired the right to be appointed to the doctoral position in the Malacate chapter.

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Despite this, it seems more appropriate to maintain the provision already made, and that the alleged right of Spain no longer has any validity at this time, and therefore all those legitimately graduated in the pontifical university should be admitted to the aforementioned positions under this heading. Furthermore, Sixtus IV and Leo X, when they granted privileges regarding degrees obtained in Spain, did so at a time when the universities of Spain possessed theological and canonical faculties, and in those faculties, academic degrees were conferred. But for a long time now, there has been no general university in Spain in which those faculties are maintained; rather, the theological and canonical faculties have long been abolished. Therefore, that limitation, which exceeded common law in the form of a privilege, must be considered to have ceased, due to the absence of the thing to which the privilege pertained. The privilege was that those who obtained degrees in the general university of the Kingdom of Spain, by obtaining those degrees, would be deemed eligible to obtain magistral and doctoral positions, excluding others who were also graduated; but today, for the reason mentioned, there is no one who can obtain that privileged degree in theology and canon law. Therefore, unless we wish to say that those positions can no longer be conferred, it must be said that the degrees obtained in other universities, legitimately obtained, have taken the place of those degrees... For, with the abrogation of the particular, privileged law, due to the absence of the matter to which the privilege pertained, common law prevails in those matters in which the particular law has become impossible.

These considerations are particularly relevant to the degrees obtained in the pontifical University of Gregory in Rome, through which, even now, the end intended by the privilege-granting law is achieved, namely, to grant those positions to clerics of competent knowledge, to provide evidence of a public and proven university, and, on the other hand, to reserve those positions for Spaniards; these two ends are not obscurely indicated in the aforementioned constitutions of the Popes. However, in Spain, there is the persuasion that there no longer exists a university, apart from the college.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis. - Official Commentary. The cities in which this privilege was established, it is sufficient, according to the aforementioned Constitutions, to possess a degree, either in Canon Law or in Civil Law, in order to be eligible for the aforementioned positions; nevertheless, degrees obtained in Civil Law at universities under government authority are not considered sufficient, unless they have obtained pontifical approval, which is, in fact, usually requested and granted by the Sacred Congregation of Studies (Cf. López Pelaez, El derecho español en sus relaciones con la Iglesia, page 281; the same author, Cuestiones canónicas, chapter 20). It is not to be said that, with regard to the faculties of Theology and Canon

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Law, the aforementioned ancient universities have been superseded, and that their place has been taken by so-called seminaries, which today, by pontifical concession, enjoy the right to confer academic degrees. For the aforementioned seminaries are not strictly universities, and certainly are not general studies, of which pontifical Constitutions speak when referring to universities. Therefore, if degrees conferred in these seminaries are nevertheless admitted without any controversy, as qualifying for the aforementioned positions, it cannot be done legitimately, because these seminaries have taken the place of the ancient universities, whose degrees were a prerequisite for the value of the appointment; but, if these degrees are legitimately admitted, it is because, with the ancient universities abolished, the privilege granted in favor of those universities no longer subsists, and common law applies, according to which academic degrees legitimately conferred by those to whom the Roman Pontiff has granted the power to do so, render clerics capable of obtaining those offices and benefices which can only be granted to those who have degrees. But in this matter, no one can deny, at least under the same law, that the central seminaries are considered Roman universities. Indeed, to a greater extent, because they are Roman, and are established and under the vigilance of the Roman Pontiff, and are furthermore true universities of general studies. If the privilege granted to graduates in Spain is to be interpreted not according to the literal meaning of the words, but according to the intention of the grantor (Reg. Iuris, 88, in VI), then, not only are they subject to the force of common law, superseding the particular privileged law, but also, by virtue of that very privilege, graduates of the Spanish college, because of degrees obtained in Rome, are considered capable of obtaining the positions of master and doctor. For that privilege did not apply only to universities in Spain, but also to doctors and licentiates of the University of Bologna, provided that they were members of the Spanish college of St. Clement, founded in Bologna by a Spanish Cardinal, for Spain. But the members of the Spanish college in the city [Rome] are in the same or even better condition, since that college was founded by Leo XIII for the benefit of Spain, and each bishop is obliged to send young men from his own diocese, so that they may be imbued with solid and pure doctrine, in the eyes of the Roman Pontiff, and...

[*Latin ed. p. 745*]

The Holy Congregation of Councils. The Spanish clergy, having returned to their homeland after attaining 745 academic degrees, are an ornament to their country. These students appear to be in the same condition as the students of the College of St. Clement in Bologna; or, at the very least, they should not be in a worse condition than those who have attained degrees of honor in the central seminaries of Spain. Indeed, the Roman Pontiff, as He has so often proclaimed in various published documents, would not have granted a special favor to the Bishops of Spain,

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but would have imposed a heavy and certainly unpleasant burden, if He had obligated them to send selected and talented young men to Rome, and then denied them access to ecclesiastical dignities, simply because, by obeying the mandate of the Supreme Pontiff, they had been imbued with deeper knowledge in Rome, and had attained degrees of honor, and not in Spain. This would certainly inflict a mortal wound upon the Spanish College in the City, which is so dear to the Roman Pontiff, and would not serve the honor of the Roman Pontiff in any way. Furthermore, does it not appear, from what has been said, that the students of the Spanish College in Rome, upon graduating, equally or even better satisfy the conditions required in the Constitutions of Sixtus IV and Leo X, than those who have been promoted in the central seminaries? There can be no doubt that, if necessary, the expressed will of the Supreme Pontiff would be to abolish and change this special right in favor of the Spanish College. Therefore, even in this false hypothesis, the special privileged right cannot be invoked. This expressed will was clearly manifested by the Roman Pontiff in a circular letter from the Eminence, Cardinal Prefect of the Holy Congregation for Studies, to the Prelates of Spain (September 15, 1897), in which, after the establishment of pontifical Institutes in several dioceses, the abuse of validating degrees obtained in Rome was beginning to be introduced; and in which the following words are found: "Indeed, the firm will of the Supreme Pontiff is such that no one should deviate from it in any way, that the degrees which Spanish clerics have obtained here in Rome or in other Catholic Universities or pontifical Institutes, should be considered entirely valid in Spain, and should not require any new validation or confirmation for canonical effect, nor should any new expenses or taxes be levied for their validity. The abuse of validating degrees, which has been reported to have been introduced in some seminaries, commonly called central seminaries, is entirely disapproved and condemned by the Holy See, especially for the sake of the students who come here to Rome to enrich the hope of the Church, in the Spanish College, to which, in its very beginnings, such a mortal wound would be inflicted by those whose very care, studies, and expenses are intended to help the College, with its talented, diligent, and pious young men, to flourish day by day under the auspices of the Roman Pontiff, and with which the entire City rejoices." In another letter from the same Eminence, Cardinal Prefect, to the Archbishop...

[*Latin ed. p. 746*]

Acts of the Apostolic See – Official Commentary 746. Burgesin (December 28, 1898) is cited as one of the reasons that moved the Roman Pontiff to grant central seminaries the right to confer academic degrees, a favor originating from the aforementioned college in Rome; it is far from the Pontiff's will to consent in any way to the students of this college being placed in

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a lower condition. Furthermore, the practice of conferring the magistral and doctoral degrees in Rome, without any protestation made thus far, demonstrates that Bishops and Chapters possess the persuasion that this particular and privileged right has long been abolished in Spain; indeed, since the year 1880, at least in eight chapters, these degrees have been conferred, or at least those seeking them have been admitted without contradiction. Moreover, Spanish canonists, who have written since the middle of the 19th century, when speaking of the required knowledge for obtaining these degrees, only mention that candidates must be distinguished with a doctorate or license, without insisting on the fact that degrees are to be received in Spain itself. Given these circumstances, it seems that the priest Gomez, about whom this cause concerns, legitimately obtained the doctoral degree in the cathedral church of Malacitana, since his appointment is not impugned from any other chapter, except because he received his promotion to the doctorate in Rome, and not in any Spanish University.

RESOLUTION. – In the plenary meetings that the Most Reverend Fathers of the Sacred Congregation held on August 7, 1909, regarding the following question: "Whether the election of the priest Didacus Gomez Luceria to the doctoral degree is valid in this case," it was deemed that the answer should be: "Affirmative." On the following day, August 8, the Most Holy Lord, having heard of these matters, deigned to approve the resolution of the Most Reverend Fathers.

L. S. Julius Grazioli, Subsecretary.

[*Latin ed. p. 747*]

Sacred Congregation of Rites: > -747: Sacred Congregation of Rites, for the City and the World.

BEJSEDIGT OFFICE OF THE LIBRARY AND TYPOGRAPHICAL MACHINE; The priest, standing at the entrance, says: "Lord, we beseech Thee, that Thou mayest prevent our actions by Thy inspiration, and mayest follow them with Thy help, so that all our prayer and work may always begin with Thee, and may be completed through Thee. Through Christ our Lord. Amen."

Entering, he says: "Peace to this house, and to all who dwell in it." Then, after beginning the antiphon *Asperges me*, etc., the various parts of the workshop are sprinkled with holy water, until he reaches the main hall of the same, where he stops and says:

"Help us in the name of the Lord. He who made heaven and earth. The Lord be with you. And with your spirit. Let us pray. Lord Jesus Christ, who saidst to Thy disciples: 'Whatever house you enter, say first, Peace be to this house: and in that house remain,' may that peace come upon this house and this workshop prepared for printing (publishing) books, and upon all who dwell in it; and mayest Thou deign to deliver and free

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all who labor in it from all harm of soul and body; and mayest Thou fill the writers, managers, and workers with the spirit of wisdom, counsel, and fortitude, and mayest Thou fill them with the spirit of Thy fear, that, faithfully observing the commandments of the Church, they may worthily serve Thee and profitably their neighbor. Bless, therefore, good Jesus, who art the way, the truth, and the life, this place, and grant that all who dwell in it, through the intercession of Thy glorious and immaculate Virgin Mother Mary, may happily attain to the unfading crown of glory. Who lives and reigns forever. Amen."

Then he blesses the instruments and machines, saying: "Let us pray. Lord God, only source of all knowledge, who hast deigned to illuminate the ingenuity of men, so that new and ingenious instruments were invented for writing pages with types; bless, we beseech Thee, these machines (this machine), that through books they may be for the benefit..."

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis. Official Commentary. Let us learn nothing else from our endeavors, except through your knowledge, which truly leads to life. Through Christ our Lord. Amen. Afterwards, the blessed water is sprinkled upon the instruments and machines. After the sprinkling is completed, he says: "The Lord be with you." R. "And with your spirit." LET US PRAY. Hear us, O Lord, Holy Father, Almighty, Eternal God, and deign to send your holy Angel from heaven, who may guard, cherish, protect, visit, and defend all those who dwell in this house. Through Christ our Lord. Amen. If only the bookshop is to be blessed, the second prayer with the sprinkling for the instruments and machines is omitted. However, if only the instruments or machines are to be blessed, after the verses: "Help us, O Lord," etc., and "The Lord be with you," etc., only the second prayer with the sprinkling is used. DECREE: A society, which bears the name "Unione Tipògraftco-Cattolica Libraria" (Catholic Typographic-Bookshop Union), and whose purpose is to promote, both morally and in terms of the art and industry of typography and book selling, together with the study of religion, fraternal communion among its members, and mutual assistance, wisely and appropriately seeks to make God and the Lord Jesus Christ favorable to bookshops, either for printing or for selling. Thus, such an art and industry will yield to the benefit of civil society, and serve as a safeguard against all the darts of errors and enemies; thus, the spirit of knowledge, wisdom, and fear of the Lord will fill the bookshops, both their presidents and directors, and also their workers; so that nothing published may be turned to harm and evil, but rather contribute to the salvation of the human race and to its benefit. Therefore, in order to obtain this heavenly help, this same society has humbly submitted to the examination of the Congregation for Sacred Rites, and to the supreme sanction of the Apostolic See, appropriate and suitable formulas for the

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Blessing of the bookshop and the printing machinery, to be used according to the proper rites, and afterwards to be included in the Roman Ritual. Therefore, for the purpose of legal procedure, when the Most Eminent and Most Reverend Cardinal Sebastian Martinelli, Prefect and Relator of this same sacred assembly, proposed such formulas for the rite and the blessing at the ordinary meetings held on the aforementioned date at the Vatican; the Most Eminent and Most Reverend Fathers, entrusted with the care of the sacred rites, after careful consideration, decided to write: "For the sake of expediency, on May 4, 1909." Finally, after the revision was properly completed, these things were reported to our most holy Lord, Pope Pius X, by the aforementioned Cardinal Prefect.

[*Latin ed. p. 749*]

Sacred Congregation of Rites. 749. His Holiness approved the opinion of the Sacred Council itself, and approved the rite and formula for the blessing of a bookstore and printing press, as this is preceded by a decree, and ordered that it be inserted into the Roman Ritual. On the 12th day of the same month and year. Fr. S. CARD. MARTINELLI, Prefect. Philippus Can. di Fava, Substitute. DECREE CONCERNING THE INTRODUCTION OF THE CAUSE FOR BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVAEDE CAROLA BARBARA COLCHEN-CARRÉ DE MALBERG, FOUNDRESS OF THE DAUGHTERS OF SAINT FRANCIS DE SALES. At the present time, a most pious woman is clearly seen, not coming from a convent, but from among the people, who, endowed with the qualities of a virtuous and strong woman, and constantly engaged in good works, has wonderfully combined her own perfection in Christian life with that of others. Such is Carola Barbara Colchen-Carré de Malberg, foundress of the Daughters of Saint Francis de Sales. For the members are Christian women living in the world, who, without any bond of vows, spontaneously and willingly, according to the instructions, writings, and spirit of this saintly Bishop and Doctor of the Church, are earnestly encouraged to follow a path of a more holy life, closely resembling the way designated for all men through Philothea, and are guided as by a friendly hand. If it is permissible to recognize and praise the quality of a fruit-bearing tree by the goodness and abundance of its fruits, then the aforementioned society, founded in Paris and quickly spread to other cities of France, and gradually to other regions even as far as India, with the approval of the local Ordinaries, and to the glory of the Divine Name, highly recommends its foundress. This Handmaid of God was born on April 8th, in the year 1829, in Metz, Lorraine, from Francis Dominic Colchen and Elizabeth Carola Simon. The second of four daughters, she was cleansed with the waters of baptism in the church of Saint Martin, on the eleventh day of the same month. The little girl, under the care and piety of her parents, received a select seed of domestic and Christian instruction and education, and, with

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God's help, produced abundant fruit. At the age of twelve, strengthened by the sacrament of Confirmation and admitted for the first time to the Holy Communion, she was refreshed with heavenly love, with great consolation and joy, by the angelic bread. In the same year, she entered the Visitation College, where, with diligence and study...

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis. n - . Official Commentary. With such piety, she surpassed all the other girls, deserving of all the prizes she received. Nor did she appear arrogant, but, being humble and amiable, she won the affection of her companions and superiors. In the year 1845, having left the monastery and living in her parental home, she made great progress in virtue. Daily, she attended church, and, after a brief explanation of the mysteries and divine things, she devoutly attended the holy Mass. And she frequently approached the Holy Communion several times a week, with great fervor. At the same time, showing signs of maturity and prudence beyond her years, she engaged in a beneficial apostolate, drawing young girls and women away from worldly distractions and dances, so that they might devote themselves to prayer and other works pleasing to God and useful to their neighbor. At the age of twenty, she was asked in marriage by her cousin, and although she considered better things, recognizing the will of God in the wishes of her parents and the advice of her confessor, she married the upright man, Paul Carré de Malbergy, in the year 1849, on May 2nd. From this Christian marriage, she had four children: Eugenia, Paul, Leon, and Mary Theresa. Three of them were taken to Heaven at a young age, while the other, Paul, after living a Christian life, died piously in adulthood, afflicted by a severe illness while serving in the military. In her married life, Carola diligently fulfilled her duties to her husband, the upbringing of her children, and all the tasks of the family, being patient, pious, serious, and kind to her servants, and exceedingly merciful to the sick and the poor. For many years, she endured various vexations from a husband who was too harsh and severe, which proved her constant virtue and made her even more admirable. It cannot be overlooked that she diligently instilled her children with the Catholic faith and its laws, and that she held a commendable custom of kissing her children on the forehead when they returned from church, as if, after being nourished with heavenly food, she made them participants in divine grace and generosity. No quality desired of a Christian matron was lacking in the Servant of God; she prayed in a wonderful way, and drew and attracted young girls and women, both individually and in groups, to the heavenly realm. She frequented gatherings not to foster worldly vanities and frivolities, but to promote piety and charity, and everywhere she displayed the image of Christ Jesus crucified, both within and without. Furthermore, the Servant of God is also known for the founding of the Society of the Daughters of

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Saint Francis de Sales; its beginnings are said to have taken place in the year 1859, before the altar of the Blessed Virgin Mary, under her patronage, and with the recitation of the Magnificat in the prayer of thanksgiving for the benefits received and to be received by Carola, although these beginnings later ceased. For, around the year 1869, not without divine inspiration, she found a man in the church of Saint Clotilde in Paris who...

[*Latin ed. p. 751*]

•s S.^ßmigregaUo Rituum. having been born for the purpose of accomplishing a work, appointed a priest, Chaumont, whom she chose as her confessor and director. With the counsel and guidance of this distinguished man, she established a society, which would instruct women living in the world towards evangelical perfection. This was explained and made easier by St. Francis de Sales; the society had a twofold purpose: namely, sanctification and apostolate. To sanctify worldly groups, to form Christian instructors for families and for schools, to bring ethnic women, especially in India, to the true faith: these are three outstanding works of the society. Which, on the fifteenth of October, in the year 1872, having been gathered in its humble and original seat in Paris, appointed its founder as its precarious president, who was later, in the year 1873, established in life and confirmed. All preceded her, with active virtue and with all her strength, striving to persevere and grow in the well-begun work, as, with God's help, it has been. Indeed, on the twenty-eighth of May, in the year 1904, shortly after the death of its founder, the same society, now grown and widely spread, obtained canonical erection, and from then on, flourishing even more, on the first of January, in the year 1896, it numbered eight thousand members, as if a mother blessed by God, becoming more fruitful and abundant each day. But Carola, now sixty years old, broken by illnesses and torments, was also afflicted by the recent death of her mother and her son, Paul, and longed for the divine embrace and eternal rest. Therefore, in the month of February, in the year 1890, she was seriously ill and forced to lie in bed. The illness lasting for several months, she went to her native city with the advice of the doctors. There she remained from the month of June until the beginning of the following year, 1891, until, on the twenty-eighth of January, as the illness worsened, strengthened and refreshed by the sacraments of the Church, she departed from this earthly exile to her heavenly homeland. These things, which have been described about Carola, are confirmed by documents and testimonies duly presented. Meanwhile, the fame of holiness which the Handmaid of God had acquired during her life, after her death, was confirmed by the public testimony of the clergy and the people, especially by the devout attendance of the faithful to see the relics of Carola, to ask for her intercession, and to pray for her help with God at the memorial services and at her very tomb. This opinion of holiness grew more clear and widespread through the exhortations of

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priests and prelates, who called Carola an example of virtue, a holy soul, inserted among the choirs of the blessed, and by her spiritual director, Chaumont, who did not hesitate to compare her with St. Joan Francis de Chantal, the principal disciple and daughter of St. Francis de Sales. Hence, through proceedings carried out with ordinary authority in the ecclesiastical court of Metz, and transmitted to the Congregation of Sacred Rites, and after a further revision of the writings of the Handmaid of God, since nothing stood in the way of proceeding further, at the urgent request of the Reverend Father Gabriel Mallet,

[*Latin ed. p. 752*]

75S Acta Apostolicae Sedis. - Official Commentary. The Procurator General of the Congregation of Jesus and Mary, also known as the Eudists, and the Postulator for this cause, having considered the petitions of certain Cardinals of the Holy Roman Church, and of numerous Sacred Prelates, as well as of cathedral Chapters, religious Orders, priests of Saint Francis de Sales, nuns and sisters, especially those of the Visitation, and with the entire society of the Daughters of Saint Francis de Sales present, His Eminence and Reverend Lord Cardinal Jerome Gotti, promoter or relator of this cause, in the regular assembly of the Congregation for Sacred Rites, convened on the designated day at the Vatican, proposed the following question for discussion: Should a Commission for the introduction of the cause be appointed, in this case and for the purpose in question? And the Most Reverend Fathers presiding over the Sacred Rites, after hearing the report of His Eminence, the promoter, and also after hearing the voice and written opinion of Reverend Father Alexander Verde, Promoter of the Holy Faith, decided that the answer should be: Affirmative, that is, a Commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Pope]. On the twentieth day of June, 1909. All of which, having been reported to His Holiness, our Lord Pope Pius X, through the Cardinal Prefect of the Congregation for Sacred Rites, His Holiness, considering the judgment of the aforementioned Congregation to be sound, deigned to sign with his own hand the Commission for the introduction of the cause of the venerable Servant of God, Caroline Barbara Colchen-Carré de Malberg, foundress of the society of the Daughters of Saint Francis de Sales, on the twenty-third day of the same month and year. Fr. S. CARD. L. Eg S. MARTINELLI, Prefect. D. PANICI, Archbishop of Laodicea, Secretary. III. RATISBON. DECREE OF BEATIFICATION, OR CONFIRMATION OF CULT, HELD FROM TIME IMMEMORIAL FOR THE SERVANT OF GOD, UTTON, FIRST ABBOT OF METTENSIS, AND G. MELBERTO, PAROCHIAL PRIEST, NOW CALLED BLESSED. The diocese of Ratisbon, and the entire region of Germany, rejoices and doubles its joy, following the recent confirmation by the Apostolic See of the cult of the Blessed Frederick of Ratisbon, through another similar cause, that of Utton, the first Abbot of

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Mettens, and Gamelberto, the parochial priest, whose cause has been happily concluded. For these Servants of God, as two olive branches and two candlesticks shining before the Lord, are presented in the process records, celebrated for their lives of sanctity, their virtues, and their miracles, as well as for the ancient and religious veneration they have received, in accordance with the Urbanian Decrees, in the ecclesiastical court of Ratisbon. Born in Milan, around the year 750, from honest and Christian parents.

[*Latin ed. p. 753*]

753 Sacred Congregation of Rites. Utto, who in the sacred font had as his godfather the priest Gamelbert, a man distinguished no less by piety than by his ministry, and the parish priest of the town of Michaelsbuch in Bavaria, not far from the place where the monastery of Mettense was later erected. In order to fulfill his vows, Gamelbert traveled to Rome, and upon returning to his homeland, he requested and obtained the permission to take Utto, who was already a young boy, as his companion from his parents. Under such a teacher and guardian, the young man made great progress in virtue and doctrine, so that he deserved to be adorned with the priestly order and dignity. After Gamelbert's death, the Servant of God, having been ordained, faithfully and properly fulfilled the office of parish priest for a long time. However, being burdened by such responsibilities, and having no relief from his parishioners, he was captured during a war, and, by God's will, withdrew into solitude. Thus, having crossed the Danube River, he settled near its banks, in a forest, near a spring, which is believed to have been blessed by the prayers of the Servant of God, and is now called Uttobrunn, from his name. A cell was built there, and he led a solitary and eremitic life, invoking and giving thanks to God through prayer, fasting, and the mortification of the flesh. His love for God inspired charity in him towards his neighbor, and while living among the people, he praised the Lord, and sought the salvation of neighboring peoples through word and example. Thus, Utto, as if a man sent by God, acquired a certain renown, which increased with a new and wonderful event. For it is said that Charles the Great, visiting his cell, was deeply impressed and devoted, having seen a double-winged object suspended by Utto, reflecting the rays of the sun. Struck by this novelty, the Emperor, at the request of the Servant of God, ordered a monastery to be built there around the years 791-792, in honor of Saint Michael the Archangel, under the rule of Saint Benedict. To the monastery, which he generously endowed with gifts and endowments, Utto was appointed as abbot; and shortly thereafter, as a sign of his abbatial dignity, he was given a pastoral staff. Finally, after many labors undertaken for the glory of God and the salvation of men, both within and outside the cloister, the faithful Servant of God, full of years and merits, peacefully passed away on October 11, 1819. After the solemn funeral ceremonies were properly performed, his body was buried in the middle of the church

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choir, with the following inscription carved on a stone: "Here lies the first abbot Utto, not seeking praise; here he rests as one of the blessed, who lived in the time of the great Charles." Another, equally worthy of mention, is the Servant of God, Gamelbert. He reminds us of the saying: "The disciple is not above the master." Indeed, Utto's teacher and godfather, progressing in holiness to the same degree as he, although of lower rank, faithfully performed the sacred ministry and the duty of a guardian, greatly benefiting those around him. Gamelbert, born into a noble family in Lower Bavaria, preferred to care for his paternal and fraternal flock, having set aside the secular military life, to which he was being drawn.

[*Latin ed. p. 754*]

Illuminated from above, he devoted all his study and care to acquiring knowledge and virtues. Knowing that "religion is vain, if it is not accompanied by restraint of the tongue," he said, "I will take heed to my ways: that I sin not with my tongue. I have set a guard to my mouth, when the sinner stood against me," and, steadfast in his purpose, he guarded his tongue as if it were fire, diligently observing the virtue of silence. Moreover, he strove to keep his heart and body pure, resisting temptations and bravely repelling attacks, sometimes even fleeing hostile incursions with swift speed. Ordained to the priesthood, after his father's death, he inherited the estate of Michaelsbuch and, as prelate of the parish church, he combined the duties of lord and steward, fulfilling his offices and rights. A faithful and prudent man, wholly devoted to divine matters, he progressed in his own perfection through prayer and fasting, and, as a good pastor, he instilled Christian faith and moral precepts in boys and young men, and, recognizing each of his sheep individually, he nourished them with the word of God and the sacraments. With a certain gentleness of manner, tempered with strength, he corrected the erring, reconciled the dissenting, and was ready to help the sick and the poor in all their needs. When he was over sixty years old, he came to Romana, primarily with the intention of honoring the memories and glorious tombs of the saints and martyrs, and especially of the Apostles Peter and Paul, and to add strength to his own virtue through their examples and patronage. Strengthened by the living and perennial waters of the Apostolic See of Romana and the Pope, and confirmed in the Catholic faith and love, he returned to his homeland, where, within the confines of a space marked by four crosses, he spent the remainder of his life in good works for the salvation of souls. When he foresaw the approach of the end of his life, he designated Uttonem, whom he had once received as a child into the sacred font and later instructed in letters and sacred disciplines, as his successor, and entrusted him with his possessions and the church. Finally, weakened by old age and illness, he peacefully received the sacraments of the Church, and filled the last days of his mortal pilgrimage, and departed to the heavenly homeland, with

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perfect peace of mind, on January 17th, around the year 760. In the church of the parish of Michaelsbuch, his body was buried in a tomb, and his funeral was so celebrated by the devotion of the faithful, as well as by the fame of miracles and graces, that Gamelbertus was called the outstanding helper of all those in need. As for the main object of this cause, namely, to confirm the venerable memory of both Servants of God by the Apostolic See, many documents and arguments were presented in the proceedings. Some are common, others are particular, arranged according to a double chronological series, from the 10th century to the present. From these, it is clear that the titles of blessed and saint were bestowed upon Utton and Gamelbert; their names were given to children at baptism, or to monks at their profession; their memories and images were venerated.

[*Latin ed. p. 755*]

The relics, proposed for the piety and veneration of the faithful, who, for the benefits implored and received, often returned with a joyful and grateful heart, especially from the fountain of the blessed Utto and from the tomb of the blessed Gamelbert. Furthermore, it has been established that, on the feast day, that is, on the 11th of October, as well as on another feast day, the 17th of January, Mass is celebrated annually with singing and a proper prayer, according to the custom, and after the Mass, a distribution of bread is made with a special formula and rite of blessing, under the respective invocation of Abbot Utto or of Confessor Gamelbert. Moreover, all the procedural acts, which were considered to contribute to the desired end, together with the subsequent favorable and affirmative judgment of the Most Reverend Ordinary of Ratisbon, were transmitted to Rome, and subjected to the judgment and sanction of the Apostolic See. Therefore, at the request of the Most Reverend Lord Nazareno Marzolini, canon of the patriarchal basilica of the Vatican, and promoter of this cause, the Eminent and Reverend Lord Cardinal Sebastian Martinelli, Prefect of the Sacred Congregation for the Rites and promoter of this cause, at the ordinary meetings of the aforementioned Sacred Council, held at the Vatican, proposed the following question for discussion: Whether the judgment of the judge, delegated by the Most Reverend Bishop of Ratisbon, concerning the cult rendered to the aforementioned Servants of God from time immemorial, or concerning the case excepted from the decrees of Pope Urban VIII, should be confirmed in this case and for the purpose of which it is spoken? And the Eminent and Reverend Fathers entrusted with the care of the Sacred Rites, after the report of the aforementioned Eminent Cardinal, having heard the voice and written opinion of the Reverend Father Alexander Verde, Promoter of the Holy Faith, and after careful examination and discussion, considered it appropriate to respond: Affirmative, that is, to confirm the judgment, if it pleases the Most Holy. On the 24th of August.

Subsequently, these matters were reported to our Most Holy Lord Pope

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Pius X by the aforementioned Cardinal, Prefect of the Sacred Congregation for the Rites, and His Holiness approved and confirmed the decree of the aforementioned Sacred Council on the 25th of the same month and year.

Fr. S. CARD. MARTINELLI, Prefect.

L. Eg S.

Philippus Can. Di Fava, Substitute.

[*Latin ed. p. 756*]

Acta Apostolicae Sedis. - Official Commentary. 756 DIARY OF THE ROMAN CURIA SACRA ROMANA ROTA, September 13, 1909. – By the Reverend Auditors, Monsignors: Guglielmo Sebastianeiii, Luigi Sincero, Ponente, and Giuseppe Mori, in the cause "Tolosana Saereditatis," a definitive sentence was pronounced, which remains under seal.

SECRETARY OF STATE

By order of the Holy Father, with a note from the Secretary of State and with a papal brief, the following appointments were made:

Protonotaries apostolic, with the same privileges as those participating:

September 3, 1909. – The Reverend Father Gioachino Pietro Freiré de Fari a e Silva; Professor of theology in the archdiocesan seminary of Evora.

Domestic Prelates:

September 1, 1909. – The Reverend Father Guglielmo Cologan, director of the "Catholic Truth Society" in Westminster.

September 1, 1909. – The Reverend Father Arturo Dubleday, rector of the seminary of Southwark.

September 1, 1909. – Monsignor Gioachino Fernandes Lopes, founder and director of the small seminary of the Saints Anthony and Louis Gonzaga, of the archdiocese of Braga.

September 10. – Monsignor Giuseppe Orzali, parish priest of Saint Michael in Buenos Ayres.

September 11. – The Reverend Father Giacomo Ghio, Vicarious Forane and Archpriest of Saint Margaret in Sori, archdiocese of Genoa.

HONORS

By order of the Holy Father, with a note from the Secretary of State and with a papal brief, the following honors were conferred:

The Order of Saint Gregory the Great, civil class:

September 7, 1909. – To Mr. Alfonso Maria Galea, Treasurer of the Propagation of the Faith in Malta.

September 26. – To Mr. Vincenzo Gutiérrez y Agüera, formerly Secretary of the Spanish Embassy at the Holy See.

The Knighthood of the Order of Saint Gregory the Great, civil class:

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September 17, 1909. – To Mr. Fénelon Gibon, General Secretary of the Society of Education and Teaching in Paris.

The Knighthood of the Order of Saint Sylvester:

September 7, 1909. – To Mr. Engineer Francesco Strocchi, of the diocese of Faenza.

September 10. – To Mr. Lorenzo dal Lago, Director of the Agricultural Bank of Cividale.

NECROLOGY

September 14, 1909. – Monsignor Luciano Gentilucci, Bishop of Fabriano and Matelica.

[*Latin ed. p. 757*]

Year I. - Vol. I. October 15, 1909. No. 19. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA OF POPE PIUS X. APOSTOLIC LETTER. I. CONFRATERNITY OF THE HOLY INFANT JESUS, ERECTED IN BETHLEHEM BY THE BROTHERS OF THE CHRISTIAN SCHOOLS, IS PROCLAIMED AN ARCHCONFRATERNITY WITH THE FACULTY OF "AGGREGATION."

PIUS PP. X. For the perpetual memory of this matter. — The pious congregation of the Brothers of the Christian Schools, which has so excellently deserved of the Catholic cause under so many names, in its general chapter, held in the year 1905, emitted a wholly salutary and fruitful resolution, namely, that in all schools of that same congregation, a canonically established pious confraternity dedicated to the Holy Infant Jesus should be instituted. The purpose of this confraternity is to obtain, through fervent prayers to the Divine Infant, greater graces and heavenly protection for all children, and especially for those who are compelled to attend schools where no knowledge of Christian doctrine is imparted, but rather are kept away from it by wicked arts. Furthermore, it was decreed that not only the students of the aforementioned congregation's schools, but also all little Catholic children found throughout the Christian world, should be properly admitted to this confraternity.

Desirous of fulfilling this resolution, the devoted son, Brother Evagrius, of the Province of Palestine, in the town of Bethlehem, where the Divine Infant was born, constructed a small chapel dedicated to the Holy Infant Jesus, which was approved and blessed by the Patriarch of Jerusalem, and he took care that a confraternity, also named after the Holy Infant Jesus, should be established within the chapel, which was subsequently enriched by this Holy Apostolic See with numerous indulgences and privileges. Now, desiring to extend these benefits to other schools for children, the aforementioned Provincial, with prayers earnestly supported by the most Reverend Patriarch of Jerusalem, humbly presents them to Us, so that We may deem it fitting to elevate the aforementioned confraternity

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to the rank of an archconfraternity, with the faculty of "aggregation."

[*Latin ed. p. 758*]

Acts of the Apostolic See. - Official Commentary. 758, to aggregate other societies bearing the same name, and to grant them the indulgences and privileges with which the aforementioned [society] is endowed. We, having carefully considered the matter, deem it most fitting that the [society], canonically established in the most celebrated city of the Nativity of Our Lord, be considered, by right and merit, as the center and mother of all other societies bearing the same name; therefore, with all due consideration, we believe it is right to grant our approval to this proposal. Consequently, by our own initiative, and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby erect and establish, in perpetuity, the [society] of the Infant Jesus, canonically instituted in the town of Bethlehem in Palestine, under the care of the Congregation of Christian Brothers, as an arch-society, with the customary privileges; and we will that it be the center and mother of all societies, present and future, bearing the same name throughout the entire Catholic world. Wherefore, likewise by our authority, we grant perpetually to the director of the aforementioned arch-society of the Infant Jesus, and to all other superiors thereof, present and future, the power to aggregate to it all other societies, of the same name and institute, which are presently canonically established throughout the Catholic world, or which may be established in the future; and to communicate to them all and each of the indulgences and privileges with which the mother arch-society is endowed by the Apostolic See, and which are communicable to others. We decree that these present letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they shall fully suffice and apply to those to whom they pertain, now and in the future, in all things and through all things; and that, accordingly, any judgment or decision rendered in the premises by any ordinary or delegated judge shall be binding; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority, shall be null and void. Furthermore, we decree that to these present letters, or to copies thereof, even printed ones, signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, the same full faith shall be given as would be given to the present letters themselves, if they were exhibited or shown. Given at Rome, near St. Peter, under the Fisherman's Ring, on the twenty-sixth day of July, in the year 1909, in the sixth year of Our Pontificate. L. © S. R. CARD. MERRYDELVAL, Secretary of State.

[*Latin ed. p. 759*]

Acta Pii PP. X. 759 II. THE CONFRATERNITY OF THE IMMACULATE CONCEPTION AND OF THE DECEASED IN THE DIOCESE OF NUSCO

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IS GRANTED THE TITLE OF ARCHCONFRATERNITY IN HONOR OF. PIUS PP. X. For the perpetual memory of the matter. — Following the footsteps of Our Predecessor Popes, We endeavor to adorn with honorary titles those pious confraternities instituted for the exercise of works of piety and Christian charity, which, whether by their antiquity, the number and frequency of their members, or the merit of the works undertaken, are distinguished above others. Indeed, when the Vicarius capitularis of the diocese of Nusco humbly presented supplications to Us, so that We might deign to elevate to the rank of archconfraternity the confraternity of the Immaculate Conception and of the Deceased, which has existed in that diocese since the year 1500, as is asserted, We, having carefully considered, judged that it was fitting to grant Our assent to these requests, as far as in the Lord is possible, since We perceive that the aforementioned society flourishes with a zealous pursuit of the promotion of religion. Therefore, moved also by the most earnest pleas of the Cardinal Prefect of the Sacred Congregation of the Council, We, by Our Apostolic authority, in the present document, and perpetually, elevate the confraternity of the Immaculate Conception and of the Deceased, established in the diocese of Nusco, to the dignity of archconfraternity, with the honorary title alone, without, however, granting it the power to add names to its membership. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and that they shall fully and completely benefit those to whom they pertain, both now and in the future, and that in all things they shall be judged and defined by whatever ordinary or delegated judges, and that they shall be null and void if anyone, with any authority, knowingly or unknowingly, should attempt to alter them in any way. Notwithstanding anything to the contrary. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirty-first day of July, in the sixth year of Our Pontificate. L. © S. R. CARD. MERRY D E L VAL, Secretary of State.

[*Latin ed. p. 760*]

Acts of the Apostolic See. - Official Commentary. 7S0 III. INDULGENCES AND THE ALTAR PRIVILEGE ARE GRANTED TO RELIGIOUS INSTITUTES IN PARIS, VERSAILLES, AND TOULOUSE, OF THE HANDMAIDS OF MARY. PIUS PP. X. For the sake of future remembrance. - Graciously granting assent to the pious petitions presented to Us by the Most Reverend Mother Superior of the religious Sisters, known as the Handmaids of Mary, confident in the mercy of Almighty God and in the authority of the Apostles SS. Peter and Paul, We, through these apostolic letters, mercifully grant and bestow upon all and each of the religious Sisters of the aforementioned Institute, residing in the pious houses of the cities of Paris, Versailles, and Toulouse, as well as upon any women living with them in said houses, provided they are truly penitent, and have

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confessed and received Holy Communion, that each year, on the feast of the Annunciation of the Blessed Virgin Mary, on the eleventh day of February, and on the eighth day of December, from the first vespers until sunset, they devoutly visit the chapel of their respective house, and there offer pious prayers to God for the concord of Christian princes, for the eradication of heresies, for the conversion of sinners, and for the exaltation of the Holy Mother Church, and that those who do so on those days may receive, in full, the indulgence and remission of all their sins, which may also be applied for the benefit of the souls of the faithful Christians who, being united with God in charity, have departed from this life, as a form of suffrage. Furthermore, We wish, also by Our apostolic authority, by the tenor of these present documents, that in each of the chapels of the aforementioned pious houses of the congregation, one altar, or if there are several, the largest, may enjoy the apostolic privilege for Masses for the dead, so that whenever any priest, secular or of any regular order, celebrates Mass for the soul of any of the aforementioned Sisters there, that Holy Sacrifice will be of equal benefit for the soul for whom it was celebrated, as if it were offered at an altar duly endowed with this privilege. Notwithstanding anything to the contrary. These present documents are valid for seven years only. We decree that the same faith should be given to copies, or printed examples, of these letters, as to the original documents themselves, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of August, 1909, in the seventh year of Our Pontificate. I, ©S. R. CARD. MERRY DEL VAL, Secretary of State.

[*Latin ed. p. 761*]

Acta of Pope Pius X, 761, IV. NEW CONSTITUTIONS OF THE ORDER OF THE MINOR BROTHERS OF SAINT FRANCIS, CAPUCHIN, ARE APPROVED AND CONFIRMED. PIUS X, For the perpetual memory of this matter. — Fulfilling the office of Vicar of the Eternal Shepherd, by the will of Divine Providence, although without any merit of Our own, We understand it to be Our duty to diligently nourish the entire Lord's flock with the food of truth and grace, and, in particular, to foster with special care that chosen part of the flock which consists of Religious Orders. Indeed, as Our predecessor Gregory XVI said, "Of the many religious Families, which deserve the care of Our paternal heart, the illustrious Order of the Minor Brothers of Saint Francis Capuchin certainly demands and merits that We devote all Our efforts to promoting its well-being and preserving its splendor; from which have always emerged many men, outstanding in doctrine, religion, piety, holiness, and letters, and who have deservedly earned so many honors for the Catholic Church, and for this Apostolic See." We, too, as another illustrious predecessor said, "While We were still among the

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lesser ones, We followed this Order with a reverence proportionate to its worth; but now, established as We are in this sacred and holy dwelling of the Apostleship, We embrace it with greater testimonies of Our apostolic charity and benevolence, considering how many and how brilliant examples of Christian piety and perfection, joined with the splendor of sacred doctrines and the eternal salvation of souls, are constantly presented by the members of that most religious Order, so that nothing can more strongly restrain the orthodox and the heterodox, and bring them back to a sound mind, than the principles of that celebrated Institute, combined with the sanctity of a more austere life, and the path of Christian virtues, first practiced by those very members, and then shown by example and word to others." — We are now gladly given the opportunity to demonstrate Our benevolence and charity towards the Capuchin Fathers, as the constitutions of the Order, carefully examined by Our command in the general chapter, and amended in accordance with new laws and institutions of the Church, and suitable for these times, have been presented to Us by Our beloved son Pacificus of Seiano, the Minister General. In this matter, We command that what Leo XIII decreed be observed: "It is the duty of this maternal piety (of the Church)."

[*Latin ed. p. 762*]

Acts of the Apostolic See. - Official Commentary. "It is most proper, as far as possible, to adapt the laws to the times, to customs, and to always demand the highest justice in exacting them." And by such a custom of charity and wisdom, it is brought about that the Church joins absolute and eternal immutability of doctrine with prudent variety in discipline." Therefore, having completed the task which We entrusted to Our beloved sons, We rejoice and congratulate the illustrious Capuchin Order; especially because in this work We see that due care has been taken to preserve the spirit of the Patriarch of Assisi, and that, above all, the rigorous innocence, the high and magnificent virtues with which he shone forth, are earnestly and severely imitated: which indeed is a certain characteristic and special praise of this Franciscan Institute. Therefore, We call the Brothers of the Capuchin Order, and We wish them to be called by all, as true Brothers of Francis, legitimate heirs and sons of St. Francis by the right of succession, and as the Brothers Minor, by their own name. Let no one doubt that the Capuchin Family, from its very beginning, has been and is the Order of the Friars Minor, with the same rights as the other two Franciscan Families; and that its head, just like the other superiors of the Friars Minor, is truly called "General Minister," and is the legitimate successor of St. Francis for his brothers, since it is clear that the lineage of this Family has always been closely connected with the stock of the Seraphic Father. Therefore, what Urban VIII affirmed, that the Capuchins derive their origin from the true and never interrupted line of St. Francis, and have always continued the observance of the Seraphic

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Rule without any interruption, this should certainly be proclaimed and spoken of them today. Therefore, We freely acknowledge and ratify the legitimate right of their Institute and its discipline. It is desirable that they maintain perpetually and uncorrupted that characteristic which We have said is their own, namely, a stricter imitation of the virtues of the Father Francis, and that they persevere, therefore, with the utmost obedience and faith, in this Apostolic See, joining the highest cultivation and study of evangelical poverty and perfection. We observe that the constitutions of the Order, duly revised and amended, are very much in accordance with this. We have reserved the approval of these constitutions to Ourselves. Therefore, having consulted with some of Our Venerable Brothers, Cardinals of the Holy Roman Church, We, by Our own authority, and with full certainty of Apostolic power, by these letters, confirm the constitutions of the Friars Minor of St. Francis.

[*Latin ed. p. 763*]

The acts of Pope Pius X, 763. The constitutions of the Capuchins, written both in Latin and in the Italian language, together with all that they contain, we approve and confirm for all time, and declare them to be approved and confirmed, commanding all and each of the brothers of that family to observe them as their own statutes, to which they must conform in all things.

These present letters, and everything contained therein, shall never be considered or impugned as being vitiated by any deceit, fraud, or intention of ours, or by any other defect whatsoever; but shall always be valid and remain in full force, and shall be inviolably observed by all, of whatever rank or standing, both in judgment and out of judgment, decreeing also that, if anyone, knowingly or unknowingly, should attempt to alter these things in any way, under any authority or pretext, it shall be declared null and void, notwithstanding any contrary provisions, even those worthy of special mention. With all of this, by the fullness of our power, with certain knowledge and of our own accord concerning the foregoing, we expressly derogate and declare to have derogated, ordering in particular that those things which are established in the eighth chapter of these constitutions concerning elections be inviolably observed in all provinces of the Order, with the abrogation of any privileges, whether granted to persons or to provinces, concerning this matter by the Apostolic See. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 8th of September, 1909, on the feast of the Nativity of the Virgin Mary, in the seventh year of our pontificate. PIUS PP. X.

PREFECTURE OF DELTA NILI, NOW ERECTED INTO AN APOSTOLIC VICARIATE.

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PIUS PP. X.

For the sake of future memory.

That the administration of these sacred affairs may be better managed, and that good, prosperity, and happiness may come to the Catholic name and to the eternal salvation of the faithful, these are the things which we consider with diligent study, moved by the supreme office of the Apostleship, which we exercise on earth, although undeserving.

Indeed, when the Superior General of the Society of Missions to the Africans of Lyons, having made earnest prayers, urged us to consider, seeing the prosperous state and the growth of the Catholic religion in the Prefecture Apostolic called Delta Nili, which had been entrusted to its missionaries, whether we would deign to erect it into an Apostolic Vicariate; We, after having consulted with our venerable brothers, the Cardinals of the Most Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with all those concerned...

[*Latin ed. p. 764*]

Acts of the Apostolic See. - Official Commentary. After carefully considering seventy-six points, we have deemed it necessary to approve these proposals. Therefore, by our own authority, and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we establish an Apostolic Prefecture, called Delta Nili, entrusted to the missionaries of the Society of Missions for Africans of Lyons, within the Apostolic Vicariate; and we decree that this new Vicariate shall retain the title of Pelta Nili, with the same confirmations by which the present Prefecture is governed. We declare that these present letters shall always be firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and shall fully support those to whom they apply, now and in the future, in all things; and that, accordingly, they should be judged and defined by any ordinary or delegated judge, and shall be void and null if anyone, by any authority, knowingly or unknowingly, should attempt to alter them in any way. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the seventeenth day of September, 1909, in the seventh year of Our Pontificate. L. £g S. R. CARD. MERRYDELVAL, Secretary of State. ADRIENSIS. I. DECREE CONCERNING THE TRANSFER OF THE EPISCOPAL CURIA OF ADRIENSIS TO THE CITY OF RODI-GIENSE, AND THE ESTABLISHMENT THEREIN OF THE ORDINARY RESIDENCE OF THE BISHOP. It has always been the practice in the Church to adapt the diocesan boundaries, the form of government, and other related matters to the needs and convenience of the Christian people, according to the circumstances of time and place. Indeed, with regard to the diocese of Adriensis, it is clearly evident from numerous acts and documents presented to the Apostolic See that more

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inconveniences often arise from the fact that the Episcopal Curia is not located in the same place as the Bishop, who is often absent. Therefore, after mature deliberation, and in accordance with the opinion expressed by the Most Reverend Fathers, entrusted with the apostolic visitations by the Sacred Congregation of the Council, we, this Sacred Consistorial Congregation, have decided to decree the following: 1.° The seat and...

[*Latin ed. p. 765*]

Sacred Congregation of the Consistory. 1. The episcopal chair of Atri, renowned for its antiquity and distinguished men, shall always be maintained in the city of Atri. 2. Provided that the obligation of the Bishops to perform the major functions annually in the cathedral church of Atri remains, and that all other rights and privileges of the See of Atri are preserved, the Bishops shall, as particular circumstances require, and especially for the diligent oversight of the clergy and the faithful of the diocese, reside in the city of Rovigo; 3. Finally, for the greater convenience of the clergy and the people of the diocese, the offices of the episcopal curia, along with the archives, shall also be transferred to Rovigo. These matters, being fully aware of the whole situation, were confirmed by the Most Holy Pope Pius X, and he ordered the present consistorial decree to be published, to be perpetually preserved in the archives of this Sacred Congregation. Provided that those who act to the contrary are not excused. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 7th of July, 1909. C. CARD. DE LAI, Secretary. L. rB S." Scipio Tecchi, Assistant. II. THE CITY OF ATRI, WITH ITS SUBURBS, IS SUBJECT TO A GENERAL, LOCAL, AND PERSONAL INTERDICT, DUE TO THE SACRILEGIOUS AGGRESSION AGAINST THE BISHOP OF ATRI, AS A RESULT OF THE EXECUTION OF THE FOREGOING DECREE. Upon receiving news from this Sacred Congregation of the Consistory regarding the sacrilegious aggression to which the venerable Bishop of Atri, Mons. Tommaso Pio Boggiani, was subjected, the Holy Father, deeply saddened by the very grave offense committed by a part of the people of Atri, as a salutary punishment, for fifteen days, counted from the day of the publication of the present decree, imposes the penalty of a general, local, and personal interdict upon the city and its suburbs. For this censure, the following are prohibited in the churches of Atri and Tomba: 1. The celebration of the Holy Mass, along with all other sacred functions; 2. The ringing of the bells; 3. The public administration of the Sacraments; and 4. Solemn funerals. Only the following are permitted: 1. The administration of Baptism to children, and of the other Sacraments with the Holy Viaticum to the sick; 2. The private celebration of marriages; 3. One Mass per week for the renewal of the Holy Eucharist. It is also noted that, if those who violate the interdict sin grievously, the

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priests would incur irregularity.

[*Latin ed. p. 766*]

Acts of the Apostolic See. - Official Commentary. 766 By order of His Holiness, on Sunday, October 10th, public prayers of penance will be held in all the other parishes of the diocese, to implore divine mercy upon the guilty. Rome, from the Sacred Consistory, September 30, 1909. G. CARD. DE LAI, Secretary. L.S. Scipione Tecchi, Assessor. SACRED CONGREGATION OF THE COUNCIL •i. BELLOVACENSIS. REGARDING THE DUTY OF INFORMING THE BISHOP BY LEGATES FOR PIOUS CAUSES. August 7, 1909. The Bishop of Beauvais, in letters dated March 21, 1909, among other things, proposed the following question to this Sacred Congregation for resolution: whether priests or laymen can, without informing the Ordinary, receive legates for pious causes and administer them, and fulfill the respective duties. The Fathers of the Sacred Congregation, after careful consideration and the diligent opinion of the Consultor, in a plenary session on August 7, 1909, decided that the following should be answered: All, whether priests or laymen, to whom legates for pious causes have been entrusted, are, above all, bound to inform the Bishop, who has the right to oversee the administration and to advise for the security of said legates. Furthermore, on August 9th following, a report on all of this was presented, and His Holiness deigned to approve the decision of the Fathers. L. S. Julius Grazioli, Undersecretary.

[*Latin ed. p. 767*]

Sacred Congregation of the Council. 767 IL BREDANEN. INDULGENCE FOR THE SECOND MASS IS GRANTED FOR SEVEN YEARS, SO THAT PRIESTS, WHILE ENGAGED IN SACRED MINISTRY, MAY HAND OVER THE ALMS RECEIVED FOR THE SECOND MASS TO THE BISHOP OF BREDANEN FOR PIOUS PURPOSES. August 7, 1909. By a decree of the Sacred Congregation of Propaganda Fide, dated October 15, 1863, the Ordinaries of missions were granted the faculty of granting indulgences, so that the priests subject to them, while celebrating Mass, might also receive alms for the second Mass. The Bishop of Bredan in Holland has always made use of this faculty in favor of the pastors, for whom the faculty of celebrating two Masses is necessary, and who require a stipend for the second Mass for their honest sustenance. However, since the Diocese of Bredan no longer falls under the jurisdiction of the Sacred Congregation of Propaganda Fide after the enactment of the *Sapienti consilio* constitution, the same Bishop humbly petitioned on April 26, 1909, that the aforementioned faculty, now ceased by the new order, be graciously extended, and that the stipends for the second Mass, which have been honestly received by some pastors up to now, be remitted. The indulgence mentioned above is of the following tenor: "To promote

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the Christian name, the Sacred Congregation has not infrequently been petitioned by those engaged in the ministry in mission territories, whether it is permissible for priests to receive a double stipend, who are permitted to celebrate two Masses on the same day for just causes. Therefore, in order to remove all doubt in such matters from the missions, it seemed expedient to promulgate a rule, which the Sacred Congregation of the Fathers of the Council of Trent has consistently maintained; namely, that to priests is not granted the right to receive alms for the second Mass, even though this applies to those who, being engaged in parochial duties, are unable to obtain a stipend for the first Mass, and are obliged to apply it for the benefit of the people. Furthermore, this rule recently received confirmation from His Holiness Pope Pius IX on September 25, 1858, in Rome. Although the intention of the Sacred Council is that the aforementioned rule should be known to all local Ordinaries and generally observed in practice, so that the priestly ministry may be protected from any danger or from the appearance of simony or base gain; nevertheless, there are special circumstances in some missions, and many difficulties could arise if the rule in question admitted of no exception whatsoever; His Holiness the Pope, therefore,..."

[*Latin ed. p. 768*]

Acta Apostolicae Sedis. - Official Commentary. "He has deemed it fitting to grant Ordinaries of Missions the faculty to, "as is granted to them by these present letters, to grant indulgences, so that, "when a just and serious reason intervenes, the priests subject to them may also receive payment for celebrating a second Mass on the same day, and may be able to do so." The Consultor, when asked for his opinion, added the following considerations. There appears to be no difficulty in granting the second part of the petition: provided that these pastors, as the Bishop reports, acted out of inadvertence. Otherwise, the case does not concern pastors who are in charge of two parishes, who are therefore obliged to offer a second Mass for the people, but rather pastors who offer only one Mass for the people, and for these, the response given by the Sacred Congregation on September 25, 1858 in Cameracen, regarding the "Masses for the people" in question VI, may be valid: "whether and how an absolution concerning the past should be granted"; namely: "if each one has celebrated a single Mass, affirmatively, with the words 'with your blessing'." A very different matter, however, concerns the first part of the petition. Indeed, the concession made to the Ordinaries of Missions was an extraordinary one and by way of exception, or due to special circumstances of things and persons. This is evident from the aforementioned circular letters of the Sacred Congregation for Propaganda Fide. Therefore, the rule is that these faculties are not granted to other places subject to common law, and that, as is observed therein, in order to avoid any danger or appearance of simony

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or disgraceful gain from the priestly ministry. Indeed, the Diocese of Breda, by virtue of the *Sapienti consilio* constitution, cannot be considered as a place of Missions in the same way. It would not be beneficial to extend the motives for the granted concession, or the special circumstances, even now; for those circumstances were expressly admitted only for places of Missions, and on the contrary, no one can fail to see the consequences that would follow from granting this to the Bishop of Breda: for all other Bishops in the same circumstances would easily appeal to the Holy See to obtain the same grace, and thus the rule, established with such prudence and caution, would be completely overturned. Furthermore, it should be noted that the indulgence granted by the Sacred Congregation for Propaganda Fide for places of Missions, if its letter is examined, does not seem to apply to pastors who offer the first Mass for the people and celebrate another one gratuitously, but to simple priests who offer the first Mass and request payment even for the second Mass, as is evident from the aforementioned circular letters: "also to be able to receive payment for "the second Mass celebrated on the same day, and to be able to do so." The Bishop of Breda has used this faculty in favor of his pastors who offer two Masses, with regard to payment for the second Mass. He now requests that it be extended in a somewhat broader way, not only in favor of the pastors, but generically "in favor of the priests of his diocese who "enjoy the faculty of offering two Masses, and to receive payment for the second Mass for honest

[*Latin ed. p. 769*]

S: Congregation of the Council. 769 "They have need of support." Indeed, if not literally, at least analogously, the aforementioned dispensation may also apply to parish priests who say two Masses with regard to their stipend, since the reason for poverty may also weigh heavily upon them in mission areas. However, it cannot be denied that the dispensation for priests saying two Masses is more burdensome, since these priests, in theory, receive a double stipend, whereas parish priests receive only one, because they are obliged to offer the first Mass for the people. However, this consideration does not seem to apply to parish priests who are in charge of two parishes; for they are obliged to offer both Masses for the people. Furthermore, this aforementioned extension to parish priests saying two Masses in mission areas may also be deemed inadmissible, for reasons to the contrary, due to the prohibition made both to them and to other simple priests regarding the acceptance of a stipend for the second Mass. This prohibition is mentioned first in the aforementioned documents: "From general practice, it is not permitted for priests to receive alms for the second Mass, even if it concerns those who, being engaged in parochial duties, cannot obtain a stipend for the first Mass, because they are obliged to offer it for the people." This prohibition is secondly confirmed by the decision of the aforementioned cause from Cameracen: for, after posing the following

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questions: "II. Is a parish priest, who celebrates twice on the same day in the same parish, absolutely obliged to offer both Masses gratuitously to the people entrusted to him in this case? III. Are vicars or other priests who do not have care of souls, if they celebrate twice in a day, obliged to offer the second Mass gratuitously to the people in this case?"; the Holy Congregation responded: "To II. No, with a firm prohibition against receiving alms for the second Mass; to III. No, as long as they do not have care of souls, there is always a firm prohibition against receiving alms for the second Mass." Regarding the origin of this prohibition, one may refer to Many (Lectures on the Mass, page 15), who states that, until the middle of the 19th century, authors were silent on this prohibition; indeed, he adds that, in 1858, in several dioceses of France, priests saying two Masses were accustomed to receive, albeit in good faith, a stipend for the second Mass, as can be seen in the aforementioned document from Cameracen. However, whatever may be the case, now there is a certain and general rule: it is not permitted to accept alms or a stipend under any pretext for the second Mass. Sometimes, the acceptance of alms for the second Mass is conditionally permitted, such as when the stipend received is ceded in favor of some pious work, e.g., a seminary or Catholic schools; but the celebrant himself may never benefit from this stipend: only in very serious cases is there an exception for mission areas. From what has been said so far, it is clear that the requests of the Bishop of Bredan cannot be received favorably, especially since they are presented in a general manner, without any special reason.

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis. - Official Commentary. Furthermore, it is expanded, inasmuch as the faculty previously granted to parish priests is requested to be extended in the future to simple priests who say two Masses. It is not hidden that there is a particular case of a Bishop, who, by a living oracle, on December 6, 1886, obtained from Leo XIII the faculty of permitting the poor parish priests of his diocese to receive a stipend for the second Mass said, for their support, and this without a time limit, or during the entire duration of his episcopate. Who this Bishop was, or which diocese was so singularly endowed with this privilege, is entirely unknown: nor was it entirely possible to ascertain the special reasons which moved the mind of the Pontiff to grant such a singular privilege. Cf. the Opinion of the Consultor of the Sacred Congregation in the case of Bologna, November 2, 1907. From this, nothing can be inferred regarding the favor of the Bishop of Bredan. Indeed, if the matter is considered more closely, the cited case seems rather to contradict the request. For, since the name of the granting Bishop or diocese is not revealed, it may be inferred that the Pontiff wished this, lest it should happen that Bishops, having been informed of this, would insist on a similar concession to assist the poverty

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of the parish priests of their diocese. However, this does not mean that any compensation is prohibited, even from an extrinsic title, such as labor, inconvenience from a long journey for the celebration of the second Mass, and other similar things. This is clearly deduced and confirmed from the resolution issued by the Sacred Congregation in the case of Treves, on March 23, 1881. Indeed, the Bishop had proposed the following questions: "I. Whether 'parish priests who, in order to fulfill the intention of the founders, say Mass on Sundays and holidays, and who, having obtained the faculty, say Mass for the founders (these benefits, due to the scarcity of revenues and the lack of priests, are often lacking a priest of their own), can receive a salary from the fund for first Masses for their particular labor'; II. Whether parish priests who, 'due to circumstances, say Mass twice on Sundays and holidays, and who simultaneously impart Christian doctrine, can receive a certain annual salary offered by the parishioners for their particular labor and industry'; the Holy Congregation gave the following answer to the proposed questions: "It is permissible, at the prudent discretion of the Bishop, to grant some remuneration in view of labor and inconvenience, excluding any alms for the application of the Mass." These things are clear in theory; but since difficulties may arise in practice, in judging when such remunerations have the nature of a stipend or rather a compensation from an extrinsic title, the matter must be referred to the prudent judgment of the Bishop, for the consideration of the decision made. Furthermore, it should be noted that, from the explicit prohibition of receiving alms for the second Mass, it does not follow that it cannot be applied for the satisfaction of some obligation, such as from a vow, from piety, and even from..."

[*Latin ed. p. 771*]

Sacred Congregation of the Council. 771. Justice. Prohibition only has effect when something is received, directly or indirectly, which bears the nature of a stipend. Thus, for example, there exist several associations of priests, in which all are obligated, whenever one of them dies, to offer a Mass for him. If any of these, by chance, enjoy the privilege of saying two Masses, they can fulfill the contracted obligation, although it is based on justice, by offering a second Mass: as was decided by the Sacred Congregation of the Council in the case of Vivarien, on March 5, 1887. Conversely, if a parish priest is hindered, for example, by illness, from offering a Mass for the people on Sunday, he cannot, if he has the faculty of saying two Masses, make up for the omission made on that Sunday by offering a second Mass for the people, and thus both Masses; this too was decided in the aforementioned case. The reason is that parish priests, for these Masses, as for other pastoral duties, receive, as if from a stipend, a benefit from their own benefice. Having considered all of this, the Most Reverend Fathers of the Sacred Congregation, in a plenary session held on August 7, 1909, judged it fitting to respond as follows: Regarding the matter: "With prior

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authorization and dispensation from November 3, 1908, for the faculty to, for seven years, apply a second Mass, according to the will of the Bishop, who will receive alms in order to expend them on pious causes, especially in favor of poor priests, not excluding those who are traveling, to the extent that they are in need of assistance." However, on the following day, August 8, a report was made on this matter, and the Most Holy Lord [the Pope] deigned to approve the resolution of the Most Reverend Fathers.

L. £J3 S. Iulius Grazioli, Undersecretary.

III. SENIGALLIA. REGULATION CONCERNING THE RIGHT OF FUNERALS AND FEES BETWEEN THE PARISH PRIEST OF "BELVEDERE OSTRENSE" AND THE CHURCH OF SAINT MARY OF MERCY, LATERAN. August 7, 1909. – A dispute exists between the parish priest of the town, commonly called Belvedere Ostrense, within the diocese of Senigallia, and the association under the title of Saint Mary of Mercy, located in the same town on Lateran property, particularly concerning the right of funerals, which the association, or rather its church, claims belongs to it; whereas the same association and its church, located on Lateran property and immediately subject to the Lateran Basilica.

SYNOPSIS OF THE DISPUTE.

[*Latin ed. p. 772*]

Acts of the Apostolic See. - Official Commentary. And so that the "cemetery, bell tower, bells, altars, and the sacred font of baptism, with all manner of freedom, saving, however, the parochial right of the church," could be used, it was established and erected by a Bull from the Lateran Palace itself, issued by the Chapter in the year 1473. These rights and privileges were again recognized for the aforementioned confraternity and for the church of Saint Mary, in which the confraternity was established, by the Lateran Chapter, and then when the church itself was elevated to the honor and dignity of a collegiate church by a Bull of the same Chapter, on August 8, 1587. Although, even after the passage of centuries, complaints and disputes did not cease between the canons of the collegiate church of Saint Mary and the pastor of the aforementioned town or church of Saint Peter, sometimes concerning other matters, and sometimes even concerning the right to perform funerals, these disputes nevertheless intensified in recent times. For, after the collegiate church was abolished by subversive laws, and the canons were removed, and in their place two vicars were appointed to perform the sacred rites in the confraternity's church, in the year 1895, Anthony Renzi, the pastor of the church of Saint Peter at that time, appropriated to himself all the emoluments that were paid on the occasion of funerals celebrated in the parochial church, and he demanded a fourth of the funeral expenses for those funerals that were celebrated in the church

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of the confraternity of Saint Mary. It is known that, while the collegiate church existed, it was customary in the town of Belvedere Ostrense that the funeral expenses, which consisted of candles lit for the deceased, were divided equally between the two churches, without regard to which church the burial took place, and that the candles lit on the altars were entirely given to the church in which the burial was performed. For these reasons, especially after John Feltrini, in the year 1905, acted in the same manner as his predecessor, in the funeral of a certain Francis Filipponi, a confraternity brother, and not only appropriated all the funeral emoluments to himself, but also dared to dispute the funeral Mass itself in the collegiate church, the vicars of the collegiate church of Saint Mary submitted the matter to the Bishop of Senigallia. The Senigallia Curia issued three decrees concerning this matter: first, on September 6, 1905, in which it decreed that the right to perform funerals in the collegiate church fully belonged to the pastor or dean of the town of Belvedere Ostrense; second, on July 11, 1906, in which it established the contrary, and recognized the same right to perform funerals for the vicars of the church of Saint Mary, saving, however, a fourth of the funeral expenses for the pastor; and third, on August 6, 1906, in which, after repealing the second decree, it returned to the first. The right to receive payment for funerals in the confraternity church, or church of Saint Mary, from the "Misericordia," concerning which there was a particular dispute, was again attributed to the dean, urging the parties to seek a settlement with the Curia regarding other rights involved in the matter. The first decree mentioned above is of the following tenor: "1.°

[*Latin ed. p. 773*]

The Holy Congregation of Councils. 773: "The parish priest of Belvedere has the right to bring the bodies of his parishioners from their homes to the church of 'Saint Mary,' where they should legitimately be buried, to perform the funeral rites for these same parishioners in said church, that is, to celebrate Mass and conduct the funeral services, and to bring the body from the church to the cemetery; 2. The parish priest, who has performed the funeral rites, has the right to all emoluments, deducting the customary fourth of the expenses for the church of Saint Mary; 3. In the transfer of the body, from the home to the church of Saint Mary and from said church to the cemetery, only one cross should be used, that of Saint Mary."

According to another decree, it reads as follows: "1. The parish priest has only the right to take the body and accompany it to the church of Saint Mary, with only the cross of the burying church; 2. All other funeral rites belong to the chaplains of the church of Saint Mary; 3. The parish priest himself must be paid the customary fourth of the expenses..."

A third decree is more or less equivalent to the first. In order that the reasoning of the Senigallia Curia may be understood, it is necessary to know that the parish priest of the town of Belvedere in Ostra, or the pastor

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of the church of Saint Peter, has always favored it, and that, according to the decree by which the right of the confraternity to conduct funerals is recognized, it was issued only for the reason that this Holy Congregation, to which the confraternity itself had appealed after the first decree of the Curia, issued a rescript on June 22, 1906, stating that the right to conduct funerals for the church of Saint Mary fully belongs to it, as with the regular churches. And from this it is also understood why no account was taken of the last decree of the Curia in this matter, namely, whether the decree of the Senigallia Curia, of September 21, 1905, or rather, the decree of the same Curia, of July 11, 1906, is upheld. Since the third decree issued by the Senigallia Curia was issued after the Holy Congregation had been concerned about the matter and had issued its opinion on it; indeed, we might even say that the third decree is the same as the first.

With these things stated, it is best to note that in this case, there are three things about which a single formula of doubt is asked: 1. Whether the confraternity of Saint Mary has the right to conduct funerals; 2. Whether this confraternity has the right to celebrate the funeral Mass in its own church of Saint Mary and to receive the emoluments; 3. Finally, whether this confraternity also has the right to pay for the funeral services at the tomb.

Indeed, with regard to the first question, it does not seem to be ambiguous, that the church of Saint Mary enjoys the right of burial, or of conducting funerals, not only for the confratres of the 'Misericordia,' but also for all the faithful who have a customary or elective burial there. This is evident from the words of the Bull, by which the church itself was erected in the year 1473, and by which it was granted the privilege of exemption from any ordinary power, either of the Bishop or of the parish priest, and of being immediately subject to..."

[*Latin ed. p. 774*]

774 Acta Apostolicae Sedis. - Official Commentary. belonged to the jurisdiction of the Chapter of the Lateran Palace, so that it "could use the cemetery, the bell tower, and the bells with all freedom, saving, however, the right of the parochial church." Already, the right to have a cemetery is equivalent to the right to grant burial, when it is a question of a church or confraternity not subject to ordinary diocesan authority, but exempt, as it were, like Regular Canons. For then, the right of burial, besides the right of the tomb, also carries with it the right of burying and of performing funeral rites, according to the well-known saying: "where the tomb is, there is the funeral." Nothing prevents the clause added in the Bull of erection, "saving the right of the parochial church," from being effective; for this clause only means that the parochial priest is to receive his customary share of the funeral expenses. Indeed, Pope Clement III authentically interpreted a similar clause in chapter 9, of Certifican concerning burials; moreover,

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a similar clause is often added in apostolic privileges, by which the right of burial is granted to Regular Canons. From the solution of this question, depends also another, previously proposed, which refers to the right of celebrating the funeral Mass and of receiving the related emoluments. For, if the funeral Mass is only a part of the right of burial, once the right of burial has been recognized for the church of Saint Mary, the same right must also be attributed to it to celebrate the funeral Mass, whether it be celebrated by canons or by chaplains. Furthermore, it seems that in this case there exists an ancient custom, by virtue of which the funeral Mass has always been celebrated by the canons, and never by the parochial priest. With this established, no difficulty can arise concerning the receipt of emoluments. For, according to common law, only the parochial priest is entitled to the customary share of the funeral expenses. Thus, the Holy Congregation of the Council has stated on several occasions, for example, in Asculana, August 8 and 29, 1733, number 3, and in Viterbo, September 16, 1826, number 4. If, in the past, funeral expenses, which were received on the occasion of funerals celebrated either in the collegiate church or in the parochial church, were divided in half between the parochial priest and the canons, this seems to have originated from a certain agreement entered into between them, which, since there are no longer canons who provide service in the parochial church, there is no reason why it should still be maintained. As for the last question, or concerning the funeral rites at the tomb, the confraternity willingly admits that they have always been celebrated at the collegiate church by the parochial priest of Saint Peter. Indeed, only documents and testimonies concerning the funeral rites themselves seem to be relevant, which the same parochial priest adduces to demonstrate his right to celebrate the funeral Mass. On the other hand, the following arguments are favorable to the parochial priest of Saint Peter. It has been established that, according to common law, only parochial churches enjoy the right of burial or of performing funeral rites, as it is stated in chapter 3, concerning burials, in VI, and it is assumed in chapter 1, concerning burials, in Nos instituta. Therefore,

[*Latin ed. p. 775*]

The Holy Congregation of Councils. Any other church which asserts the same right must clearly prove that it possesses it by apostolic privilege. Thus, regular and other churches, exempt from the jurisdiction of the Ordinary and parish priest, have the right to bury (funerandi ius) by virtue of a privilege. However, churches and oratories which are located within the boundaries of a parish, and which are immediately subject to the parish priest and mediately to the Bishop, possess only the right of burial (ius tumuli), but not the true and proper right of burying and conducting funeral rites. Thus, the Holy Congregation of Rites responded in the decree of Urbis et Orbis, on December 10, 1703, no. 2123, to question 20. The Holy

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Congregation of Councils held the same opinion in Bononien, June 28, 1724, no. 9; in Civitatis Castellanae, January 28, 1766; in Viterbien, September 16, 1826, no. 5; and in Novarien, July 5, 1727. Indeed, in the case of the church of Saint Mary, one might doubt whether that church truly enjoys the full right of exemption, at least today. Although Boniface IX granted to the Chapter of the Lateran Palace the privilege of erecting pious foundations on the land of the Lateran Palace and of exempting them from the authority of the Ordinaries, and of subjecting them directly to himself, he added the clause: "but always saving the parochial right of the church, and of any other church whatsoever in all things." Furthermore, Pius V abrogated and abolished the privileges and indulgences of the Chapter of the Lateran Palace. Certainly, Sixtus V reinstated them with the Bull Si cunctas, dated January 15, 1586, but with the added limitation that the permission of the Ordinaries is required, and that the foundations established are subject to the same Ordinaries. Therefore, since the church of Saint Mary is located within the boundaries of the parish of Saint Peter, and it is not certain that it enjoys an exemption, it may justly be argued that the parish priest has the right to conduct funeral rites over the bodies of his parishioners who are buried in the church of that confraternity; and this is all the more so because in the documents of erection of the church and the collegiate church, the clauses "saving the parochial right of the church" and "without any prejudice" are added. This is confirmed by a certain parochial inventory of Saint Peter, dated September 10, 1743, in which it is stated that "in the collegiate church, especially, although founded on land of the Lateran Palace, the parish priest or his curate has always performed, and presently performs, the funeral rites, both of lay people and of canons, if death occurs among them," by ancient and established custom. This is also confirmed by a testimony dated December 21, 1805, signed by several witnesses, including priests, both secular and regular; and two other similar depositions are found dated August 21, 1805, and August 31, 1806. Furthermore, in the year 1824, a dispute arose between the parish priest and the canons regarding the funeral rites to be performed in the collegiate church, and the Chapter of the Lateran Palace issued a warning regarding the maintenance of ordinary jurisdiction; but the case was brought before the collegiate tribunal of first instance.

[*Latin ed. p. 776*]

Acts of the Apostolic See. - Official Commentary. On August 21, 1824, the parish priest of Caprini obtained permission to manage the aforementioned matter. Therefore, since it appears from the statements that the parish priest of St. Peter has the right to bury in the collegiate church, it also appears that he has the right to celebrate the funeral Mass there, and to receive all funeral fees, except for a fourth.

Furthermore, at least three of the eight sworn witnesses, who were ex-

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amined by the Curia in 1905, confirm that the parish priest of St. Peter has the right to perform funeral rites in the collegiate church, in addition to what has already been mentioned, and that he has always been the one to receive payment for these services. An example of this is found in the case of Pisauren, which was brought before the Sacred Congregation of Rites on May 5, 1905, regarding Question V.

Therefore, after considering these matters, the Eminent Fathers of this Sacred Congregation, in a general meeting on August 24, 1907, responded to the question of whether the decree of the Curia of Senigallia, dated September 21, 1905, or rather, the decree of the same Curia, dated July 11, 1906, should be upheld: "Deferred."

And when the same question was discussed in a plenary session on February 1, 1908, and it became clearer that the privileges and indulgences granted to the Chapter of the Lateran Palace by the Supreme Pontiffs, including the right to erect churches and pious foundations with exemption from the Ordinaries and with the right to privileged burials, had not been revoked, especially by Sixtus V through the aforementioned Bull Si cunctas of January 15, 1586, either because this Pope, restoring the privileges that had previously been abolished by Pius V, only regulated them in view of the Council of Trent, or because the Bull of Sixtus V did not grant privileges to the Chapter of the Lateran Palace, but rather, in the future, concerned pious foundations and churches; the same Eminent Fathers, in order to answer the aforementioned question, decided: "Negative to the first part; affirmative to the second."

However, the parish priest of the town of Belvedere in Ostra, upon being first informed of this decision, petitioned this Sacred Congregation to grant him a new hearing, especially because he promised to present new documents regarding the matter.

These documents, presented either newly or as if they were new, were again examined in a plenary session on May 22, 1909, in which the formula for deliberation was proposed: whether to uphold or retract the decisions made in this case; and it was dismissed with the response: "Deferred."

The Eminent Fathers then ordered that thorough investigations be conducted to uncover the agreement that was said to have taken place in 1743 between the Lateran Church of St. Mary and the parish priest; and also that an opinion on the matter be sought from the Consultor. The investigations were indeed carried out, and then by the Bishop of Senigallia in his...

[*Latin ed. p. 777*]

Secretariat of State. 111. The matter was brought before the Curia, and then by the moderators of the confraternity in their own archives, but nothing was accomplished, and, despite these efforts, the aforementioned agreement was still lacking. The Consultor concluded his opinion as

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follows: "1.° The right to funerals pertains to the parish priest in the church of Saint Mary, but in such a way that the right to celebrate the funeral Mass remains with the chaplains of Saint Mary; 2.° The chaplains of Saint Mary have no right to any part of the emoluments of funerals that take place in the parish church; they do, however, have the right to retain the emoluments of funerals that take place in the church of Saint Mary, except for the *quarto* funeral tax, which is due to the parish priest." Finally, the matter was brought before the Most Reverend Fathers of the Congregation of the Council, who, in a plenary session on August 7, 1909, responded to the question: whether to adhere to or depart from the decisions made in the case, with the answer: to adhere to and expand upon them. Furthermore, regarding these matters, on the following day, August 8, after a report was made to His Holiness, His Holiness deigned to approve the resolution of the Most Reverend Fathers. L. £ß S. Julius Grazioli, Undersecretary.

LETTERS I. TO THE REVEREND CHARLES SILVIO VIO, REGARDING THE PUBLICATION "UNDE SUMUS."

Reverend Sir,

I hasten to fulfill the esteemed task entrusted to me by Your Holiness, of thanking Your Excellency for the filial and devoted tribute paid to the same Holiness with the sending of the volume entitled "Unde Sumus."

The Holy Father has noted with pleasure the importance of such a publication, especially in these times in which atheism, on the one hand, and the positive sciences, on the other, seek to divert minds and hearts from the contemplation of the exalted origin of man and his most excellent destiny.

Furthermore, the August Pope admires the activity of Your Excellency, who, amidst the grave and numerous duties of the parish ministry, also finds the time to instruct the faithful with books full of sound doctrine and inspired by a true apostolic spirit.

[*Latin ed. p. 778*]

Acta Apostolicae Sedis. - Commentarium Officiale. 778. Cum igitur Sanctissimus Pater hac re gaudeat, eam ex animo vobis Apostolicam Benedictionem impartit, in testimonium sui favoris et ut pignus caelestium beneficiorum. Hoc loco opportunum puto me affectum meum, cum sincera admiratione, ad V. R. exprimere. Romae, 22 Augusti, 1909. Affectuosissime vobis, L. S. R. CARD. MERRY DEL VAL. ILL. R. D. CANONICO I. LAHITTON, OBEDITUM VOLUMEN "VOCATIONES SACERDOTALES". Monseiur le Glianoine, Sanctissimus Pater cum speciali benevolentia receptionem testavit honoris, quod volumen vobis ei traditum est. Exhortatus a Domine vostro Episcopo, studetis illustrare, in synopsi brevi, sed clara et accurata, doctrinam puram Ecclesiae, de vocatione sacerdotali. Nulla res Sanctissimo Patri plus ad cordem est,

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cujus solicitudinem, ut vobis meminitis cum reverentia filialis, semper specialiter adhibuit ad procurationem clerici et ad formationem ad sanctitatem, Episcopis commendans ut seminaria sua curent, et ut, ad honorem sacerdotii, eligant eos qui vere apti sunt ad dignissime adimplenda sacra officia. Ut hanc aptitudinem vel idoneitatem efficaciter evolvant, superiores et directores seminariorum diligenter discipulos suos ad vigorem formationem intellectualem, per usum constantem linguae Latinae, et per studium profundum philosophiae scholasticae, ita ut et ad disciplinam moralem fructuosam, per consuetudinem oboedientiae, cum intentionibus supernaturalibus et impetu filiali, ad consilia et indicationes Episcopi, custodis fidei et moderatoris actionis, adhibeantur. Sanctitas Sua igitur laudat zelum vestrum illustrem, et vota facit ut opus vestrum fructus optimos parat et ad conferendum patriam vestram sacerdotes scientiae magnae et virtutis altae contribuat: clerus optimus est salutatio nationis. Ut signum plenissimae benevolentiae, Sanctissimus Pater vobis Apostolicam Benedictionem ex animo transmitit.

[*Latin ed. p. 779*]

Secretariat of State. 779 Please accept, at the same time, Reverend Monsignor, along with my thanks for the copy you graciously had sent to me, the expression of my most devoted sentiments in our Lord. Rome, September 6, 1909. L. Eg S. R. CARD. MERRY DELVAL. III. To the Reverend Father DOMINIC PASI, S.I., Prefect of the Province of Venetia, concerning the Spiritual Exercises for the Workers of the Pious Work. Reverend Father, I am pleased to inform you that the Holy Father, aware of the salutary work you have promoted, the Spiritual Retreat for the workers, is greatly pleased with it, and prays that this pious practice may spread everywhere for the good of so many souls. For this purpose, His Holiness wholeheartedly grants the apostolic blessing to the Reverend Father, to the Reverend Brothers who assist you in this work, to all the benefactors of the same, and to the workers who participate in the Exercises. With sentiments of sincere esteem, I take pleasure in reaffirming my respect for you. Rome, September 6, 1909. Affectionately in the Lord, L. Eg S. R. CARD. MERRY DELVAL. IV. To the President of the Supreme Imperial University of TOKIENSIS, regarding the historical volume presented. Monsieur le President, His Excellency the Baron Uchida, Ambassador of Japan to the court of Vienne, through the Apostolic Nuncio of Austria-Hungary, has, on your behalf, presented to the Holy Father the book entitled: "A History of Communication between the Pope and Masamune Date, a pious Japanese Lord," compiled by the Imperial University of TOKIENSIS. His Holiness has charged me to thank you for the great pleasure it has given Him, and to convey to you His best

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congratulations.

[*Latin ed. p. 780*]

Acta Apostolicae Sedis. - Official Commentary. This work is a labor that will remain particularly valuable for the history of Japan and the relations of the Holy See with your illustrious country. It is very pleasing to me, Mr. President, to seize this opportunity to assure you of my highest esteem and my perfect consideration. Rome, September 7, 1909. L. Eg S. R. CARD. MERRY DEL VAL.

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION FOR RELIGIOUS

COMMUNICATION

In Turin, there exists a female institute, called of St. Mary, with dependent houses in Civitavecchia and Grottammare, whose members wear a habit, almost perfectly identical to that of the Daughters of Charity of St. Vincent de Paul. This Sacred Congregation, in order to prevent any misunderstanding, declares that the aforementioned institute has nothing to do with the Daughters of Charity of St. Vincent, but is in no way a religious institute, nor does it depend in any way on ecclesiastical authority; that its members are not bound by recognized vows, nor are they authorized to wear a religious habit.

Rome, October 4, 1909.

Fr. G. C. CARD. VIVES, Prefect.

L. Eg S.

For Monsignor Secretary Vincenzo La Puma.

SECRETARY OF STATE

APPOINTMENTS

The Holy Father, with a note from the Secretary of State and with a pontifical Brief, has deigned to appoint:

Domestic Prelates:

August 10, 1909. — The Reverend Father Riccardo Mac Andrew, rector of St. Mary in Wilkes-Barre, of the diocese of Scranton; Giovanni Patrizio O'Malley, parish priest in Pittston, of the same diocese.

September 28, 1909. — The Reverend Father Raimondo Gil de Britto, of the diocese of Piauhy; — The Reverend Father Gioachino De Oliveira Lopes,

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of the same diocese.

[*Latin ed. p. 781*]

Year I. - Vol. I. November 20, 1909. No. 20. AUSTRALIAN CATHOLIC SHIHS COMMENTARY OFFICIAL. PAPAL ACTS. LETTER FROM POPE PIUS X. THE CATHEDRAL CHURCH OF CONSTANTINOPLE IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA. PIUS PP. X. For the perpetual memory of this event. The Cathedral temple of Constantinople, dedicated to the Holy Spirit, surpasses all other Catholic sacred buildings located in the same apostolic vicariate, both in its size, its artistic works, and the splendor of divine worship. This temple, to which centuries are linked, and which has been enriched with numerous indulgences and privileges by Our predecessors, preserves the body of Saint Crispin of Pomponius, exhumed from the Roman catacombs, is adorned with the relics of Saint John Chrysostom, and is also part of the Vatican Basilica. For the Latin Catholics of the city of Constantinople, as well as for the Eastern and foreign residents, it is highly esteemed and welcomed, especially during solemn ceremonies, and particularly on the feast day of Saint Chrysostom, although it is often crowded, the temple is worthy of the Christian people. Furthermore, by Our predecessor, Pope Pius IX, it was adorned with the title of cathedral for the apostolic vicars, and it can rightly and deservedly be considered and called the center of Roman unity in the city of Constantinople. Remembering these things, when the venerable Vincent Sardi, titular Archbishop of Caesarea, who holds the office of apostolic delegate for the Easterns and patriarchal vicar for the Latins in that city, earnestly implored Us to deign to elevate the aforementioned cathedral church to the dignity of a minor basilica, We readily and willingly considered it fitting to grant his request. Therefore, by Our own authority, and with certain knowledge and mature deliberation, We ACTA, vol. I, n. 20. - 20-11-909. 58

[*Latin ed. p. 782*]

Acts of the Apostolic See: Official Commentary, page 782, concerning the fullness of Our Apostolic power, by present authority, perpetually, We elevate the cathedral church of Constantinopoli, dedicated to the Holy Spirit, to the dignity of a minor basilica, granting it all the privileges and honors which rightfully belong to the minor basilicas of this Our City. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and shall fully suffice for those to whom they pertain, now and in the future, in all things and through all things, and that in the aforementioned matters, any judgment or decision shall be made by ordinary and delegated judges, and that it shall be null and void if, by anyone, knowingly or unknowingly, with any authority, anything contrary to these should occur. Notwithstanding any contrary provisions. Given at Rome, near St. Peter, under the Fisherman's ring, on

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the 17th of August, 1909, in the seventh year of Our Pontificate. L. J. S. R. CARD. MERRY DEL VAL, Secretary of State.

THE BONAERENSE TEMPLE, BASILICA OF THE BLESSED VIRGIN MARY OF THE ROSARY, IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA.

PIUS PP. X. For the perpetual memory of this event. In the city of Buenos Aires, in the Republic of Argentina, there exists a temple dedicated to God, in honor of the Blessed Virgin Mary of the Rosary, which, together with a contiguous monastery, was founded by the generous contribution of the King of Spain, by the Fathers of the Order of Preachers, and which, with frequent daily gatherings of the faithful, and through the contributions and gifts of these, after a new construction begun in the middle of the eighteenth century, was happily completed in the year of Our Lord 1779. That sacred edifice, commonly called the church of St. Dominic, excels in size, structure, and conspicuous works of all kinds of art, and is richly and abundantly furnished with all that is necessary for the performance of sacred ceremonies, and is rightly and justly considered a monument of the Catholic people of Argentina. And indeed, in its atrium and vestibule, and inside, there are honorable tombs of great men of that Republic, who were distinguished by military prudence and virtue, no less than by their devotion to religion; and also the walls of that temple are adorned with banners, which, after victory, were taken from the enemies of the Catholic name. There are six priests, or Dominican Fathers, who devote themselves to divine offices and sacred duties, and who diligently serve the faithful people.

[*Latin ed. p. 783*]

The acts of Pope Pius X, No. 783, record that, there, a canonically established sodality, or confraternity, was founded, namely, that of the Most Holy Sacrament, that of the Holy Name of Jesus, that of the Blessed Virgin Mary of the Rosary, as well as the Third Order of St. Dominic and the Blessed Virgin of Mercy (which group brings great benefit to the Italian colonists), and finally, the sodality of the angelic militia, called after St. Thomas of Aquinas, all of which sodalities produce the most abundant and salutary fruits in the cultivation of the Lord's field. Given these circumstances, and having been earnestly petitioned by our beloved sons, the Prior of that regular province of the Order of Preachers, named after St. Augustine, and the Prior of the aforementioned monastery of Buenos Aires, we, recalling the glorious memories of that noble sacred edifice, have deemed it fitting, as far as is possible in the Lord, to grant their request. Therefore, moved also by the most fervent support presented to us by the Archbishop of Buenos Aires and by the general procurator of the Order of Preachers, and by a decree issued by our beloved son, Sebastian, Most Holy Cardinal Martinelli, Prefect of the Congregation of Sacred Rites, by

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our own authority and after careful deliberation, and by the fullness of our apostolic power, we hereby, with the force of the present document and perpetually, confer upon the sacred edifice of the Virgin Mary of the Rosary in Buenos Aires the title and dignity of a minor basilica, together with all the privileges and honors that are rightfully due to minor basilicas in the Eternal City. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and that they shall fully and completely prevail for those to whom they pertain, now and in the future, and that they shall be judged and decided in all respects and through all means by any ordinary or delegated judge, and that they shall be null and void if anyone, with any authority, knowingly or unknowingly, should attempt to alter them in any way. Notwithstanding any apostolic constitutions and ordinances, even those specially and individually worthy of mention, and all other things to the contrary. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of August, in the year 1909, in the seventh year of Our Pontificate. L, © S. R. CARD. MERRYDELVAL, Secretary of State.

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis. - Official Commentary. III. PERMANENT INDULGENCES ARE GRANTED TO PIOUS SOCIETIES UNDER THE TITLE "MISSION OF YOUTH, YOUNG WOMEN, AND FAMILIES OF FATHERS AND MOTHERS" ERECTED OR TO BE ERECTED IN THE DIOCESE OF GURCENSI. POPE PIUS [X] For the perpetual memory of this matter. – Venerable brother Joseph Kahn, Bishop of Gurk, urges us that all societies in his diocese, whether canonically established or to be established by himself or by his successors in the episcopate, from now on and forever, under the title of the Mission of Youth, Young Women, and Families of Fathers and Mothers, may, through Our Apostolic benevolence, be granted certain indulgences. We, knowing this to be a salutary and fruitful plan to encourage Catholic families in their studies of piety, deem it fitting, as far as in the Lord is possible, to grant our approval to these proposals. Therefore, confident in the mercy of Almighty God and the authority of the blessed Apostles Peter and Paul, we grant to all and each of the faithful who shall give their name to any of the societies, now or in the future, canonically erected or to be erected within the limits of the Diocese of Gurk, under the aforementioned title of the Mission of Youth, Young Women, and Families of Fathers and Mothers, who, each year, having received sacramental confession and being refreshed by the heavenly sacraments, on the feast day of the respective society, announced by the local parish priest, or within one of the three following Sundays, choosing whichever they prefer; and likewise in any other year, choosing the day at the discretion of each member; also on the feast of the Assumption of the Blessed Virgin Mary, that is, on the fifth and twentieth of March, on the Thursday of the fourth week of Easter,

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when the memory of the Sorrowful Virgin is celebrated, from sunrise to sunset on that day; on the Sunday of the Resurrection of the Lord; on the third Sunday after Easter, when the feast of the Patronage of Saint Joseph is celebrated; on any day of the year, within Advent, at the discretion of the member; and finally, on the Nativity of the Lord, from the first vespers until sunset on those days, devoutly visit the church of their respective society, if it exists, and there pour forth pious prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, and to those who perform these actions on those days, we grant, in the Lord, a plenary indulgence for all their sins. Furthermore, to the same members, now and in the future, who are properly enrolled in these societies, we grant, as often as they pray for their associates in the Holy Mass, for seven years, the same.

[*Latin ed. p. 785*]

The Acts of Pope Pius X, 785: For forty years; whenever a deceased member is accompanied to the tomb, five years; finally, whenever, with a contrite heart, the Rosary is recited for all the members, together with the Angelic Salutation and the Glory Be, one hundred days are remitted from the number of temporal punishments due according to the custom of the Church. Furthermore, we grant to the members themselves, if they so wish, the faculty of satisfying, by these plenary and partial indulgences, the debts of their earthly life and the temporal punishments. Notwithstanding any obstacles whatsoever. This shall be valid for the present and for all future times. We decree that to these present letters, or copies thereof, even printed ones, signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, the same faith shall be given as would be given to the present letters if they were exhibited or shown. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 7th day of July, 1909, in the seventh year of Our Pontificate. L. £ß S. R. CARD. MERRY DEL VAL, Secretary of State.

TO CHARLES, SIMON, and MANÉCANTERIE PETRUM MARTIN, CONCERNING THE INSTITUTION OF LITTLE SINGERS AT THE SOCIETY OF THE WOODEN CROSS, ENTITLED "LA MANÉCANTERIE DES PETITS CHANTEURS À LA CROIX DE BOIS."

Beloved sons, greetings and the apostolic blessing.

We have received with considerable pleasure the news recently brought to Our attention concerning your communal society, established by your joint effort, which bears the name "La Manécanterie des petits chanteurs à la Croix de bois." We rejoice in both: that you diligently strive to teach young boys ecclesiastical music, contributing to the desired restoration of sacred music, and that you make the study of the art of music more fruitful, adding a Christian spirit to those who are willing. It is indeed a very good method of enhancing the beauty of the House of God, who has perfected

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His praise through the mouth of babes and sucklings! May God grant a happy outcome to this endeavor of yours, to which you have devoted your efforts and study. In the meantime, as a witness of the heavenly graces and Our benevolence, We impart the apostolic blessing to you, beloved sons, and to all those who work with you in governing and assisting this aforementioned society, and also to the young boys who have joined the choir, with paternal love in the Lord.

Given in Rome, at St. Peter's, on the 1st day of August, 1909, in the sixth year of Our Pontificate.

PIUS PP. X.

[*Latin ed. p. 786*]

Acts of the Apostolic See. - Official Commentary. 786. TO FREDERICK, SON OF BRUNETTI, APPOINTED PREFECT OF DISCIPLINE AT THE SACRED MARCIAN SEMINARY OF VENICE. Beloved son, greetings and the apostolic blessing. — The prayer which you recently offered to the students of that institution, over which you preside, and which you most piously dedicated to Us, We have indeed received and read with great pleasure. Indeed, you have beautifully confirmed the opinion We held of you, both in piety and in learning, through this service; for which We give you no small thanks. And We do this all the more gladly, because We see that you devote all your diligence and skill to the benefit of this Institute, which is very dear to Us. Therefore, beloved son, for the sake of the divine blessings which We pray for, and as a sign of paternal benevolence, We impart to you with all our heart the apostolic blessing. Given at Rome, near St. Peter's, on the 7th day of September, 1909, in the seventh year of Our pontificate. PIUS PP. XIII. TO THE MOST REVEREND JOSEPH MARY CHIEPISCOPUS, CARDINAL MARTIN DE COMPOSTELLANUM, CELEBRATING THE FIFTIETH ANNIVERSARY OF HIS PRIESTHOOD. Beloved Son, greetings and the apostolic blessing. — We congratulate you, beloved Son, on the imminent celebration of the fiftieth anniversary of your priesthood, as We have learned; and We have no doubt that those days will be auspicious and joyful, not only for you, but for your entire diocese. We know how diligently and with what charity you administer the office of a holy pastor; and how much devotion your flock ought to have for you on that account. We desire to increase your joy, and that of yours, with this gift, which you certainly greatly desire. Therefore, We grant you, for that day, that you may yourself enjoy the benefit of a plenary indulgence, by celebrating the Holy Mass, and that, after the Holy Mass is completed, you may bestow the same benefit upon the people, blessing them in Our name. In the meantime, beloved Son, We impart to you with all our heart the blessing of divine graces, the apostolic blessing. Given at Rome, near St. Peter's, on the 10th day of

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September, 1909, in the seventh year of Our pontificate. PIUS PP. X.

[*Latin ed. p. 787*]

Acta Pii PP. X. .787 IV. .● To the Most Reverend Father HENRICUM DEBOUT, for the works published concerning Blessed Joan of Arc. Beloved son, health and the apostolic blessing. — Among those who have written about the life and deeds of Joan of Arc, your two works certainly deserve a prominent place; one is intended for scholars, the other is adapted for the general public, and both are widely read, having been approved by experts and honored with the praise of the Roman Pontiff. But you, for the sake of your Church and your homeland, do not cease to work on this subject. Indeed, you have not considered it sufficient to have ensured that your fellow citizens better know the courageous girl, born for the salvation of France, and that they may seek to increase her glory with heavenly honors. Now that We have enrolled her among the ranks of the blessed virgins, you diligently strive to ensure that as many people as possible may share in the beneficial effects of this event; and therefore, you are publishing a new volume about Joan of Arc, so that accustomed hearts may be stirred by the admiration of such virtues. We, indeed, congratulate you on this work, which adds to your merits for the Gallican Church; and We pray that God may bless your efforts with the gifts of His grace. With these hopes, We impart to you, beloved son, the apostolic blessing with paternal affection. Given in Rome, at St. Peter's, on the tenth day of September, 1909, in the seventh year of Our Pontificate. PIUS PP. X. V. To the Most Reverend Fathers, DD. IOANNEM CENUM, FIDELEM BATTAGLIA, the Archbishop and Bishops of Helvetia, in the annual meeting. Venerable Brothers, health and the apostolic blessing. — The letters sent to Us by you from the annual meeting (conference), to which you presided as the senior member, having long been Bishop of the Church of Curiensis, have given Us a most excellent testimony of your faith, piety, and devotion; which, although not new, is nonetheless pleasing. We are pleased to learn that you have been inspired by the writings about St. Anselm, which We recently published concerning the memory of that great man, to fulfill all your duties with zeal. It is also pleasing to hear that you promise that, after the sacred domestic missions, you will also be concerned with Africa.

[*Latin ed. p. 788*]

Acta Apostolicae Sedis. - Official Commentary. We are most pleased to learn of the association of the Catholic population of helvetica, and we know that this is a source of great joy to Us. Indeed, We are comforted by the devotion of these people, who are so well and so abundantly concerned with religious matters, with Christian charity, and with the very city of merentium: and for this reason, We urge you to treat them with all favor and grace. We wish to express to you Our full paternal benevolence,

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and We give thanks to God, who has inspired such salutary plans for His beloved children, and We pray that He may always be with them to help them to perfect them. And We impart, with great affection, Our apostolic blessing to you, venerable Brothers, and to your clergy and people.

Given at Rome, near St. Peter's, on the twenty-eighth of September, 1909, in the seventh year of Our Pontificate.

PIUS PP. X VI.

[Signature]

TO THE MOST REVEREND JOHN CARDINAL CATHOLICA KATSCHTHALER, ARCHBISHOP OF SALISBURG, REGARDING THE FOUNDATION OF A UNIVERSITY.

Beloved Son, health and Our apostolic blessing.

We have received the most welcome news that a group of distinguished men has undertaken the task of providing all the necessary assistance and effort to establish a free and Catholic University in Salisburg, and that they have already achieved significant results. The accumulation of errors, by which the minds of young people are corrupted by unrestrained license in teaching and writing, and by which their souls are drawn to every wickedness, and the ever-increasing dangers to the future of human society, which are becoming ever greater with the passing years, demonstrate the utility and indeed the necessity of establishing such an institution, and they encourage Our own efforts and patronage.

We are not unaware that this excellent undertaking, decreed by the Diet of the Duchy of Salisburg, desired by the common votes of your faithful, and highly commended by Our predecessor, Leo XIII, in two letters to your predecessors, the Archbishops, has encountered, and indeed not a few and not light, obstacles, and that it requires a considerable sum of money to be collected for the completion of this great work, and that it faces many difficulties, which will require much effort and a steadfast will to overcome.

Providentissimus Deus, who has begun a good work in you, will certainly complete it. But let human efforts be joined with the help of divine grace, and therefore, beloved...

[*Latin ed. p. 789*]

Acta Pii PP. X. 789. Fili Noster, it is necessary that those who are under your jurisdiction foster the aforementioned plan with greater zeal in their hearts, and that they diligently strive to implement it as soon as possible. Meanwhile, while the noble undertaking has been repeatedly approved by Our Predecessor, and We also approve and commend it most highly, We augment it with Our Apostolic Benediction, which, as a sign of our joy and good will, We wish to grant to you, beloved Son, who is excellently

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deserving, as Prefect of the University established for the pursuit of studies, as well as to the rest of the clergy and the people entrusted to your care. Given in Rome, at St. Peter's, on the tenth day of October, in the seventh year of Our Pontificate. MGMIX, THE POPE PIUS X.

• SERMON GIVEN BY HIS HOLINESS ON THE EIGHTEENTH DAY OF NOVEMBER, MCMIX, TO THE FRENCH PILGRIMS DURING AN AUDIENCE. Your presence and your solemn testimonies of devotion and affection bring us true comfort, confirming to Us the consoling news that We receive so frequently from France, and which show that, despite all the means by which the enemies of Catholicism strive to wage war against the Religion and to persecute the sacred ministers who teach it, as well as the faithful who openly profess it, the faith remains invincible in France.

— The word "persecution" may sound like an expression of bitterness to the ears of some. But We appeal to the conscience of the entire world. Can the actions of those who, after arbitrarily tearing the solemn pact made with the Church, after seizing its sacred patrimony through manifest usurpation, after, stifling all feelings of pity and gratitude, have driven from their homeland the citizens, full of merit, who belong to the religious orders, after slanderously portraying the ministers of the Sanctuary as enemies of the Republic, because they demand, in favor of the Religion and the Church, the freedom and respect to which they have an inviolable right, can these actions be called anything other than persecution? We ask, can the actions of those who, after all this, dare to denounce as foreign to France the power of the Church, which is tantamount to denouncing the power of Jesus Christ Himself, and of He who represents Him on earth?

[*Latin ed. p. 790*]

790 Acta Apostolicae Sedis. - Commentarium Officiale. - Certes, personne ne pourra estimer excessif le mot de persécution, puisque, ouvertement, les ennemis se sont dressés et se sont unis, ensemble contre le Seigneur et contre son Christ, en s'écriant: "Brisons leurs liens, et secouons leur joug" (Psalm. II, 3). Ils veulent supprimer même la notion même du Christianisme, et, sous prétexte de se soustraire à l'autorité dogmatique et morale de l'Église, ils acclament une autre, aussi absolue qu'illégitime, à savoir la suprématie de l'État, arbitre de la Religion, oracle suprême de la doctrine et du droit. Et cette prétention est douloureusement confirmée par la guerre implacable faite actuellement à vos Évêques, accusés d'être fidèlement soumis au Saint-Siège. Les vénérables Évêques de France, unis à leur Chef, autant par devoir de conscience que par affectueux dévouement, dépositaires et maîtres de la même doctrine et de la même morale, n'ont pas besoin de stimulant pour accomplir leur devoir. Témoins du mal immense qui se fait aux âmes par l'école laïque, par la contrainte faite à la jeunesse de se servir de livres impies et immoraux, comment pourraient-ils tolérer que le peuple soit trahi dans ses intérêts les plus

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sacrés? Sentinelles avancées, ils jettent le cri d'alarme, et attirent l'attention des pères de famille sur les périls qui menacent leurs enfants. Alors que tout citoyen français a le droit de faire entendre sa parole et ses plaintes aux autorités suprêmes, la vérité proclamée par les Évêques devient un objet de haine et d'hostilité de la part de ceux-là mêmes qui gouvernent; et, non seulement, on enlève à ces Évêques le droit d'instruire les fidèles de leur devoir, mais on en arrive au point d'exciter et de soutenir ceux qui les traînent devant les tribunaux. Mais cette persécution déloyale et ouverte, pas plus qu'elle ne terrorise Nos vénérables Frères les Évêques de France, ne leur fait perdre, ni à eux, ni à Nous, la constance et le courage dans la lutte. Car, Nous le savons, l'Église, ici-bas, est militante; Nous, ministres de Jésus-Christ, nous devons représenter notre Chef, aussi bien dans la prédication de sa doctrine que dans la reproduction de ses souffrances; et plus âpre est la lutte, plus puissante se fait sentir l'assistance du Ciel. Cependant, il ne nous appartient pas, vous dirons-Nous, en empruntant les paroles de Judith au peuple d'Israël, il ne nous appartient pas de marquer à Dieu le terme de sa patience envers ses ennemis, ni de Lui fixer le jour de notre délivrance. Ce ne serait pas là le moyen d'attirer sur nous sa miséricorde, mais plutôt de prolonger ses rigueurs. Attendons avec une humble confiance et dans le fidèle accomplissement de notre propre devoir l'heure de ses consolations; Il saura prendre contre nos ennemis la revanche de nos larmes.

[*Latin ed. p. 791*]

To the Congregation Consistorial. 791 Upon your return, bring to your brothers the blessing that We grant you with all Our heart; Recommend to all, what We recommend to yourselves, to remain united to your Bishops, to help them in their endeavors, to console them in their sorrows through the Christian dignity of your lives, and through your obedience to their directions; and thus, you may rightly entrust yourselves to the mercy of the Lord, who will not fail to hear Our prayers and to come to Our aid. Addressing these exhortations to you, beloved sons, We grant to you and to your families, from all the affection of Our paternal heart, the apostolic blessing.

S. CONGREGATIO CONSISTORIALIS VERCELLI.

IN THE METROPOLITAN BASILICA OF VERCELLI, A COLLEGE OF SIX BOY CANTORS IS ESTABLISHED IN THE SCHOOL FOR BOYS, WITH RULES AND REGULATIONS.

Moved by the desire to increase the divine worship, Urban Bonivardi, Bishop of Vercelli, founded, in the year 1295, a college of six boy cantors, commonly called "cantors" or "innocents," who, while engaged in the studies of sacred music, would perform their duties in the cathedral church of

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Vercelli, dedicated to Saint Eusebius. With foresight for this institution, in the year 1670, on the 7th day of the month of September, at the command of the Fathers of Trent, with an interpreter of Canon Law, joined to the diocesan seminary, the Popes of Rome, the Archbishops, and the Chapter of the Church of Vercelli, from time to time, established specific regulations and granted benefits.

Now, Our Holy Lord Pope Pius X, deeply concerned for the increase and embellishment of the divine worship, who, from the very beginning of His pontificate, has claimed the greatest care for sacred music, has considered it necessary that due diligence and numerous efforts be applied by the present Archbishop of Vercelli, Theodore Valfrè di Bonzo, in order to introduce the desired restoration of music and singing in the metropolitan church and in the diocesan seminary. Therefore, by the order of Our Holy Lord, this Sacred Congregation Consistorial, having carefully and fully examined the present state of the college or institution of the cantors or innocents, as well as the duties, functions, and rights attached to it, and having also heard the Metropolitan Chapter of Vercelli,

[*Latin ed. p. 792*]

Acta Apostolicae Sedis. - Official Commentary. Having considered the dignity of the sacred liturgy and the decorum of the Eusebian temple, and recognizing that six *chiantri* or boy singers are no longer sufficient, it has been decided to regulate this matter in such a way that, while preserving the institution's structure and nature, it may be made more suitable for the proper performance of sacred music and for the fuller instruction of the boys in letters and other disciplines. Therefore, this Holy Congregation, in the name and by the order of the Most Holy Lord, derogates from any act, norm, statute, law, privilege, or custom, pertaining to this institution, even on the part of the Chapter of Vercelli or any other party having an interest therein, and decrees and commands the following:

I. The institution of six *chiantri*, or innocent boys, shall be increased in the school for boys, and that school shall be constituted in such a way that it may suitably serve in all matters pertaining to music and singing in the metropolitan basilica of Vercelli.

II. However, the archiepiscopal seminary shall continue to bear the burden of supporting six clerical singers in place of the six *chiantri*, as the institution's function requires; these singers shall be chosen by the Archbishop of Vercelli from among the students of the seminary, and shall devote themselves not only to the study of music, but also to the study of letters and doctrine. The same seminary shall, each year, pay the due compensation to the boys of the school, and shall also pay a suitable salary to the choir master, to whom it shall be his duty to teach sacred music and Gregorian chant.

III. The aforementioned six clerical singers and boys shall henceforth be

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exempt from the duties of serving in the choir, to which they were previously bound; but those duties shall be more suitably performed by beneficiaries, vicars, priests who are singers, or those devoted to the sacristy, or by acolytes serving at the conventual Mass.

IV. The Holy Congregation Consistorial entrusts to the Archbishop of Vercelli the care of applying these norms in accordance with the intention of His Holiness, and of putting them into effect, since he has been particularly delegated by the Most Holy Father by a signed document of the eighteenth day of the month of October, 1908, for all matters pertaining to the restoration of music and sacred song in the metropolitan church and in the archdiocese of Vercelli. In order that this may be more easily accomplished, and now and in the future, the six clerical singers, as well as the other students of the seminary and the boys of the school, shall be subject to the Archbishop of Vercelli for the time being, in all matters pertaining to administration and governance, excluding any other office.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 31st of October, 1909.

C. L. CARD. DE LAI, Secretary.

S. Scipio Tecchi, Assessor.

[*Latin ed. p. 793*]

Sacred Congregation of Rites. 793. Sacred Congregation of Rites.

I. ADDITIONS TO THE ROMAN BREVIARY: On January 27th, on the Feast of Saint John Chrysostom, Bishop, Confessor, and Doctor of the Church, at the end of the sixth reading, after the words "as it seems," the following shall be added: "This most illustrious Doctor of the entire Church was declared the heavenly patron of sacred orators by Pope Pius X, and so it was established."

On Sunday, July 1st, on the Feast of the Precious Blood of Our Lord Jesus Christ, the division marks shall be removed from the readings of the seventh and eighth hours, and the following citation shall be added before the text of the eighth reading: "He explains, in Psalm 95, verse 5." If this feast is transferred from Sunday, and another ninth reading is lacking, then the following shall be the ninth reading of the Office, whether simple or not: Sermon 31, also 344. "He had blood, that He might redeem us; and for this He received blood, that He might be the one to shed it for us. The blood of your Lord was given for you; if you will, it was given for you; if you will not, it was not given for you. Perhaps you say: 'My God had blood with which to redeem me; but now, having suffered, He has He has given it all away. What remains for Him to give, and for me?' This is great, because He gave once, and He gave for all. The blood of Christ is salvation for the willing, and punishment for the unwilling. Therefore, what do you hesitate to do, if you do not wish to die, but rather to be freed from a second death? You

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are freed if you wish to take up your cross and follow the Lord; for He took up His own, and sought a servant. We praise You, O God."

On the Sunday within the Octave of the Nativity of the Blessed Virgin Mary.

V. On the Feast of the Most Holy Name of Mary. If this feast is celebrated outside of Sunday, and another ninth reading is lacking, then the following shall be the ninth reading of the Office, whether simple or not: "Blessed is she who alone among men deserved to hear these words: 'You have found grace.' How much grace? As she had said above: 'full.' And truly full, which is given liberally..."

[*Latin ed. p. 794*]

Acta Apostolicae Sedis. - Official Commentary. 794, to pour out and to infuse! the creature: For you have come with grace before God. When He says this, even the angel marvels, whether it is only a woman, or all men, who have merited life through a woman: the angel is astonished that the whole of God should come within the narrow confines of a virgin's womb, to which the entire creature is, as it were, constricted. Hence the angel hesitates; hence he calls the Virgin by her merit, he urges her by her grace, scarcely revealing the reason to the one listening, but rather, with a prolonged hesitation, he prepares her understanding. We praise You, O God.

ON THE THIRD DAY OF SEPTEMBER, IN THE FEAST OF THE SEVEN SORROWS OF THE BLESUS VIRGIN MARY. If this feast is celebrated outside of Sunday, and another reading is lacking, the following will be the Ninth Reading of the Office, whether it be a simple or a solemn Office. "Behold, your son," He says, "behold, your mother." Christ testified from the cross, and He divided the duties of piety between mother and disciple. The Lord established not only a public, but also a domestic testament; and this testament was signified by John, a witness worthy of such a witness. A good testament, not of money, but of eternal life; which is not written with ink, but with the Spirit of the Living God, who says: "My tongue is the pen of the scribe, swift in writing." We praise You, O God.

ON DECEMBER 3RD, IN THE FEAST OF SAINT FRANCIS XAVIER, CONFESSOR. At the end of the Sixth Reading, after the words "To the Saints," the following shall be added: "Pius X, moreover, chose and established him as the heavenly patron of the sodality and of the work of the Propagation of the Faith."

DECREE: The Most Holy Pope Pius X, upon the recommendation of the undersigned Cardinal, Prefruct of the Congregation of Sacred Rites, with His supreme authority, approved the aforementioned additions to be inserted in the Roman Breviary in their respective places. On November 10, 1909. Fr. S. L. j$j S. CARD. MARTINELLI, Prefect. Philippus Can. Di Fava,

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Substitute.

NOTE: On the feast of Saint Paulinus, Bishop and Confessor, at the end of the Seventh Reading, the following shall be said: "Whatever of his gifts..." And at the beginning of the Eighth Reading, on the day of MALO (evil), it shall be said: "from anger, he will be freed in the day of MALO."

[*Latin ed. p. 795*]

Sacred Congregation of Rites. 795 ADDITIONS, TO THE MARTYROLOGY. AT ROMANO, on January 27th: At the end of the eulogy of Saint John Chrysostom, after the words "he was," add: "This most illustrious herald of the divine word, Pope Pius X declared and established as the heavenly patron of orators." ON MARCH 6th: At the beginning, it is read: "Of the holy martyrs Perpetua and Felicitas, who on the ninth of March received the glorious crown of martyrdom from the Lord." ON MARCH 7th: At the end of the eulogy of the holy Perpetua and Felicitas, after the words "under the prince Severus," add: "The feast of the holy Perpetua and Felicitas is celebrated the day before this day." ON MARCH 15th: At the end, it is read: "At Vindobonae in Austria, of Saint Clement Maria Hofbauer, a professed priest of the Congregation of the Most Holy Redeemer, distinguished by his outstanding labors, through which he greatly promoted and expanded the glory of God and the salvation of souls within that very congregation; whom, renowned for his virtues and miracles, Pope Pius X included in the canon of the Saints." ON MARCH 23rd: At the end, it is read: "At Barcinone in Hispania, of Saint Joseph Oriol, a presbyter, beneficiary of the church of Saint Mary of the Kings, celebrated for his universal virtues, and especially for the suffering of his body, the cultivation of poverty, and his charity towards the poor and the sick; whom, glorified by miracles in life and after death, Pope Pius X added to the number of the Saints." ON DECEMBER 3rd: At the end of the eulogy of Saint Francis Xavier, after the words "this day is celebrated," add: "Pope Pius X chose and established this blessed man as the heavenly patron of the sodality and the work of the Propagation of the Faith."

[*Latin ed. p. 796*]

Acts of the Apostolic See. - Official Commentary. 796 DECREE: Our Most Holy Lord, Pope Pius X, having considered the aforementioned eulogies, with the Prefect of the Congregation of Sacred Rites, as indicated below, ordered that they be inserted into the Roman Martyrology in their respective places. November 10, 1909. Fr. S. CARD. MARTINELLI, Prefect. Philippus Can. Di Fava, Substitute. III. CONGREGATION OF THE ORDER OF ST. BENEDICT CONCERNING THE CALENDAR TO BE USED IN A SUFFRAGAN CHURCH, OF THE REGULAR CANONIC REGULAR ORDER, IN BAVARICAE, SERVED BY A SECULAR PRIEST. Gregory Danner, President of the Bavarian Congregation of O.S.B., humbly presented

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the following to the Congregation of Sacred Rites: The Weltenburg priory, belonging to the aforementioned congregation, includes the parish of Weltenburg, which is not incorporated, with four suffragan churches, of which one, namely Staubing, due to a lack of priests in the monastery, is administered by a secular priest from the Diocese of Ratisbon, but in such a way that all parochial functions are exercised by the regular administrator of the Weltenburg parish. Now, a question has arisen as to which calendar should be used in the aforementioned suffragan church of Staubing, with regard to the celebration of Mass, whether the regular calendar, i.e., that of the Weltenburg monastery, or the diocesan calendar of Ratisbon? And the same Sacred Congregation, with the careful support of the liturgical commission, considered that the following should be the answer to the proposed question: Affirmative to the first part, negative to the second. And it was so written, November 12, 1909. Fr. S. CARD. MARTINELLI, Prefect. Philippus Can. Di Fava, Substitute.

[*Latin ed. p. 797*]

Sacred Congregation of Rites. 797 IV. PORT-AU-PRINCE, CONCERNING THE DEDICATION OF A CHURCH "CONSTRUCTED WITH REINFORCED CONCRETE."

To the Sacred Congregation of Rites, the Most Reverend Julian Conan, Archbishop of Port-au-Prince, recently presented the following question, seeking a suitable solution: Can a church, constructed or to be constructed from a material now called "reinforced concrete," be consecrated, using the form and rite of the Roman Pontifical?

And the Sacred Congregation of Rites, with the careful support of the Liturgical Commission, judged that the following should be answered: Affirmative, provided that the twelve crosses and the posts of the main entrance are made of stone.

And thus it was written, on November 12, 1909.

FR. S. CARD. MARTINELLI, Prefect.

Philippus Can. Di Fava, Substitute.

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis. - Official Commentary. DIARY OF THE ROMAN CURIA, SACRED CONGREGATION. CONSISTORY. His Holiness, with a consistorial decree to be dispatched by Bull, has deigned to appoint: * November 4, 1909. — The Reverend Father Giacomo Anesagasti, canon of the metropolitan archdiocese of Guadalaxara, to the cathedral see of Campeche in Mexico. November 8, 1909. — Monsignor Giovanni Stariha, Bishop emeritus of Lead, to the titular bishopric of Antipatride in Palestine. November 12, 1909. — The Reverend Father Giuseppe di Gesù Guzmán, canon of the metropolitan archdiocese of Durango, to the cathedral see of Tamaulipas in Mexico. SACRED CONGREGATION FOR THE COUNCIL.

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By superior order, and in accordance with the regulations annexed to the Apostolic Constitution *Sapienti consilio*, Part I, Chapter %, a competition is hereby announced for two positions of secretary in the Secretariat of the Sacred Congregation for the Council. Priests who wish to participate are invited to submit a regular application to the Secretariat of the aforementioned Sacred Congregation, accompanied by the necessary qualifications and titles for admission, within one month from the date of this notice. Rome, November 6, 1909. B. POMPILI, Secretary. SACRED PENITENTIARY. A competition is announced to all and each who are constituted in Holy Orders, to those who wish to participate in the official duties of the Sacred Penitentiary, that, within the space of thirty days from the date of these present, they present documents concerning their name, surname, country of origin, consent of the Cardinal Vicar of the City, testimony of their own Ordinary regarding their good standing, age, qualifications, studies, condition, experience, and other qualities and degrees.

[*Latin ed. p. 799*]

Diary of the Roman Curia. 799. To be presented to the Reverend Father Joseph Latini, Rector, or to the Reverend Father D. Oresti Giorgi. Upon their approval, they shall be admitted to the examination, which will be held in the Secretariat of the Holy Penitentiary on November 24th, at the eighth hour before noon, for a written examination; and on November 30th, at the ninth hour before noon, in our offices, for an oral examination. Given in Rome, from our offices, on October 22, 1909. S. CARD. VANNUTELLI, Major Penitentiary. L. * S. Vincent Can. Rosetti, S. P. Chaplain.

SECRETARIAT OF STATE.

In the name of the Holy Father, with a letter from the Secretariat of State and with a Brief, he has deigned to appoint:

Bishop Assistant to the Throne: September 18, 1909. — Mons. Francesco Baldassarre, Bishop of Imola.

Apostolic Protonotary, as if among those participating: October 12, 1909. — Mons. Giuseppe Silvestro, of Mirande, of the diocese of Nieteroy.

HONORS

His Holiness, with a letter from the Secretariat of State and with a Brief, has deigned to confer the following honors:

The Commander's Cross of the Order of Saint Gregory the Great, civil class: October 25, 1909. — To Mr. Emilio Hennion, of the diocese of Tottrnai.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: October 22, 1909. — To Mr. Baron de Schilling, Secretary of the Legation of Russia at the Holy See.

October 25. — To Mr. Riccardo Giràrdót, of the diocese of Nice.

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The Cross of the Order of Saint Sylvester: October 23, 1909. — To Mr. Vincenzo Varano, Attorney, of the diocese of Catanzaro.

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis. - Official Commentary. BY ORDER OF HIS HOLINESS. His Holiness, through a letter from His Eminence, the Reverend Monsignor Maggiordomo, has deigned to appoint:

Extraordinary Secret Chamberlains:

September 2, 1909. — The Reverend Father Giovanni Camossetti, of the archdiocese of Turin.

September 13. — The Reverend Father E. M. Angelo, of the archdiocese of Madras.

September 21. — The Reverend Father Lorenzo Jella, of the diocese of Tivoli.

October 8, 1909. — The Reverend Father Giovanni Kokovay, of the diocese of Vacz; — The Reverend Father Alessio Watulewicz, of the diocese of Premislia.

October 22. — The Reverend Father Giovanni Buttò, of the archdiocese of Udine.

Extraordinary Secret Chamberlains of Sword and Mantle:

September 21, 1909. — Mr. Viscount Carlo Giuseppe de la Lande, of the archdiocese of Rennes; — Mr. Idesbaldo Rotsart de Hertaing, of the diocese of Tournai.

Pious Honorary Chamberlains in Peacock Blue:

September 18, 1909. — The Reverend Father Stefano Piccihelli, of the diocese of Conio.

September 21. — The Reverend Father Giuseppe Carrière, of the diocese of Montpellier; — The Reverend Father Victor Deby, of the diocese of Nicaragua.

September 28. — The Reverend Father Eusebio Francese, of the archdiocese of Vercelli.

October 8, 1909. — The Reverend Father Alfredo Pegado de Castro, of the diocese of uh y; — The Reverend Father Giuseppe Maria Pereira Barbedo, of the diocese of Porto; — The Reverend Father Giovanni Erpenbeck, of the diocese of Münster; — The Reverend Father Agostino Piaggio, of the archdiocese of Buenos Ayres.

Honorary Chamberlain of Sword and Mantle:

October 20, 1909. — Mr. Manuele Buch, of the archdiocese of Mexico.

Secret Honorary Chaplains:

September 16, 1909. — The Reverend Father Luigi Bagato, of the patriarchate of Venice.

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October 15, 1909. — The Reverend Father Carlo Hommell, of the diocese of Strasbourg.

NECROLOGY

October 18, 1909. — Monsignor Pietro Paolo Servonnet, Archbishop of Bourges.

[*Latin ed. p. 801*]

Year I. - Vol. I. December 20, 1909. No. 21. ACTA AP OSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS X. BY HIS OWN MOTION, CONCERNING THE ESTABLISHMENT OF THE CONGREGATION OF REGULAR CLERICS COMMONLY CALLED THE THEATINES. Having, through our beloved son, Joseph, Cardinal of the Holy Roman Church, Vives, Protector of the Institute of the Holy Family, prepared the union and incorporation of the aforementioned Institute with the Congregation of Regular Clerics, commonly called the Theatines, we solemnly declare, decree, and say: our beloved sons, Bonaventura Mullol, and all his general consultants and all the members of the same Institute, from this day, the Octave of the solemnity of the Immaculate Conception of the Blessed Virgin Mary, are to be true and legitimate sons of Saint Cajetan, and true and legitimate members of the Congregation of Regular Clerics, commonly called the Theatines, with all the rights and privileges granted to and to be granted to the same Regular Clerics by the Holy See. We desire that the aforementioned beloved son, Bonaventura Mullol, and his subordinates, together with the entire Congregation of Regular Clerics, be constant promoters and perpetual zealots of the cult of the Holy Family and of the blue scapular of the Immaculate Conception everywhere on earth, with the rights that are to be observed, duly observed. We command that the aforementioned Cardinal, hitherto Protector of the Institute of the Holy Family, preside over the entire Congregation of Regular Clerics, and we grant him the power to increase... ACTA, vol. I, n. 21. — 20-12-1909. 59

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis. - Official Commentary. In order that Our authority may provide for the future, for the restoration and reform of the aforementioned congregation, according to Our will, with suitable and necessary faculties. Contrary things, even those deserving of special mention, notwithstanding. Given in Rome, at St. Peter's, on the fifteenth day of December, the Octave of the solemnity of the Immaculate Conception of the Blessed Virgin Mary, in the year 1909, the seventh year of Our pontificate. PIUS PP. X. APOSTOLIC LETTER CONCERNING THE RESTORATION OF A THEOLOGICAL FACULTY IN A DIOCESAN SEMINARY, AND GRANTING TO THE ARCHBISHOP THE RIGHT, FOR THE TIME BEING, TO CONFER DOCTORAL DEGREES AND ACADEMIC GRADES IN SACRED THEOLOGY. PIUS PP. X. For the

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perpetual memory of this matter. — History, with its bright demonstration, shows that after the fall of the Roman Empire and the numerous and infamous migrations of the barbarians, when almost an iron age weighed down upon the world, and long wars, massacres, fires, and tumults devastated the borders of Europe far and wide, ecclesiastical men alone, almost, preserved the study of sciences and liberal arts with such diligence, that the documents of ancient wisdom and new arts seemed to have sought refuge in the monasteries, and in sacred buildings, as if in a haven of safety. Indeed, it is no secret that during that most terrible time, Our Predecessors, the Roman Pontiffs, devoted their thoughts and efforts above all to this, with paternal care, namely, to illuminate the barbarian peoples with the light of the Gospel, and to restrain those peoples, who were rude in all culture, and fierce with force and arms, by the majesty of divine law, no less than by human law. Therefore, Our Predecessors first promoted monastic schools, and then, with the passing of the years, they took care to strengthen general studies with their own laws and regulations; from these studies, universities soon arose, among the most famous of which, both in Italy and in other nations, were established by the Roman Pontiff and under his auspices, proclaiming themselves to be the promoters of the Catholic faith in matters of great importance. Among these is the University of Pisa, which, by right and merit,

[*Latin ed. p. 803*]

We believe that the actions of Pope Pius X, number 803, can be understood. Indeed, in the city of Pisa, due to the frequent presence of citizens, the flourishing of commerce, and the glory of goods transported by land and sea, this city, which was already distinguished in the eleventh century, possessed wise teachers and schools, in which young men were educated in justice and prepared to properly perform sacred duties. Temples still exist in which the alumni of these schools were solemnly awarded doctoral degrees, in the presence of the sacred Prelate. Then, a general effort was made to establish a university, and with the support of the leaders of the republic and all the citizens, through envoys sent repeatedly to the Holy See, then located in Avignon, it was requested that a university be established in the city of Pisa, with apostolic authority. Pope Clement VI, of blessed memory, our Predecessor, granted, with letters sealed with lead, at Villani, in the diocese of Avignon, on the third day before the Kalends of September in the year 1341, that the city, which divine goodness had endowed with so many blessings, should also become fruitful in the sciences, and that it should, as it were, be an inexhaustible source of learning, inspiring men who are devoted to religion and endowed with knowledge. He therefore decreed that the academy established in Pisa should be equal in dignity to the universities of Bologna and Paris; he established special laws regarding the granting of degrees and doctoral honors; and finally,

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he appointed the Archbishops of Pisa, for the time being, and, when the chapter seat was vacant, a Vicarious, to be perpetual papal chancellors of the aforementioned university. Thus, the noble Pisan academy received the desired sanction of the Apostolic See. Later, without interruption, our predecessors, the Roman Pontiffs, demonstrated their continued will and concern for the academy itself, through very important documents and decrees. Indeed, at times they increased the university's endowment with new revenues and ecclesiastical tithes; at other times they defended the university itself from extreme hardship during the most difficult times of the republic; and at other times, with the authority of the Apostolic See, they took care to restore it to its former splendor and glory. Urban V, Sixtus IV, Innocentius VIII, Alexander VI, Leo X, Clement VII, Paul III, Julius III, and Pius IV, granted letters, both sealed with the lead seal and the fisherman's ring, for the benefit and advancement of the University of Pisa, according to the needs and circumstances of the time. Meanwhile, renowned teachers, esteemed throughout the world for their great wisdom, enriched the academy with their erudite lectures; and among the students, distinguished by their lineage and virtues, who attended the Pisan academy, four are worthy of mention: Alexander III Bandinellus, Leo X Medici, Paul III Farnese, and Clement IX Rospigliosi, Roman Pontiffs. In the following centuries, after the Republic of Pisa ceded to the Great Duke of Tuscany, our predecessors, the Roman Pontiffs, through papal chancellors,

[*Latin ed. p. 804*]

804 From the Apostolic See. - Official Commentary. Namely, the Archbishops, for the time being, of the metropolitan Church of Pisa, have diligently watched over the studies in the same university. These, the Pastors of the metropolitan Church of Pisa, as pontifical officials, have lawfully possessed the power to confer academic degrees, not only in sacred theology, but also in other disciplines. Many diplomas, awarded in public ceremonies, are preserved in the public archives, even from the beginning of the last century, granted by the pontifical officials, within the University of Pisa: there exists in the archiepiscopal palace a more splendid hall, called the "Hall of Laurels," in which, after a public disputation, the students of the university could receive the doctoral degree. However, in more recent times, after various changes and transformations of civil government, the Archbishop of Pisa no longer possessed the opportunity to exercise the most noble office of pontifical official: and therefore, those matters which pertain more closely to the Church, namely theological studies, have moved from the university to the archiepiscopal seminary, without the ancient privileges that sustained them. But Our Predecessors, for whom nothing was ever more important than that the students, in order to increase the hope of the Church, should be thoroughly and religiously imbued with theological disciplines, have lawfully granted the power to

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confer academic degrees to certain schools of sacred theology, established within the episcopal seminaries, those that were renowned for their scholars and frequented by students; and Our Predecessor of blessed memory, Pope Leo XIII, adorned the theological faculty, established in the seminary of the Florentine archdiocese, with such a privilege. Bearing these things in mind, when Our beloved Son, Peter, Cardinal Maffi, priest of the Holy Roman Church, Archbishop of Pisa by apostolic dispensation, repeatedly and earnestly implored us, so that we might deem it fitting to preserve the theological studies in his archdiocesan seminary in their former dignity: We, willingly and gladly complying with the noble endeavors of this Archbishop, have considered it fitting to grant our approval to these requests, as far as in the Lord is possible. Therefore, that which is good, happy, and prosperous, and that it may be beneficial to the Catholic name and to the entire Christian republic, by Our own motion, and from certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We hereby establish and restore the theological faculty in the archiepiscopal seminary of the city of Pisa: and at the same time, We renew the power for the Archbishops of Pisa, for the time being, and for the Vicars General of the metropolitan see, as pontifical officials, to confer academic degrees in theological disciplines, and the doctoral degree itself, to those students who, having first demonstrated the peril of their studies, are deemed worthy of such an honor. But We expressly command that the present Archbishop, as well as his successors in this office, carefully see to it that in the aforementioned theological faculty, so established by Us in the Pisan seminary, both with regard to the instruction and the study of theological matters,

[*Latin ed. p. 805*]

The Acts of Pope Pius X, 805, concerning the profession of the Catholic faith, which must be strictly observed by doctors and students, according to the canons and prescriptions of the Holy See. Furthermore, We decree that the Archbishop himself, as Chancellor, may not confer the theological doctorate, unless, in each case, he first examines the theses and elaborated dissertations of the candidates, and recognizes the dangers involved. Finally, confirming by Our authority, to the Archbishop of Pisa and his successors in office, all the rights and privileges which the Chancellors of the pontifical university of Pisa have already enjoyed by concession of the Holy See, We also grant them all necessary and appropriate faculties, so that those things which have been prescribed above may fully and completely take effect. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and shall fully and completely support those to whom they pertain, now and in the future, in all things and through all things; and that, accordingly, the matters contained herein shall be judged and determined by any ordinary or delegated

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judge, and shall be void and null if, by anyone, knowingly or unknowingly, any attempt is made to contravene them, notwithstanding any Apostolic Constitutions and Ordinances, and any other contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of November, 1909, in the seventh year of Our pontificate. R. CARD. MERRY DEL VAL, Secretary of State.

LETTERS:

I. TO THE MOST REVEREND FATHER JOHN CAGLIERO, titular Archbishop of Sebastene, Apostolic Delegate to St. Joseph of Costa Rica, on the occasion of his golden jubilee of religious vows and his twenty-fifth anniversary of receiving the episcopal dignity. Venerable Brother, greetings and the apostolic blessing. — The distinguished merits which adorn you before the Church, and which have produced abundant fruits of Our benevolence, also demand from Us the office of piety, that you may accomplish them! We desire that you may celebrate the fiftieth anniversary from the time when you devoted yourself to the pious society founded by the blessed John Bosco, and the twenty-fifth anniversary of the reception of the episcopal dignity, so that we may draw closer to you in spirit.

[*Latin ed. p. 806*]

806 Acta Apostolicae Sedis. - Official Commentary. We pray that all that is auspicious and blessed may be granted to you. For it is not fitting for a father to be absent when his son is rejoicing, nor for the joys of the sons to be completed by all numbers, unless they are filled by paternal communion. Therefore, turning our mind to you, from the public care which we bear for all the faithful, we rejoice that you are so abundantly filled with heavenly graces, so that in a single day you may embrace a double joy, and may receive the greatest of divine benefits, one through the pursuit of evangelical perfection, by which you have adhered more closely to God who calls you, and the other through the divine power bestowed upon you, by which you have been raised to the highest priesthood, to carry the name and doctrine of Christ to the peoples of southern Americae. While we rejoice in both, we wish you every blessing. And so that nothing may be lacking in our piety towards you, we add prayers to God, by which, together with the Catholic Church to which, having fulfilled the most important duties, you have long served as a good soldier of Christ Jesus, and also with ourselves, who are dear to you, we ask that you may be preserved for as long as possible. In the meantime, anticipating divine favors, and as a witness to the special benevolence of Our own, let the apostolic blessing be imparted to you, venerable Brother, most lovingly in the Lord. Given in Rome, at St. Peter's, on the tenth day of November, 1909, in the seventh year of Our Pontificate. PIUS PP. X. HIS HOLINESS, JULIUS CARDINAL BOSCHI, ARCHBISHOP OF FERRARA AND BISHOP OF COMACLENSEM, AND OTHER ARCHBISHOPS AND BISHOPS OF THE REGION OF FLAMINIA. Beloved Son

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and Venerable Brothers, greetings and the apostolic blessing. — The common letters which we recently received from you, gathered in your annual meeting, declare a not inconsiderable piety towards Us. Though absent, you are with Us in spirit and thought: We desire to take auspices from you, both in the beginning of consultations and in the happy outcome, and, remembering the joys and sorrows that affect Us, we are united with you in the same, so that the communion of your lives may temper our bitterness and make our joys more pleasing. We gladly embrace these offices of love, which are indeed nothing less than abundant, and we repay them with equal love. Your excellent merits, demonstrated in many ways, certainly do not allow Us to add any encouragement to those who desire it. We are confident that you will complete with eager spirit the plans that you have begun. But let age also advise you to remember what We have decreed concerning the proper ordering of priestly life, considering the entire clergy. For it is not hidden from you that the audacity of the wicked is increasing day by day, and is projected into every wickedness.

[*Latin ed. p. 807*]

The acts of Pope Pius X, number 807, demonstrate how the clergy of the Catholic Church are daily driven to a worse condition, and how all strength is taken away from their sacred ministry. And all plans, all endeavors, are turned to this end: daily insults, calumnies, and every kind of injury, by which the clergy are oppressed, either secretly or openly. These things sufficiently warn you, beloved Son and venerable Brothers, how diligently you must strive that the clergy of each of you, whether they grow up in the sacred seminaries or, having departed from them, are immediately engaged in the work of ministry, may flourish in the building up of the Body of Christ, with that integrity of life and doctrine which is fitting for the priestly honor. And with regard to the seminaries, foster all studies so that they may offer themselves as homes for all the virtues that are fitting for the clerical order, and so that the dignity of knowledge may be worthy of the splendor of virtue, not at all tainted by the tenets of modernists. Both are most necessary for the young clergy, so that, like new olive branches around the table of the Lord, they may grow in the hope of the Church, and that, strengthened in the priesthood, they may provide you with support in all the duties of the sacred ministry, being excellently instructed.

But let not your studies be lacking for those newly initiated into the priesthood, nor for the rest of the clergy. For, as the years pass, it is natural for zeal to wane, unless new fires of charity are kindled. Therefore, strive simultaneously to ensure that all workers in the vineyard of the Lord entrusted to you constantly increase in piety, that they devote themselves to their priestly duties with all due diligence, that, when their spirits are sometimes weakened, they may constantly engage in meditation on heavenly things and pious exercises, that they may not neglect, but diligently

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pursue, the study of sacred sciences, and that they may finally arrange their manners so that in all things they may present themselves as an example of good works, in doctrine, in integrity, in gravity. If you keep all these things before you and take care of them diligently, it will certainly be right to hope for a clergy that will excel in both respects, namely, in doctrine and in the sanctity of life, so that those who are opposed to them will have nothing evil to say about them; all snares, if any are prepared, will fall, and honor will be everywhere for your clergy.

We have touched upon these matters not to stir you, whom we have found to be vigilant, but to add a new testimony of our paternal solicitude and most loving will towards you. That both our efforts and your desired goals may be successful, we impart to you all, and to each of your clergy and people in the Lord, the divine blessings and the apostolic benediction.

Given at Rome, near St. Peter's, on the fifteenth day of November, 1909, in the seventh year of Our Pontificate.

PIUS PP. X.

[*Latin ed. p. 808*]

Acts of the Apostolic See. - Official Commentary. 808 III. TO THE REVEREND FATHER JOHN, GREETINGS TO MARY FARLEY, IN THE EPISCOPAL ARCHDIOCESE OF NEW YORK, ON THE JUBILEE OF THE SUPREME PONTIFF. Venerable Brother, greetings and the apostolic blessing. — In the letters which you recently sent to Us, having happily completed the twenty-fifth year since the beginning of Our episcopal ministry, We have rejoiced in all the things which We have learned about you: We have loved the zeal with which, with a corrected gait, you have offered your aid to Our needs. Both offices commend your piety and that of your clergy and people, whom you have joined with Us in the same service and have aided. We rejoice that this excellent piety, which We have long observed, is now confirmed by new testimonies, and We embrace it with a paternal heart. Our attentions will certainly not be lacking to you and your flock at any time, and as far as is in Our power, We will confer all this upon you. In the meantime, as a pledge of heavenly favors and a witness to Our benevolence, may the apostolic blessing be imparted to you, venerable Brother, and to all those to whom your care and concern extend, most lovingly in the Lord. Given at Rome, near St. Peter's, on the eighteenth day of November, 1909, in the seventh year of Our pontificate. PIUS PP. X IV. TO THE REVEREND FATHER FRANCIS SOLIERI, RECTOR, ON THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDATION OF THE COLLEGE OF BOHEMIAN CLERICS IN THE CITY. Beloved son, greetings and the apostolic blessing. — You recently informed Us, in letters sent to Us, of the intention to celebrate the twenty-fifth anniversary from

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the foundation of the college of Bohemian clerics in the pontifical city, and also of the desire to have that very day blessed with the apostolic blessing. Both are pleasing to Us. Indeed, the former, because such solemnities not only contribute to the growth of religion, but also serve to show obedience to the Apostolic See, whose providence brought about that college, and to its diligent and elevated concerns; the latter, because the blessing of the Father strengthens the houses of the sons. And We desire that this house, in which We wish to see and embrace the entire Bohemian Catholic nation, be strengthened day by day and increased by the prayers of all. For We trust in the chosen clerics who are growing up in it.

[*Latin ed. p. 809*]

The acts of Pope Pius X, 809, and all the duties of the sacred ministry are brought almost before our eyes, that the Roman Church, from which they received doctrine and charity, may bestow these blessings upon its citizens. Rejoicing with paternal joy at the most pleasing prospect for you and your students, and imploring the riches of heavenly gifts from God, we most lovingly bless you in the Lord. Given in Rome, near St. Peter's, on the eighteenth day of November, in the seventh year of our pontificate. 1909. PIUS PP. X. TO THE MOST AUGUST AND POTENT WILLIAM II, EMPEROR OF GERMANY AND KING OF PRUSSIA. Sir, The sentiments and wishes that Your Majesty has had the gracious courtesy to address to me on the occasion of the 25th Anniversary of my episcopal consecration have deeply touched me. I express to Your Majesty my profound gratitude, as well as for the sympathy with which Your Majesty is pleased to give me a new and precious assurance. In return, I pray God, Sir, to pour forth abundant blessings upon Your August Person, upon the Imperial Family, upon the States and subjects of Your Majesty, especially wishing that Your Majesty may long be preserved to the affection of Your subjects, for the prosperity of the German Empire. Rome, November 20, 1909. PIUS PP. X. TO THE MOST REVEREND GEORGE CARDINAL KOPP, CARDINAL FISCHER, BISHOP OF VRATISLAVIA, AND ANTONIUS, ARCHBISHOP OF GERMANY IN XXVS. P. COLONIA, REGARDING CONGRATULATIONS ON THE EPISCOPAL ANNIVERSARY. Beloved Sons, greetings and the apostolic blessing. — We give thanks to you and to the venerable Fathers who were with you in Fulda, and we are grateful for the most affectionate letters which you jointly addressed to Us on the occasion of Our fifth and twentieth anniversaries as bishops. Indeed, considering the present state of affairs, which is certainly not entirely favorable...

[*Latin ed. p. 810*]

810 Acta Apostolicae Sedis. - Official Commentary. In the Vicariate Apostolic of Leticia, we have preferred to pass over in silence the remembrance of this event, which is certainly memorable to Us. But,

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since it has seemed otherwise pleasing to your piety, know that We have found the congratulations and wishes which you have sent Us to be most welcome and delightful. And in praising you for what you have accomplished since the beginning of your episcopate in Mantua to this day, you have certainly done so out of a certain abundance of your love for Us; and We, considering the entire span of Our life, are deeply moved, for it is necessary to render a strict account to the Shepherd of the flock for the sacred office entrusted to Us. Therefore, you will assist Us not only with the diligence of your office, but also with your holy prayers to God. In turn, We will not cease to pray for divine benevolence to grant you suitable assistance; and may the apostolic blessing, which We impart to you, Our beloved Sons, to your venerable Brothers, to the other Bishops of Germany, and to the clergy and people of your land, be with you, with paternal love. Given in Rome, at St. Peter's, on the twenty-first day of November, 1909, in the seventh year of Our pontificate. PIUS PP. X VII. TO THE MOST REVEREND CARDINAL COUNSELLORS, TO THE ARCHBISHOP OF GALLIA, IN THE EPISCOPAL SEE OF LUGDUNUM, ON THE OCCASION OF THE JUBILEE OF THE SUPREME PONTIFF. Beloved Son, greetings and the apostolic blessing. — Your piety, and that of many of your venerable Brothers, the Bishops of Gallia, is to be greatly commended: for, when you were together, attending the annual course of studies at the Catholic University of Lugdunum, you did not wish to be absent, but sent Us, through common letters, your heartfelt congratulations on the twenty-fifth anniversary of your episcopate. You may judge how much pleasure we have derived from this. You know that the greatest consolation for those of us who are burdened with so many cares today is the faith, constancy, and diligence of the Bishops; and you have offered us this kind of consolation, as you have done until now, and you promise to continue to do so in the future. But you, by your devotion and study, greatly please Our heart, and you are rightly deserving of the gratitude of your homeland; for when we spend our days and nights awake, our cares and thoughts are concerned with nothing other than the well-being of Catholic Gallia. Therefore, we give you great thanks; and we ask God to reward your services, both to Us and to your country, with the abundance of His grace. And as a sign of this, and as a witness of Our special benevolence, to you, Our beloved Son,

[*Latin ed. p. 811*]

Acts of Pope Pius X: X. 811. To our venerable Brothers, and also to the clergy and people of your diocese, we impart our most heartfelt apostolic blessing. Given in Rome, at St. Peter's, on the twenty-first day of November, 1909, in the seventh year of Our Pontificate.

PIUS PP. X. VIII. TO THE REVEREND FATHER NICHOLAS AUDINO, BISHOP OF MAZARA DEL VALLO, AFTER THE DIOCESAN SYNOD

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HELD. Venerable Brother, greetings and apostolic blessing.

We praise your diligence in office, since you, having scarcely entered upon the administration of this diocese, have undertaken to hold a diocesan synod; and that after almost two centuries, since it last took place here. You rightly judged that this salutary institution, necessary for the proper discharge of the pastoral office, and closely connected with the glory of God and the salvation of souls, should not be delayed any longer, especially since, during so long an interval, considerable changes had taken place in laws and customs. Although we write to you now, after the synod has been held, you should not doubt that, while it was being held, we prayed fervently for you and the priests gathered with you, and that we trust that God was present with you. And that, out of your piety towards Us, you have followed up with congratulations and auspicious greetings the day, twenty-five years ago, on which we began Our episcopate; this has been pleasing to Us; and to you, in return for your affection, we request the most excellent gifts of divine goodness. Of these, we impart to you, venerable Brother, and to the clergy and people of your diocese, our heartfelt apostolic blessing.

"Given in Rome, at St. Peter's, on the twenty-first day of November, 1909, in the seventh year of Our Pontificate. PIUS PP. X. . . . . ."

IX. TO THE REVEREND FATHER ALOYSIUS IN PHILIPPUS QUINQUAGESIMO SUAREZ Y GUTIÉRREZ, BISHOP OF ZAMORA, ON THE ANNIVERSARY OF HIS ORDINATION. Venerable Brother, greetings and apostolic blessing.

We do not fail to perform our duty of piety towards you, now that you have happily completed the fiftieth year of your priesthood.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis. - Official Commentary. Concerning the vicissitudes of your life and the duties of your office. It is therefore pleasing to us to congratulate you sincerely, and to augur good things for you. Indeed, so long a priestly ministry, enhanced by the episcopal dignity, is a great sign of the divine benevolence bestowed upon you. But we rejoice that you do not wish to spend your life in idleness, given that you are engaged in so important a service; and we trust that, by the grace of divine mercy, you will experience ever greater additions to your years and strength. This is certainly our wish. In the meantime, may the apostolic blessing, which we impart to you, venerable Brother, to the clergy and to the entire people entrusted to your pastoral care, be a sign of heavenly graces and a witness to our benevolence. Given in Rome, at St. Peter's, on the 1st of December, 1909, in the seventh year of Our Pontificate. PIUS PP. X. TO THE MOST REVEREND AND RIGHT REVEREND FATHER JOHN MUÑOZ YHERRERA, BORN IN GRATIARUM, AND BISHOP OF MALACITANUM, FOR THE CELEBRATION OF THE DIOCESAN SYNOD. Venerable Brother, greet-

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ings and the apostolic blessing. It is indeed a cause for our thought and our heart to turn to you today. We know that you are about to celebrate the fiftieth anniversary of your priesthood; we also know that you are planning the long-awaited diocesan synod at this very time. Therefore, we have two reasons to congratulate you; and two reasons to offer you good wishes. One, because of the divine charity bestowed upon you; the other, because of the growth of your diocese. Both are pleasing to us, who strive, with you, to serve God more zealously, both in the use of your life and in the pursuit of the glory of God and the salvation of souls. Receive this as a sign of our piety towards you. In the meantime, may the apostolic blessing, which we impart to you, venerable Brother, and to the entire clergy and people of your diocese, be a sign of heavenly gifts and a witness to our benevolence. Given in Rome, at St. Peter's, on the 8th of December, 1909, in the seventh year of Our Pontificate. PIUS PP. X.

[*Latin ed. p. 813*]

Acta Pii PP. X. 813 XI. TO THE MOST REVEREND FATHER, BONNET, BISHOP OF VIVIERS, ON THE OCCASION OF HIS FIFTIEH ANNIVERSARY OF HOLY ORDERS. Venerable Brother, greetings and apostolic blessing. — As the fiftieth year draws to a close since you first offered the sacred Host to God, We are pleased to address you with these letters on the anniversary of your priesthood, so that We may more readily offer you the expressions of joy and esteem that your devoted children wish to convey to you. Your love demands this of Us; it also demands the recognition of the diligence with which you have faithfully and diligently guided the flock entrusted to your pastoral care, revealing Our concerns and labors. This long period of episcopal service has been made even more evident by the recent calamities and lamentable events in the Church of Galliae. We have not forgotten how, together with other Bishops of Galliae, you bore the attacks and depredations of the enemies of the Church, and how you and your confreres, at that time, maintained a close and, as far as possible, complete bond of obedience with the Apostolic See, a bond which We greatly desired. It is also worthy of mention that you are praised by all for your efforts in establishing Catholic schools and in preserving them from all the attacks of those who, under the pretext of the Christian name, seek to undermine them, using all their power of speech and writing, and incurring not insignificant expenses, and finally, employing all kinds of labors. Truly admirable deeds, and highly fitting for a Catholic Bishop! These are the things that are deeply in Our hearts, and which inspire Our special affection for you; and We desire to offer you a fitting opportunity to express this affection, which the approaching anniversary of your priesthood provides. Therefore, We gladly embrace this occasion to rejoice with you, to congratulate you, and to bless you paternally in the Lord. Given at Rome, near St. Peter's, on this tenth day of

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December, in the year 1909, in the seventh year of Our pontificate. PIUS PP. X XII. TO THE MOST EMINENT CARDINAL VIVES, PREFECT OF THE CONGREGATION FOR RELIGIOUS, CONCERNING THE TITLE OF THE MINOR FRATI. Most Eminent Signor Cardinal, in Our Apostolic Letters concerning the three Franciscan families, We have established that that of the Minor Friars was united by Leo X and Leo XIII of blessed memory.

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis. + Official Commentary. It should be called by the glorious surname and historical and distinctive designation of the Leonine Union, primarily when it is appropriate to avoid ambiguity and confusion in public documents. Now, desiring that a uniform rule be observed perpetually in the practice of these Our dispositions within the sacred Congregations of the Roman Curia, We order that the title of the Order of Friars Minor of the Leonine Union must be given to said Family and its moderators and students in all Bulls, Briefs, Rescripts, and other documents: a) where the three Franciscan Families and their general ministers are enumerated simultaneously; b) where indulgences, graces, and privileges are granted to the Family of said Friars united by Leo X and Leo XIII; c) in controversies and disputes that may arise between the three Franciscan Families. In all other cases, provided that, according to Our latest Apostolic Letters, the historical and characteristic designation of Friars Minor of the Leonine Union is always understood, which distinguishes them from the other two Families, We grant that the Most Holy Congregations may use the simple title of Friars Minor, Order of Friars Minor, General Minister of the Friars Minor. We entrust you, Lord Cardinal, with communicating these Our dispositions to all the Most Holy Roman Congregations for their full observance, and We confirm ourselves to you. From the Vatican, December 15, 1909. PIUS PP. X. SACRED ROMAN CONSISTORIAL CONGREGATION CONCERNING THE COMPETENCE OF THE SACRED CONGREGATION OF THE COUNCIL REGARDING CONFRATERNITIES AND PIOUS UNIONS, AFTER THE CONSTITUTION "SAPIENTI CONSILIO." A doubtful proposition: "Whether the competence over confraternities granted to the Sacred Congregation of the Council by the Constitution *Sapienti consilio* extends also to confraternities and pious unions that depend on religious Orders and congregations, or that are established in their churches or houses; or rather, whether this is reserved to the Sacred Congregation of Religious?"

[*Latin ed. p. 815*]

815. The Most Reverend Fathers of the Sacred Congregation Consistorial, having considered the opinion of the Consultor, decided in the general assembly of December 9, 1909, to respond affirmatively to the first part

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of the question, and negatively to the second part. The aforementioned facts were reported, and on the following day, His Holiness ratified and confirmed the resolution of the Most Reverend Fathers.

C. CARD. DE LAI, Secretary.

L. Scipio Tecchi, Assistant.

ON THE COMPETENCE OF THE SACRED CONGREGATION OF ROMA FOR THE PROPAGATION OF THE FAITH REGARDING SOCIETIES OF MISSIONS.

In the general assembly of December 9, 1909, the following question was proposed for resolution: "Whether the Sacred Congregation for the Propagation of the Faith ought also, even after the Constitution *Sapienti consilio*, to exercise its jurisdiction over societies, whether it be the Lyons society for missions to the Africans, or the Parisian society for missions to foreign peoples, and also over the Milanese seminary of Saint Callistus, or the Milanese Institute for foreign missions, and finally, over the pontifical seminary of Saints Peter and Paul in the City, especially with regard to those matters which concern their rules, administration, and suitable concessions required for the ordination of their students."

And the Most Reverend Fathers of the Sacred Congregation Consistorial, having considered the opinions of two Consultors and others, responded: Affirmatively in all things.

On December 10, 1909, the aforementioned facts were reported, and His Holiness ratified and confirmed the resolution of the Most Reverend Fathers.

C. CARD. DE LAI, Secretary.

Scipio Tecchi, Assistant.

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis. - Official Commentary. SACRED CONGREGATION FOR RELIGIOUS. DECREE CONCERNING THE ERECTION OF THE RELIGIOUS MISSIONARIES OF "MARIA NNHIL L" INTO A SPECIAL CONGREGATION. Among the members of monastic families, who, striving to emulate the ancestral tradition, seek to spread "A light to the revelation of the Gentiles and the glory of thy people Israel." in distant lands through word and example, the reformed Cistercians hold a prominent place, and deserve the highest praise. These are those who, having left the monastery of Mariastern, located in Bosnia, under the leadership of the Reverend Francisco Pfanner, founded the abbey of Mariannhill in southern Africa in the year 1882, and have embraced the vast region of Natal, extending over a network of nearly twenty stations. However, this very expansion has presented considerable difficulties, as experience has enough shown that the strict monastic discipline, characteristic of the reformed Cistercians, is not easily compatible with missionary work. Therefore, at

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the request of both the Most Reverend Abbot General of the Order, and the monks of Mariannhill, in order that they might be governed in a more suitable manner, the Sacred Congregation for Religious, with the approval of His Holiness, our Most Holy Pope Pius, by divine providence, PP. X, decreed the following: I. An absolute division shall be established between the Order of the Reformed Cistercians and the Religious Missionaries of Mariannhill (hereinafter to be called by this name), with the proviso that those who have taken solemn vows among the Cistercians shall continue to observe them, and shall enjoy all personal privileges attached to such a profession, for the duration of their lives. Furthermore, the Rule, currently in force at Mariannhill, shall be observed by all, unless otherwise stipulated in the present decree. With the permission of the Most Reverend Abbot General of the Order of the Reformed Cistercians, the missionaries shall perform the sacred liturgy according to the Cistercian rite, at least until the General Chapter, to be held after three years. In administering the Sacraments, especially in the mission stations, they shall use the Roman Ritual. II. The church of Mariannhill shall be erected into a collegiate church, whose titular, under the title of Prefect, shall be the head of the community of Religious, exempt from the jurisdiction of the Ordinary, and shall enjoy, as a Prelate, the use of pontifical functions, with the exception of the collation of minor Orders, and other special privileges of the same nature.

[*Latin ed. p. 817*]

I. Sacra Congregatio de Religiosis. 8 [December] 1773. Omnes Religiosi in Sacris constituti, per suffragium absolutum maiorem numerum, Praepositum eligant ad diem vitae, excepto primo, qui a Sede Apostolica, ad arbitrium, nominatur. Praepositus, paterne, omnes sodales regat, sive apud Mariannhill degentes, sive per missionum stationes dispersos; omnes officiales communitatis atque stationum superiores, de Decanorum consilio, nominet; Capitulo plenario praesit; stationes singulis trienniis ordinarie, extraordinarie vero pro opportunitate, vel ipse visitet, vel ab uno e Decanis visitandas curet.

II. Reditus et fructus rei familiaris una cum Cellerario administret, ea tamen lege, ut, praeter solas necessitates, de summa maiore mille libellis italicis, sive quadraginta sterlingis, motu proprio disponere non possit; sed indigeat consilio Decanorum, quorum voto adstringatur, si de summa agatur quinque millia libellarum excedente. Fundus autem instructus et quaecumque ad fundationem pertinent nullatenus alienentur, nisi de Capituli plenarii consensu, atque Sedis Apostolicae licentia.

III. Collegium universum Religiosorum missionariorum de Mariannhill duplici parte constet: altera sacerdotum atque ad sacerdotium adspirantium, altera conversorum. Omnes sodales vota emittant simplicia. Qui ad priorem partem pertinent, expleto novitiatus anno, vota emittant triennalia, dein perpetua. Conversi, duorum annorum emenso stadio, quorum saltem

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alter est apud Mariannhill transigendus, vota ad quinquennium, dein perpetua emittant. Novitiatus communis sit unicus, apud Mariannhill erectus. Ad vota temporalia admittet, voto decisivo, Praepositus cum Decanis, a quibus vota temporalia per dimissionem solvi possunt; perpetua vero nonnisi a Sede Apostolica. Officio integro quotidie in choro publice persolvendo non teneantur nisi sacerdotes degentes apud Mariannhill, qui illud ea decentia persolvendum curent, qualem ecclesiam collegialem huiusmodi decet.

IV. Praepositi consilium esto duplex: alterum minus, Decanis constans; alterum maius, omnes professos in Sacris constitutos complectens. Decanorum Consilium sex membra habeat: de iure Priorem et Cellerarium, a Praeposito nominandos; electione quatuor alios, a Praeposito duos, a plenario Capitulo duos, designandos. Qui Decani gaudeant voto consultivo, excepto casu superius expresso, quo ius habent emittendi votum decisivum. Capitulum generale, seu plenarium, quotannis saltem a Praeposito apud Mariannhill convocandum, omnibus coalescat professis, in Sacris constitutis. Si quis, ne intersit, impediatur, scripto sese excuset. In deliberationem adducantur, quae a Praeposito, de consilio Decanorum, tractanda videntur, vel quae de iure ecclesiastico ad Regularium capitulum spectant, uti admissio ad emittenda vota perpetua, alienatio fundorum, cooptatio Decanorum, et hisce similia.

ACTA, vol. I, n. 21. - 20 [December] 1609.

[*Latin ed. p. 818*]

Acts of the Apostolic See. - Official Commentary. 818 VII. Philosophical and theological studies are established at Mariannhill, according to the norms sanctioned by the Apostolic See. The Most Reverend and Right Reverend Monsignor William Miller, Bishop of Eumenia, and Apostolic Vicar of the region commonly called Transvaal, who has already so generously presided over the group of Missionaries, is joined by an Apostolic Visitor to the new Institute. The group of Missionaries is urged to read and understand the present decree; the Reverend Monsignor Gerard Wolpert is appointed as the first Prefect, at the request of the Apostolic See. After three years, a plenary chapter shall again be convened, which shall draft new constitutions, adapted to the aforementioned norms, as well as enact appropriate regulations for the priests who reside at the stations. Notwithstanding any contrary provisions. Rome, on the feast of the Purification of the Blessed Virgin Mary, in the year 1909. FR. I. C. CARD. VIVES, Prefect. L. © S. D. L. Janssens, O. S. B., Secretary. S. CONGREGATION FOR THE RITES OF THE DIOCESES OF FRANCE AND BELGIUM, AND OF BOTH COLONIAL TERRITORIES, GRANTS TO THE CLERGY OF THE TERRITORIES THE OFFICE OF THE MASS OF THE BLESHEST VIRGIN MARY, IN FRANCE, AND OF SAINT COLETTA, IN BELGIUM, AND OF BOTH COLONIAL TERRITORIES. IN THE DIOCESE, ON THE PROPER DAY,

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THE 6TH OF MARCH, ON THE FEAST OF SAINT COLETTA, DOUBLE. All, except for the following, are said in common for Virgins: ORATION: O Lord Jesus Christ, who didst enrich the blessed Coletta, thy virgin, with heavenly gifts: grant we beseech thee; that emulating her virtues on earth, we may enjoy eternal joys with her: Who livest and reignest. Ix I: Nocturn, in the fourth week: Concerning Virgins, the appointed lesson. Outside of the fourth week, according to the passage from Scripture that occurs.

[*Latin ed. p. 819*]

S. Congregation of Bishops. 819 IN II NIGHTLY Reading IV. In the city of Corneja, in the diocese of Amiens, a most illustrious event occurred at the birth of the holy Coleta, born of a barren and sixty-year-old mother. From her early years, she began zealously to practice the works of charity, so that she cheerfully gave to the poor whatever she possessed. Devoted to constant prayer, she sought out solitary places, where she afflicted her tender body, subjecting her flesh to the spirit through fasts, and she never, or very rarely, removed her iron chain and cilice, lying on the ground, when necessary sleep overcame her. Having reached the fourteenth year of her age, she obtained from the Lord, through her prayers, that her body, which remained small, would suddenly grow to a proper size; and lest her beautiful appearance might give anyone an opportunity for wrong-doing, her complexion changed to an earthy color. Frequently tormented by demons, agitated by various apparitions, and wounded throughout her body, she nevertheless never ceased from prayer; in which she often, in ecstasy, received visions and converse from the angels.

Reading V. Having distributed her possessions to the poor, she professed the rule of the Third Order of Saint Francis, adding new austerities to those already prescribed, and entered a cloister; where, after spending three years, she began a truly heavenly life, always walking barefoot, even in winter, and so weakening her body through continuous fasts. Then, she understood that she was destined by God to reform the Seraphic Order of Saint Francis, which was almost collapsing; to which, after resisting it humbly for a long time, and having lost the use of her tongue and sight, she was finally compelled to submit to the divine will. However, soon restored in both senses, and inflamed by the Holy Spirit, she decided to approach the presence of the Apostolic See, so that she might obtain the authority to have the aforementioned work carried out by the Supreme Pontiff. Having received a blessing from him, and having accepted the mandate for the aforementioned reform, she returned to her homeland, and eagerly began that great work.

Reading VI. While diligently engaged in reforming ancient monasteries, as well as building new ones, she overcame formidable difficulties with admirable constancy. She was always most devoted to poverty, content with a single tunic, and that worn, having the narrowest cell in the corner,

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not furnished with any furnishings, except for a straw sack, which served as her bed. Adorned with charity, patience, humility, gentleness, and other virtues, she was also distinguished by the gift of prophecy, having been divinely taught the hidden mysteries of the faith, so that she could speak about them at the highest level. Finally, after many and great miracles, having foretold her own death two years in advance, and having been administered all the Sacraments, and having encouraged her sisters to follow the regular discipline, she fell asleep in the Lord, on the day before the Nones of March, in the year one thousand four hundred and forty-seven, in Ghent, in Flanders, in the monastery which she herself had built; where her sacred relics were first honored with the constant veneration of the faithful.

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis. - Official Commentary. Most recently, the nuns, having been driven out of their monastery, in the year of Our Lord one thousand seven hundred and eighty-three, were transferred from Poligny, then in the diocese of Bisunthe in France, to the monastery of the Poor Clares, where they are still observed with the utmost piety. Finally, Pope Pius VII, on the ninth day before the Kalends of June, in the year one thousand eight hundred and seventeen, solemnly re-established the feast of the saint, with due rites and wondrous signs, in the white vestments of the saints. IN III NOCTURNO: Homily on the Gospel, similar to the parable of the ten virgins, from the same Office. In the season of Lent, IX Reading from the Homily for the feast day. IN APPENDIX MISSALIS: Mass of *Dilexisti*, from the Office of the Virgins, with the following:

ORATION: O Lord Jesus Christ, who filled the blessed Coleta, your virgin, with heavenly gifts: grant, we beseech you, that emulating her virtues on earth, we may enjoy eternal joys with her: Who lives and reigns.

SECRET: With heavenly illuminations, O Lord God our God, refresh our minds in this sacred offering, that, receiving it, we may be filled with the blessed Coleta, for the restoration of the morals of your people. Through our Lord.

COMMUNION: Make us, O Jesus Christ, through the blessed virgin Coleta, your faithful bride, to kindle in our hearts the flame of divine charity, which she implanted in the eternal glory of your Church, in countless virgins: Who lives and reigns.

DECREE: The holy Coleta, who, sent from heaven, was chosen not only to restore the regular discipline, which had collapsed in many places, both in the family of Francis of Assisi and of Clare, but also to restore the Church of God itself, is devoutly venerated by the faithful, especially in the regions of France, Germany, and Belgium. Indeed, this illustrious virgin, burning with divine love, and inflamed with charity towards her neighbors, diligently emulated the strictest penitents in their austerity, and most kindly embraced the poor and the sick, having previously distributed her posses-

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sions to the poor, and followed the rule of the Third Order of Saint Francis.

[*Latin ed. p. 821*]

The Most Holy Congregation of Bishops, striving to adhere most closely to the counsels of the Gospel, sought to attain the summit of all virtues. Desiring to die to the world in every way, she withdrew to a monastery, as they say, and remained there for three years. Afterward, being divinely admonished, and with the consent of her superiors, she departed from that place. Not long after, inspired by the Holy Spirit, she diligently labored with wise counsel to reform the regular life of the Poor Clares, to whom she had been appointed by the Roman Pontiff, and, with undeniable signs, she achieved her purpose. It is incredible how quickly the reform, begun at Goleta, was successfully completed, and how many monasteries were established, with the number of nuns increasing daily, and how the stricter rule of the Poor Clares was restored everywhere, a rule which has continued to flourish widely, and which has produced many examples of sanctity for the Church of Christ. And this was not enough: inflamed with zeal, she also founded a family of religious men of the First Order, who were therefore called the Coletans, and who bore abundant fruit, and in the sixteenth century were incorporated into the Order of Friars Minor by the Apostolic See. Therefore, having undertaken the arduous task that God had commanded her, she wonderfully accomplished it, without suffering any injuries or calumnies, not even accusations, and she, a most virtuous woman, dedicated herself to correcting the corrupted morals of the people and to eradicating the schism that was raging in the West, and for this reason, she wrote a most wise letter to the Council of Constance. The fame of Coleta's virtues and miracles spread throughout Italy, France, Germany, and other regions, and people from all places flocked to her, seeking help from God through her prayers. Indeed, outstanding men, renowned for their virtue and learning, came to her, considering her as a teacher and model of Christian sanctity and perfection; among these were Vincent of Ferreri, John of Capistrano, and Joan of Arc, who, as is said, having been raised up at that time to comfort France, recently attained the honors of the blessed in heaven, to the applause of the whole world. Moved by all these things, the Most Reverend Lord Fulbert Petit, Archbishop of Besançon, in whose diocese the first monastery of Saint Coleta is located, and the Most Reverend Father Dionysius Schüler, Minister General of the entire Order of Friars Minor, seized the opportunity at the beginning of the new century to offer their supplications to our most holy Lord Pope Pius X, that he would deign to extend the feast of Saint Coleta to all the regions of France and Belgium, and to the colonies of those nations; and these supplications were readily granted by almost all the sacred prelates of the French and Belgian territories, led by the Most Reverend and Most Reverend Cardinal Peter Coullié, Archbishop of Lyons, and Primate of Gaul; for in those places,

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whether it be on account of the birth of this great Virgin, or of the marvelous things she accomplished, or of her precious death, or of the custody of her relics, the name of Coleta is held in benediction and with equal veneration. Therefore, the Most Reverend Father Francis Xavier Hertzog, Procurator General of the Society of Saint Sulpice, and the Most Reverend Father Francis Paolini, Postulator General of the Order of Friars Minor, have, in this cause,

[*Latin ed. p. 822*]

Acts of the Apostolic See. - Official Commentary. - The respective petitioners, offices, and the Mass of the Holy Collection, presented a draft to the Supreme Authority for its approval. Furthermore, His Holiness, diligently considering such petitions, together with letters regarding this matter from the Most Reverend Archbishops of Galliae and Belgii, which were presented to the Sacred Congregation for Rites by the undersigned Cardinal Sebastian Martinelli, Prefect of the Sacred Congregation, decreed that the feast of Saint Coleta, a virgin, should be celebrated annually with a double minor rite in all regions of Galliae, Belgii, and both Coloniarum, on the sixth of March (or, if prevented, on the first subsequent free day, according to the rubrics), together with the aforementioned Office and Mass, observing the rubrics. Contrary decrees notwithstanding. August 5, 1909. FR. S. CARD. MARTINELLI, Prefect. Philippus Can. Di Fava, Substitute.

SACRED ROMAN ROTA

NULLITY OF MARRIAGE (under seal)

A final judgment was issued in this case, the dispositive part of which is as follows: Regarding the doubt as to whether the marriage is null in this case; the Most Reverend Fathers and Doctors judged that it is established that the marriage is null. November 15, 1909. L. Eg S. Sac. Tancredes Tani, Notary. Michael Lega, Dean. Gustavus Persiani, Present. Guilelmus Sebastianeiii.

[*Latin ed. p. 823*]

Saint Roman Boot. 823, THE PARISIEN. CREDIT * (under seal). A definitive judgment was issued in this case, the operative part of which reads as follows: Regarding the questions: I. Whether the judgment, rendered in the year 1890, possesses the nature of *laudi*, having been issued by arbitrators under a sealed appellation. II. Whether the acts, dated February 12, 1892, and July 16, 1895, pertaining to the present controversy, should be considered as true sentences, decrees, or decisions, or as acts of the bishop that are enforceable and which have passed into the matter [judged], and whether they should be demanded for execution. And whether, affirmatively, to I, or to II; III. Whether there is a place for restitution in this case.

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The Most Reverend and Most Learned Auditors of Tournon judged it fitting to respond as follows: To I. Negatively. To II. Negatively. To III. Provision is made in the foregoing. And therefore, the litigating parties are remanded to their judges. November 19, 1909. William Sebastianiii. L. S. Seraphinus Many, Prelate. Francis Heiner. Reverend Father Tancredes Tani, Notary. III. ROME, NULLITY OF MARRIAGE (under seal). A definitive judgment was issued in this case, the operative part of which reads as follows: The question is proposed, whether it is established that a marriage was celebrated in this case; and, assuming that a marriage was celebrated, whether it is established that it is null.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis. - Official Commentary. The Most Reverend Fathers, Auditors from Tournon, responded: Affirmative to the first part, negative to the second. On December 6, 1909. L. Gustavus Persiani, Secretary. Seraphinus Many. Franciscus Heiner. Ioannes Prior. Ioseph Mori. Fridericus Cattani. Antonius Perathoner. S. Sac. Tancredes Tani, Notary. SECRETARY OF STATE. LETTER FROM THE MOST HOLY FATHER BENIGNUS GANNON, PROVINCIAL OF THE MINOR FRATIARS IN IRELAND, CONCERNING NEW BUILDINGS AND SCHOOLS ACQUIRED IN THE CITY OF CORCAGIENSI. Most Reverend Father, in the name and by the mandate of the Blessed Father, I hasten to gladly inform you that a message has reached the Holy See, which brings great joy, that the buildings and schools acquired by these Minor Friars, for the instruction of young men who have professed in the Order and for the reception of Catholic students, will be solemnly opened next month of October. Furthermore, the Supreme Pontiff, while promising that the greatest and best fruits may be derived from these schools, impartially grants to you, your confreres, teachers, and all students, his paternal Apostolic Blessing for this purpose. With great esteem, I remain yours in Rome, September 17, 1909. Most devotedly, L. ffi S. R. CARD. MERRY D E L VAL.

[*Latin ed. p. 825*]

Secretariat of State. 825 TO THE MOST REVEREND FATHER ALPHONSUS M. MISTRÄNGELO, ARCHBISHOP OF FIRENTINO, CONCERNING THE IV NATIONAL CATHOLIC CONGRESS IN ITALY, COMMONLY CALLED "SOCIAL WEEK," TO BE HELD IN FLORENCIA.

Most Reverend and Reverend Lord, The Holy Father has learned with great pleasure of the forthcoming gathering in Firenze of the IV National Catholic Congress of studies and social activities, a pleasure made even more intense by the news of the important program that is intended to be carried out therein. Indeed, the principal and most important themes, which will be treated in the lectures or conferences of this Congress, par-

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ticularly concern the duty that falls upon Catholics to, in the unity of the Church, avert the dangers to which, among us today, the faith, morality, and Christian culture of the country are exposed. The highly satisfactory results, moreover, of the other three Social Weeks that preceded it, are, in the eyes of the august Pontiff, a guarantee and a sure promise that this one, which is about to open, and through the frequency of those who will participate and, above all, through the treatment of the proposed themes, in full conformity with the teachings of the Church, will be greatly beneficial to the advancement of social studies among young Catholics, and will contribute effectively to the development and progress of Catholic action in this difficult field that it must, inch by inch, conquer from the enemies of the Christian faith and morality. This happy result is guaranteed and assured by the promised participation and presence at the imminent gatherings of distinguished men, well known for their doctrine and for the rectitude of their principles, among whom deserves special mention the eminent master of Christian sociology and Catholic social action in Italy, the esteemed Professor Giuseppe Tomolo, in whom, equal to his knowledge, is the fervor of Christian sentiment and devotion to the Church, and whose participation constitutes in itself a valuable element and factor for the treatment of such important disciplines, and for their best direction for the inseparable good of the Church and of society. The Holy Father has kindly entrusted me with the task of conveying these sentiments and this confidence to Your Most Reverend Lordship, so that you may be pleased to bring them to the attention of those who will participate in the Social Week, and that they may be an encouragement and an incentive for them to attend with greater commitment to the work of the same, and...

[*Latin ed. p. 826*]

Acts of the Apostolic See. - Official Commentary. To render the success even more complete and consoling, and as a joyful omen of which, and as a pledge of heavenly favors, the Holy Father, with great generosity, imparts the apostolic blessing to all those who will participate in the Congress. In fulfilling this honorable office, I gladly seize the opportunity to reaffirm my sincere esteem for Your Eminence. From Rome, September 25, 1909. Your devoted servant, R. CARD. MERRY DEL VAL. III. To the Most Reverend Father Joseph M. COMPLUTENSEM, SALVADOR PERACTA Y PRIMA BARRERA, Bishop of the Diocese of MATRITENSEM. Most Excellent Monsignor: The Holy Father has received your attentive letter of October 10, along with the beautiful volume of the First Diocesan Synod of Madrid, and He has entrusted me with the very pleasing task of conveying to Your Excellency the testimony of His special gratitude, and of congratulating you on the immense work accomplished with the aforementioned Synod for the benefit of the clergy and the faithful of that important diocese. His Holiness, who views with particular interest the pastoral works of Your Excellency

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in the capital of Spain, has entrusted me with the task of taking this opportunity to express to you the satisfaction with which He views your works of zeal for the glory of God, and to transmit to Your Excellency, to your entire clergy, and to the faithful, the Apostolic Blessing. I take this excellent opportunity to also express to you my particular gratitude for the Synod dedicated to me, and to reiterate to Your Excellency, From Rome, November 9, 1909. Affectionately in the Lord. L. £8 S. R. CARD. MERRY DELVAL. IV. To the Most Reverend Father Jean Augustine GERMAIN, Archbishop of TOLOSANUM, on the occasion of the 25th Anniversary of his Episcopal Ordination, from the Supreme Pontiff. It has been particularly pleasing to the Holy Father to receive the tributes and wishes that Your Eminence, on the occasion of the Holy Father's Episcopal Jubilee, offered to Him in His own name, and in the name of his venerable colleagues, the Archbishops of Albi and Auch, and the Bishops of...

[*Latin ed. p. 827*]

Secretariat of the State. Tarbes, of Carcassonne, of Aire, of Cahors, of Rodez, of Périgueux, of Agen, of Mende, of Pamiers, of Tulle, and of Montauban, protectors of the Catholic Institute of the Southwestern region. His Holiness experiences genuine consolation and rejoices at the renewed assurance that Your Eminence provides, in your capacity as Chancellor of the Institute, regarding the zeal with which you and your esteemed colleagues safeguard the doctrinal purity and integrity of higher education. This will always be the means of attracting divine blessings and of rendering the influence of the Institute useful and fruitful for the good. Expressing his affectionate thanks, the Holy Father grants, with all his heart, to Your Eminence and to your esteemed colleagues, to the Catholic Institute, and to the priests and faithful of your dioceses, the Apostolic Blessing. I take this opportunity to express to you, My Lord, my devoted sentiments. N. S. 23 November 1909. L. S. R. CARD. MERRY DEL VAL. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION. BY ORDER OF THE HOLY FATHER: His Holiness has deigned to appoint: 29 November 1909. — Mons. Ismaele Puirredon, formerly Bishop of Puno, as titular Bishop of Madaura. 30 November. — Mons. Ludovico Dubois, Bishop of Verdun, as Archbishop of Bourges. 4 December 1909. — Mons. Giuseppe Cecchini, titular Bishop of Alicarnassus and Ordinary Prelate of Altamura and Acquaviva delle Fonti, as Archbishop of Taranto. 18 December. — The Reverend Father Francesco Fallón, Provincial of the Oblates of Mary Immaculate in North America, as Bishop of London in Canada; — The Reverend Father Giacomo O'Reilly, rector of St. Anthony in Minneapolis of the Archdiocese of St. Paul in Minnesota, as Bishop of Fargo in the United States of America. — The Reverend Father Tommaso Gilmartin, Vice-President of the National College of Maynowlh in the Archdiocese of Tuam, as Bishop of Clonfert in

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Ireland.

[*Latin ed. p. 828*]

Acts of the Apostolic See. - Official Commentary. 828

NOTICE OF COMPETITION

Those who wish to compete for a position in the Sacred Congregation Consistorial, are invited, within one month from the date of this notice, to present their application to the Secretariat, accompanied by the necessary qualifications, in accordance with the Regulations, Part I, Chapter II.

Rome, December 13, 1909.

L.)Í S. Scipione Tecchi, Secretary.

SACRED CONGREGATION OF RITES

GENERAL CONGREGATION

November 23, 1909. - In the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, officials, Consultors, and Theologians, who comprise the same, discussed and gave their vote on the matter concerning heroic virtues, in the cause of beatification and canonization of the Venerable Florida Cevoli, a professed nun in the monastery of the Capuchin Sisters in the City of Castello.

ORDINARY CONGREGATION

December 7, 1909. - In the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which the following matters were presented to the judgment of the Eminent and Reverend Lords Cardinals who comprise the same:

1. The resumption of the cause of canonization of the Blessed Bonaventure of Barcelona, a lay brother of the Order of Friars Minor, founder of the retreat of Saint Bonaventure in Rome.

2. The introduction of the cause of beatification and canonization of the Servant of God, Filippina Duchesne, a religious of the Sacred Heart of Jesus.

3. Concerning the granting and approval of the Office and Mass in honor of the Most Blessed Virgin Mary under the title "Causa nostrae laetitiae," for the diocese of Soissons.

4. Concerning the granting and approval of the proper Mass and Office for the feast of the Blessed Stephen Theodore Cuénot, Bishop of Metellopo-

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lis, John Peter Néel, Peter Francis Néron, Theophane Vénard, and companions, martyrs in Cochinchina, Tonkin, and China.

5. Concerning the examination of the writings of the Servants of God, Matthias Murumba and companions, who, as is asserted, were burned by idolaters in Uganda, in hatred of the faith.

6. Likewise, concerning the writings of the Servant of God, Benvenuto Bambozzi, a professed priest of the Conventual Minor Order.

7. And finally, concerning the writings of the Servant of God, Vito of Netta, a professed priest of the Congregation of the Most Holy Redeemer.

[*Latin ed. p. 829*]

Diarium Romanae Curiae. 829 ALLARO ROMANA ROTA. CITATION PAR ÉDICT. * S. CHRISTOPHORI DE HABANA - CONCERNANT LA NULLITÉ DU MARIAGE. À Rome, le 26 novembre 1909. Puisque la citation, envoyée par ce Sacré Tribunal à la dame Catherine Laza, partie dans cette cause, par l'intermédiaire du Tribunal épiscopal de la Havane, ainsi que du Tribunal archiepiscopal de Paris, n'a pas été délivrée, et qu'il ressort des rapports des deux Tribunaux que ladite dame ne réside plus à La Havane (rue de Compostelle, n° 131), et qu'elle a quitté sa résidence à Paris, et qu'il n'est pas établi où elle réside actuellement, nous citons par la présente ladite dame Catherine Laza à comparaître, en personne ou par un procureur dûment constitué, devant le siège du Tribunal de la S. R. Rota, le 10 février 1910, à onze heures du matin, afin de prendre connaissance de la question suivante et de fixer la date de l'examen de la cause devant la Rota. Question : Est-il établi la nullité du mariage dans le cas présent ? Les Ordinaires des lieux et tous les fidèles qui auraient connaissance du domicile ou du lieu de résidence de ladite défenderesse, doivent, autant que possible, veiller à ce qu'elle soit informée de cette citation par édict. L. S. Ioannes Prior, Ponens. Sac. Tancredes Tani, Notarius.

* CITATION PAR ÉDICT. Rome, 26 novembre 1909. Une citation ayant été adressée, par le tribunal de la Rote, à la dame Catherine Laza, défenderesse en la présente cause, par l'intermédiaire de la Curie épiscopale de la Havane, et de la Curie archiepiscopale de Paris, il resulte de la relation des deux Curies, que la dite dame n'a plus son domicile à la Havane (Rue de Compostelle, n. 131), et qu'elle a quitté sa résidence de Paris ; comme donc on ignore le lieu de sa résidence actuelle, Nous citons, par le présent édit, la même dame Catherine Laza à comparaître par propre personne ou par un procureur légitimement constitué au siège du tribunal de la S. Rote Romaine, le 10 février 1910, à 11 heures du matin, pour voir souscrire le doute ci-dessous rapporté, et fixer le jour de la proposition de la cause devant la Rote. Doute : Constate-t-il la nullité du mariage dans le cas présent. Les Ordinaires des lieux et les fidèles ayant connaissance du domicile ou du lieu de la résidence de la dite défenderesse, doivent, dans la mesure du possible, l'avertir de la présente citation. L. S. Sac. Tancredes Tani, Notarius.

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Ioannes Prior, Ponens.

[*Latin ed. p. 830*]

Acta Apostolicae Sedis. - Official Commentary. 830 NOTICE OF EXAMINATION On the 8th of January next, 1910, in the Chancery of the tribunal of the Sacred Roman Rota, there will be an examination for those who, having completed the prescribed apprenticeship, aspire to the title of Procurator and Advocate, according to title III of the proper law of the Sacred Roman Rota. From the Chancery of the Tribunal, December 13, 1909. L. y& S. M. Lega, Dean. NOTICE OF COMPETITION Having obtained the necessary authorizations, according to Chapter II of the provision of offices in the Constitution *Sapienti consilio*, the following competition for a position of Scribe at the Sacred Roman Rota is hereby announced. The written examination, to be held in the Latin language, will concern the constitution of the Roman Curia and the diocesan Curiae, and their mutual relations; as well as the procedural rules of ecclesiastical judgments. The examination will take place on January 12 next, 1910, and those who wish to participate must present their application and qualifications for admission at the Chancery of the Tribunal. From the Chancery of the Tribunal, December 13, 1909. L. S. M. Lega, Dean. SECRETARY OF STATE APPOINTMENTS His Holiness, through a communication from the Secretary of State, has deigned to appoint: November 6, 1909. — His Eminence, Cardinal Francesco di Paola Cassetta, as Protector of the Order of the Minim Friars. November 29. — Monsignor Francesco Cherubini, as Under-Secretary of the Sacred Congregation for Religious. The Holy Father, through a communication from the Secretary of State and a Brief, has deigned to appoint: Auxiliary Bishops to the Holy See: October 30, 1909. — Monsignor Uberto Voss, Bishop of Osnabrück. November 20, 1909. — Monsignor Filippo Francesco Nakic, Bishop of Spalato and Macarska.

[*Latin ed. p. 831*]

"Diarium Romanae Curiae". 831. Protonotaries Apostolic, participating in the same manner: 6 November 1909. — Monsignor Emanuele M. Vidal y Bullón, archdeacon of the cathedral and capitular vicar of Osma. 11 November. — Monsignor Giuseppe de Oliveira Lopes, canon of the cathedral and rector of the seminary of Olirida. Domestic Prelates: 29 October 1909. — The Reverend Father Maurizio M. Hasset, parish priest of the cathedral of Harrisburg; — The Reverend Father Tommaso Giuseppe Shahan, rector of the Catholic University of Washington. 22 November 1909. — The Reverend Father Edoardo Ferreira, secretary to the Bishop of Cordoba (Strasbourg). 25 November 1909. — His Holiness, [in accordance with the desire expressed by the regional delegates of the Union, has appointed the Lady Donna Cristina dei Principi Giustiniani-Bandini to preside over its governing council. HONORS. His Holiness, with a note from the Secretariat of

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State and with a Brief, deigned to bestow the following honors: The Order of St. Gregory the Great, civil class, Commander: 29 October 1909. — To Mr. Narciso Hamel, general president of the St. Vincent de Paul Society, in Quebec. 8 November 1909. — To Mr. Teodoro Henner, professor of history at the University of Würzburg; — To Mr. Bernardo Brand, legal advisor to the magistracy of Würzburg. The Order of St. Sylvester, Commander: 10 November 1909. — To Mr. Marco Musa Nassar, architect, in Bethlehem. The Order of St. Gregory the Great, civil class, Knight: 26 October 1909. — To Mr. Giovanni Battista Facon, of the diocese of Rheims. 5 November 1909. — To Mr. Valentino Brifaut, lawyer at the Court of Appeal in Brussels. The Order of St. Sylvester, Knight: 8 November 1909. — To Mr. Guido Gröger, architect, of Vienne. 12 November. — To Mr. Professor Guido Meroni, director of the diocesan newspaper "L'azione cattolica" of Reggio Emilia. 17 November. — To Mr. Giuseppe Rosales y Gutiérrez de Bustillo, of the Philippine Islands.

[*Latin ed. p. 832*]

832 Acta Apostolicae Sedis. - Commentarium Officiale. MAGGIORDOMATO DI SUA SANTITÀ NOMINE

The Holiness of Our Lord, through a letter from His Excellency, the Reverend Monsignor Maggiordomo, has deigned to appoint:

Secret Chamberlain of Sword and Cape, extraordinary: 10 November 1909. — The Most Noble Viscount de Porquier de Lagarrigue, Mary Joseph Daniel, of the diocese of Agen.

Chamberlain of Honor in paonazzo [purple] attire: 27 October 1909. — Monsignor Felice Bevilacqua.

Chamberlain of Honor of Sword and Cape, extraordinary: 10 November 1909. — The Reverend Knight, Joseph Barluzzi, official of the Secretariat of State of His Holiness.

NECROLOGY

15 November 1909. — Monsignor Francesco Mac Cormack, Bishop of Galway and Kilmacduagh.

28 November. — Monsignor Emanuele Schoebel, Bishop of Leitmeritz.

29 November. — Monsignor Tommaso Agostino Hendrik, Bishop of Cebù.

2 December 1909. — Monsignor Pietro Zamburlini, Archbishop of Udine.

6 December — Monsignor Fulberto Petit, Archbishop of Besancon.

[*Latin ed. p. 833*]

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[*Latin ed. p. 835*]

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[*Latin ed. p. 836*]

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[*Latin ed. p. 837*]

In chronological order. YEAR MONTH DAY 1908 June 29. Page 837. CHAPTER IV. – Concerning the hours and discipline of the Offices. . . . 41 49 46 48 CHAPTER VIII. – Concerning the ministers of expeditions. CHAPTER IX. – Concerning procurators or agents. Section I. – Concerning particular and private procurators. Section II. – Concerning public and legitimate procurators. CHAPTER X. – Concerning the manner of approaching the Offices of the Holy See and generally dealing with them. Section I. – For private individuals. CHAPTER XI. – Concerning taxation and procurations. CHAPTER XI. – Temporary dispositions. PART TWO. . . . 49 . . . . 53 . . . . 55 57 Special Regulations. . . . CHAPTER I. – Concerning the scope of competence of each Office. . . . CHAPTER II. – Concerning those matters reserved to the Full Congregation. . . . CHAPTER III. – Concerning the manner of treating matters not strictly pertaining to judicial proceedings. Article I. – When matters concerning indulgences are involved. . . . Article II. – When matters concerning the order, discipline, and administration are involved. CHAPTER IV. – Concerning the days on which the assembly of Cardinals is convened and

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the manner of proceeding in the Full Congregation. 59 61 62 . . . . 65 . . . . CHAPTER V. – Concerning reports to be made to the Supreme Pontiff. CHAPTER VI. – Concerning the duties of various officials. 69 70 CHAPTER VII. – Concerning the individual Sacred Congregations. . . . 78 . . . . . 81 . . . . . 85 . . . . . 93 . . . . . Article V. – The Congregation for Religious. . . . Article VI. – The Congregation for the Propagation of the Faith. . . . 96 97 98 Article VIII. – The Congregation of Sacred Rites.

[*Latin ed. p. 838*]

Index of Documents, 838, Month and Day, Article IX. - Congregation of Ceremonies. . . . . Article X. - Congregation for Extraordinary Church Affairs. Article XI. - Congregation for Studies. CHAPTER VIII. - Concerning the Individual Tribunals. Article I. - The Sacred Penitentiary. Article II. - The Sacred Roman Rota and the Apostolic Signatura. CHAPTER IX. - Concerning the Individual Offices. Article I. - The Apostolic Chancery. Article II. - The Apostolic Datary. . . . Article III. - The Apostolic Camera, the Secretariat of State, the Secretariat for Briefs to Princes and Latin Letters. APPENDIX. - Instructions concerning the method of referring matters to the tables and the dispatch of writings. Index of Prefects and Officials in the Holy Congregations, Tribunals, and Offices of the Roman Curia. From the Secretariat of State. Notice, Constitution "Promulgandi," concerning the promulgation of laws and the publication of acts of the Holy See. June, September, II. - LETTERS, 11, 18, 19, 27, October, 16, 31, November, 27, APOSTOLIC. The ancient royal archconfraternity of Matritensis, of the Blessed Virgin Mary, adorned with the title of pontifical, is established. To the Bishop of Nola, the faculty is granted to transfer the body of Saint Paulinus, Bishop, and his feast is raised to the rank of a minor double in the entire Church. The diocese of Neo-Westminster is erected into an archdiocese, to be called Vancouverian. . . . A new apostolic vicariate is erected, to be called Temiskamingue. . . . The diocese of Rockford is established in the United States of America. The pious congregation of Matritensis of our Lady of the Paloma is granted a plenary indulgence as often as desired. A plenary indulgence is granted to those who recite the prayer to repel the attacks of heretics. . . . The church of Saint Lawrence in Lucina, in the city of Rome, is raised to the dignity of a minor basilica.

[*Latin ed. p. 839*]

In chronological order. 839. In the year 1909, in the month of February, a plenary indulgence is granted for the annual celebration of the feast of Saint John Baptist de la Salle by the Brothers of the Christian Schools. The metropolitan Church of Lanciano is raised to the title of minor basilica. Indulgences are granted to the pious work for the preservation and protection of the faith, canonically erected in Madrid, Spain. 18. The Apostolic

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Prefecture of Basuto-Land in southern Africa is erected as an Apostolic Vicariate. 12. The parishes of Saint Mary in the Broad Street, Saint Marcellus, and Saints Quiricus and Julitta are extinguished, and the parishes of Saint Mary from the very beginning of the Immaculate Conception and Saint John Berchmans outside the walls are instituted. 11. The Venerable Joan of Arc, called of Orleans, is declared Blessed. The Church of Saint Mary of the Angels at the Porziuncula is declared a patriarchal basilica and a papal chapel, with its privileges and rights recognized and extended. The Venerable Francis of Capillas, a professed priest of the Order of Preachers, and others, are declared Blessed. The Venerable John Eudes, an apostolic missionary, founder of the Congregation of Jesus and Mary and of the Order of the Blessed Virgin Mary of Charity, is declared Blessed. 15. A plenary indulgence is granted to the pious work of Saint John Baptist de la Salle, from the junior novices, among the Brothers of the Christian Schools. The abbey of Saint Maur in France is suppressed, and a new Saint Maur is erected in the diocese of Luxembourg, with all its rights and privileges transferred to it. The Pontifical Biblical Institute is erected in the City. Laws for governing the Pontifical Biblical Institute. Indulgences are granted to the pious work of the Holy Hour of Perpetual Adoration of Gethsemani in the city of Toulouse. 20. Blessed Joseph Oriol is added to the list of the saints in Heaven. Blessed Clement Maria Hofbauer, a professed priest of the Congregation of the Most Holy Redeemer, is added to the list of the saints in Heaven. 637. 25. The Church of Saint Justina, virgin and martyr, in the city of Padua, is raised to the dignity of a minor basilica. 573. March. April. May. June.

[*Latin ed. p. 840*]

Index of Documents:

840, July 1st; 12, August 31st; ii, September 12th; 17, September 23rd; 8, October 17th; 4, October 7th; November.

An indulgence is granted to those who recite the prayer in honor of the Most Holy Sacrament.

The Superior General of the Congregation of the Mission, for the time being, declares the General Director of the Sodality of the Immaculate Conception, by sacred coin.

An indulgence is granted to priests who are members of the Reparation of the Priesthood, renewing their offering in the Mass.

A mission in Kenya, in eastern Africa, is established as an Apostolic Vicariate.

The Sodality of the Infant Jesus, Bethlehem, established among the Brothers of the Christian Schools, is declared an archsodality, with the faculty of aggregating.

The Confraternity of the Immaculate Conception and of the Dead in the

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diocese of Ñuscan is decorated with the title of archsodality, in honor of.

Indulgences and the privilege of the altar are granted to the religious institutes of Paris, Versailles, and Toulouse.

The Chapel of the Rosary, near the patriarchal basilica of Saint Mary of the Angels in Portiuncula, concerning the votive Mass.

Privileges of the minor shrines in the Holy Land are granted.

The cathedral church of Constantinople is raised to the dignity of a minor basilica.

The temple of Buenos Aires, of the Blessed Virgin Mary of the Rosary, is raised to the dignity of a minor basilica.

New constitutions of the Order of Friars Minor of Saint Francis, the Capuchins, are approved and confirmed.

The Apostolic Prefecture of the Delta of the Nile is erected as an Apostolic Vicariate.

Certain matters concerning the First Order of Saint Francis are established permanently.

Perpetual indulgences are granted to pious sodalities under the title of the Mission of young people, girls, and fathers and mothers of families, erected or to be erected in the diocese of Gurk.

In Pisa, a theological faculty is established in the diocesan seminary, and the Archbishop for the time being is granted the right to confer doctoral degrees and academic degrees in sacred theology.

[*Latin ed. p. 841*]

In chronological order. APRIL 21st. – Letters. Encyclical letter "Communium rerum," concerning secular festivities in honor of Saint Anselm, Bishop and Doctor of the Church, April 4th. NOVEMBER. – Encyclicals. – Letters. To the Most Reverend Father Ambrosius Agius, Apostolic Legate among the Bishops of the Philippine Islands, concerning the first council held in Manila. To Father Cormier, concerning the great pontifical college of the Order of Preachers. To Father Montagne, concerning the *Commentarium Eevue Thomiste*. To the Archbishop of Hispalis, regarding the episcopal habit. APRIL 13th. To Father Lehodey, concerning the book *Les voies de l'oraison mentale*. APRIL 14th. To the members of the Canadian association for prayer, concerning the sacred festivities for the Jubilee of Pope Pius PP. X and the Blessed Virgin Mary of Lourdes. APRIL 19th. To the Bishops of the Republic of Colombia, concerning the solemnly held gathering. APRIL 20th. To Father Kuhn, concerning the work presented on the history of Christian art. APRIL 21st. To Father Muff, concerning the collection of books for fostering piety. To the Bishop of Tarb, concerning the sacred festivities for the town of Lourdes in honor of the Blessed Virgin Mary. To Conrad Bush, Bishop of Spira, concerning modernism. To Joseph Cardinal Francica-Nava, Archbishop of Catania, concerning the Sicilian

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earthquake. To Henry Oster, director of the pious association of the Holy Infant Jesus, regarding the annual report. APRIL 19th. To F. Calon, president of the Parisian association of Saint Vincent de Paul, concerning the growth of that society. APRIL 20th. To Count Keller, concerning the conferring of honors upon Joan of Arc. APRIL 7th. To Stanislaus, Bishop of Aurelianum, concerning the preparations for the sacred festivities of Joan of Arc.

[*Latin ed. p. 842*]

Index of documents: "IN THE YEAR 1909, MARCH." "ON THE DAY" "19" "APRIL" "2" "12" "17" "19" "27" "30" "MAY" "To Charles Korz, President, and to the Supreme Council of the Central Association of German Catholics in the United States... To Reverend Father John Baptist Ferreres, S.J., concerning the published works of Father Gury, revised and augmented. To the directors, deans, and students of the Catholic University of Isola. To Reverend Father Raymond Velasquez, Rector, and the deans of the University of Studies, Manila, from St. Thomas. To Reverend Father Jacob Poletto, Apostolic Protonotary and Dean, concerning the work entitled *La Sacra Scrittura nelle opere e nel pensiero di Dante Alighieri*. To Reverend Father Bishop of Santander, on the occasion of the twentieth anniversary of his episcopate. To Reverend Father Nicholas Dal-Gal, O.F.M., concerning the upcoming meeting of the Franciscan Tertiaries of Venice. To Reverend Father Renato Graffin, Prelate of the Pontifical House, concerning the French society for the abolition of slavery. To Reverend Father Anselm Sansoni, Bishop of Cephalu, concerning the upcoming diocesan meeting in honor of the Most Holy Eucharist. To Reverend Father William O'Connell, Archbishop of Boston, concerning the weekly publication *The Pilot*. To the directors, deans, and students of the Catholic University of Leuven. To Reverend Father Dionysius Schüler, Minister General of the Order of Friars Minor, on the occasion of the seven hundredth anniversary of the founding of the Order. To Reverend Father Aemilian Manacorda, Bishop of Fossano, on the completion of fifty years of priesthood. To Reverend Father Aloysius Pellizzo, Bishop of Padua, concerning the coronation, in the name of the Supreme Pontiff, of the image of the Blessed Virgin Mary of Constantinople. To Reverend Father Cyril VIII, Patriarch of Antioch, concerning the upcoming synod of the Melkite Greeks. To the Archbishop of Bamberg and other Bishops of Bavaria, concerning the episcopal meeting held in Frieising.

[*Latin ed. p. 843*]

In chronological order: YEAR MONTH DAY 1909 May 21, 24 June 14, 17 June 29 July August September 11 To the Archbishop of Modena and other Bishops of the Emilia region, concerning the recently concluded annual meeting. To the Most Reverend Doctor Stanislaus Touchet, Bishop of Orleans, concerning the happily completed sacred solemnities of Blessed Joan

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of Arc of Orleans. To the Most Reverend Doctor Thomas Kennedy, titular Bishop of Adrianople, rector of the college of the United States of North America, concerning the fiftieth year since the founding of the college. To the Most Reverend Father Honoratus Del Val, concerning his widely circulated work on Dogmatic Theology. To the Most Reverend Doctor Gustav Joseph Waffelaert, Bishop of Bruges, concerning the published theological meditations translated into French. To the Most Reverend Doctor Desideratus Castelain, Prefect of the Parisian province of the Alphonsian sodality, concerning the volumes presented from the works of Achilles Desurmont. To the Most Reverend Doctor Francis Ciceri, Bishop of Pavia, concerning the celebrated diocesan synod. To the most august and powerful Emperor Mahomet V. To Vincent Cardinal Vannutelli, Apostolic Legate and President of the Eucharistic congress held in Cologne. To Felix Porsch, Doctor of Law, and other distinguished men entrusted with preparing the Catholic congress of Breslau. To Charles Simon and Peter Martin, concerning the newly established society entitled "Manécanterie des petits chanteurs à la Croix de bois." To the Most Reverend Doctor Valerius Laspro, Archbishop of Salerno, on the fiftieth anniversary of his episcopate. To Frederick Brunetti, canon of the Basilica of Saint Mark, prefect of the discipline of Canon Law in the sacred seminary of Venice. To His Eminence Joseph Mary Cardinal Martin de Herrera y de la Iglesia, Archbishop of Santiago de Compostela, on the fiftieth anniversary of his priesthood.

[*Latin ed. p. 844*]

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844. In the month of September, on the 10th; on the 28th; on October, on the 10th; on November, on the 15th; on the 18th; on the 20th; on the 21st; on December, on the 1st; on the 10th.

To the Reverend Father Henry Debout, concerning the works published about Saint Joan of Arc.

To the Most Reverend and Reverend Fathers, John Fidelem Battaglia, titular Archbishop of Cyzicus, and the Bishops of Switzerland, concerning the annual meeting held.

To His Eminence John Cardinal Katschthaler, Archbishop of Salzburg, concerning the founding of the Catholic University of Salzburg.

To the Reverend Father John Cagherò, titular Archbishop of Sebastene, Apostolic Delegate to Saint Joseph of Costa Rica, concerning his major vow in the religious order and the minor jubilee of his episcopate.

To His Eminence Julius Cardinal Boschi, Archbishop of Ferrara and Bishop of Comacchio, and to other Archbishops and Bishops of the region of Flaminia.

To the Reverend Father John Mary Farley, Archbishop of New York, concerning congratulations on the episcopal jubilee of the Supreme Pontiff.

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To the Reverend Father Francis Solieri, director of the college of Bohemian clergy, concerning the 25th anniversary of the founding of the college.

To the Most August and Most Powerful William II, Emperor of Germany and King of Prussia.

To His Eminences George Cardinal Kopp, Bishop of Breslau, and Anthony Cardinal Fischer, Archbishop of Cologne, concerning the congratulations of the Bishops of Germany on the 25th anniversary of the Supreme Pontiff's episcopate.

To His Eminence Peter Cardinal Coullié, Archbishop of Lyons, concerning the congratulations of the prelates of France on the episcopal jubilee of the Supreme Pontiff.

To the Reverend Father Nicholas Audino, Bishop of Mazara del Vallo, concerning the holding of a diocesan synod.

To the Reverend Father Aloysius Philip Ortiz y Gutiérrez, Bishop of Zamora, concerning the fiftieth anniversary of his consecration.

To the Reverend Father John Muñoz y Herrera, Bishop of Málaga, concerning the fiftieth anniversary of his priesthood, and the celebration of a diocesan synod.

To the Reverend Father Frederick Bonnet, Bishop of Viviers, concerning the fiftieth year of his priesthood.

[*Latin ed. p. 845*]

In chronological order. YEAR MONTH DAY 1909 December 15 PAGE. To the Most Reverend Joseph Cardinal Vives, Prefect of the Sacred Congregation of Religious, concerning the title of the Brothers Minor. MOTU PROPRIO. May 15. The assembly of jurists and those acting in the forum, bearing the name of Saint Peter, the Prince of the Apostles, regarding the establishment of the congregation of Clerics Regular, commonly known as Theatines. VI. 1908 December 1. 1909 March. April 16. May 19. May 20. June 13. July 4. November 18. 20. - SERMONS. Received from the Holy Father, after the decrees of beatification of the Venerable Joanna de Arc and others Servants of God. Received from the Holy Father, Pope Pius X, for the pilgrims of Belgium. To Paul Calon, the general president of the Society of Saint Vincent de Paul, and other pilgrims of Galliae. To the Reverend Father, the Bishop of Aurelianum, and the pilgrims of Galliae. To the Bishops of Galliae. Received from Pope Pius X for the young men united in the Catholic Universities, after the second convention held in Rome. Received from Pope Pius X for the Bishops of America septentrionalis and for the students of the Pontifical College of that region in the City, on the occasion of the fiftieth anniversary from its founding. Received from Pope Pius X for the Extraordinary Legation of the Turkish Empire. Received from the Holy Father, Pope Pius X, for the pilgrims of Galliae. VII. May 8. - HOMILY.

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Delivered by His Holiness, Pope Pius X, during the sacred solemnity, after the blessed men, Joseph Oriol and Clement Maria Hofbauer, were enrolled in the album of the saints.

[*Latin ed. p. 846*]

Index of Documents 846... IN THE MONTH OF... DAY... - ACTS OF THE SACRED CONGREGATIONS I. - SACRED CONGREGATION OF THE HOLY OFFICE. November 24, December 10, January 14, March 13, April 18, May 6, May 27, July 1. Concerning the granting of an indulgence for reciting three Masses of the Nativity of Our Lord in chapels of Religious and others. An indulgence of 300 days is granted each time the recitation is performed, for a prayer offered to the Most Sacred Heart of Jesus. A plenary indulgence is granted for 12 Saturdays preceding the feast of the Blessed Virgin Mary Immaculate. An indulgence is granted for prayer in honor of Saint Paul the Apostle. The visitation of churches is changed for those living in common. Concerning the use of inserting coins into the crowns of the Blessed Virgin Mary, in place of larger beads. Concerning the blessing of the coins of the Infant Jesus, and the indulgences attached to them. An indulgence is granted to those who kiss the ring of Cardinals and Bishops. An indulgence is attached to a certain prayer recited before the Most Holy Sacrament. An indulgence is attached to a certain invocation for the relief of the dead. A decree whereby the priest Romulus Murri is excommunicated specifically and personally, and declared to be avoided. A decree whereby to each priest is granted the faculty of imparting the apostolic blessing to religious women at the point of death. A decree concerning the title of Apostolic Missionary and the faculties granted to such missionaries. Indulgences and Faculties which, together with the title of Apostolic Missionary, are granted by the Sacred Congregation of the Holy Office. Indulgences are granted to those who perform, with devotion, the exercises for a week through the holy actions of Gracias. Indulgences are granted to those who recite a prayer for the conversion of the Empire of Sinensis and of Mongolia. An indulgence is attached to a certain little prayer to Jesus. An indulgence is granted to those who recite a certain prayer for the conversion of the Empire of Iaponensis.

[*Latin ed. p. 847*]

In chronological order. 847 YEAR MONTH DAY PAGE. 1909 August 20 » September 6. A pious Archisodalitas, canonically erected, dedicated to the perpetual and universal daily adoration of the Most Holy Sacrament in the parish church of St. Thomas in Augsburg, and granted by the Roman Pontiffs. . . . . • 6 7 6 Concerning a dispensation from occult irregularity in matters of conscience. SUMMARY OF INDULGENCES. II. - SACRED CONSISTORIAL CONGREGATION. 1908 November 12. DOUBTS OF COMPETENCE of the Most Holy Congregation. »

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» 25 LETTERS to Archbishops, Bishops, and other Ordinary pastors, concerning the transmission of documents to the Holy See. Decree by which Bishops are summoned to attend Consistories before the feast of the Ascension of Our Lord Jesus Christ. NOTIFICATION from the Prefect of the Apostolic Ceremonies. ROMA. Concerning the remission of causes from the Sacred Congregations. 148 211 231 211 » February 27 » March 15 » » 16 » May 27 » June 3 » » 22. A doubt concerning the faculty of dispensing priests from irregularity or from the title of sacred ordination. . . . PLOCK. Concerning the division. The parishes of Klonkov and Wysega are separated and attributed to the diocese of Augsburg and the diocese of Plock. VALENTIN, in Spain. Concerning the erection into a collegiate church. The parish church of St. Mary, assumed into heaven, in the city of Setabis, is raised to the dignity of a collegiate church. 251 278 279 SENOGALLIEN. Concerning the right to nominate students to certain free places in the Seminary. ROMA. Doubts concerning the competence to judge and the right. 514 515 » July 7 » » 00. In France. Decree by which the episcopal titles of Lascurrensis and Oloronensis are added to the church of Bayonne. ADRIEN. Decree by which the episcopal curia of Atri is transferred to the city of Rodigium, and there it is established. BAYONNE. 545 764 ROMA. Concerning competence regarding ecclesiastical compositions. 577

[*Latin ed. p. 848*]

Index documentorum 848 ANNO MENSE DIE 1909 Iulii 20 PAG. QUEBECEN, et NICOLETEN. Decree by which a certain portion of the territory of the diocese of Nicolet is assigned to the archdiocese. 622 » » » 22 28 » » 29 » Sept. 20 Decree concerning the use of the Siwan language in the sacred liturgy. ROMANA. Concerning the age of Auditors of the Sacred Rota. ROMANA. Concerning certain colleges dependent on the Sacred Congregation for the Propagation of the Faith, before the Constitution *Sapienti consilio*. The city of Adriensis with its suburb is placed under a general, local, and personal interdict, due to the sacrilegious aggression committed against the Bishop of Adriensis. 577 623 678 765 » Oct. 31 VERCELLEN. A college of six boy singers is established in the metropolitan basilica of Vercelli. 791 » Dec. » » 9 ROMANA. Concerning the competence of the Sacred Congregation of the Council regarding confraternities and pious unions, after the Council. 814 9 ROMANA. Concerning the competence of the Sacred Congregation for the Propagation of the Faith regarding certain missionary societies. - SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. » Jan. 29 VENETIARUM et aliarum. Declaration concerning the granting of matrimonial dispensations for reasons of impediment. 214 » Maii 14 PARMEN, et aliarum. Concerning the faculty of dispensing from matrimonial impediments due to the imminent danger of death. 468 » Iun. 18 ROMANA et aliarum. Doubts concerning the decree regarding the

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betrothed. 516 » Aug. 15 FRIBURG-EN. Doubt concerning the conferral of the Holy Orders outside of the proper times, and without observing the prescribed intervals, to those who are not members. 656 » » 16 Concerning the faculty of dispensing from matrimonial impediments due to the imminent danger of death. VENETIAÍIUM. » IV. - SACRED CONGREGATION OF THE COUNCIL. 1908 Dec. 12 CLAVAREN. Pensions. The pension is reduced to half. 215

[*Latin ed. p. 849*]

849. Chronologically arranged. YEAR MONTH DAY 1908 December n 1909 February m ″ ″ April ″ ″ ″ May ″ ″ ″ July ″ ″ ″ September ″ June ″ August ″ PAPIEŃ VIGLEVANEN. Regarding the reduction of burdens. A reduction of burdens is granted due to the diminution of public revenues. BARCINONA. Regarding jubilees. A privilege of jubilee is granted to the dean for the time being of the college of Saints Justus and Pastor, after continuous and laudable service for 40 years. VICARIATUS AFRICAE MERIDIONALIS. Regarding precedence. In the assembly of Apostolic Vicars of Southern Africa, precedence pertains to the one who is older in the office of Vicar. THELESINA or CERRETANA. Regarding the expenses of the cult. Concerning the expenses of the cult in the cathedral church of Cerretana. HIEROSOLYMITANA and others. Regarding the suppression of feast days, abstinence, and fasting. PAMPILONA. Regarding the portion to be given to the filial church, in proportion to the inhabitants, from two mother churches. REMO N DEN. Regarding irregularities. A dispensation is granted to a priest, due to the amputation of a limb [irregular]. NULLIUS CLUNIEN. Regarding Masses for the people. Concerning the application of the Mass for the people, with regard to the clergy of Castrum in Spain. BUSCODUCEN. Regarding doubts. Concerning the fast to be observed the day before the consecration of a church. PLATIEN. Regarding taxes. Concerning the parish attestations granted to the faithful of the diocese of Fano-Fossombrone-Cagli-Pergola in the United States. TROPIEN, regarding rights and privileges. Regarding the right of patronage of the church of Saint Mary Major, regarding the right of precedence of the parish priests of the same church in sacred functions, and regarding funerals. 7. Decree. Regarding the clergy who are going to America and the Philippine Islands. 9. Regarding abstinence from meat on the eve of the Annunciation of the Blessed Virgin Mary, which occurs on the fifth day of the week in the week of the Last Supper. MALACITANA. Regarding the competition for the granting of a doctorate. The election is confirmed for the granting of a doctorate, favoring a priest from outside of Spain who holds a doctoral degree. BELLOVACEN. Regarding the legatees of pious causes. Regarding

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the obligation to inform the Bishop about the legates for pious causes.

[*Latin ed. p. 850*]

Index of Documents 850, Year 1909, Month August, Day 7.

August 7, 1909: Second Mass Alms. It is granted for seven years that traveling priests shall leave the alms of the Second Mass to the Bishop of Breda for pious causes in SENOGALLIEN. Concerning the right of burial. Regarding the right of burial and emoluments between the parish priest of Belvedere Ostrense and the Lateran Palace of Saint Mary of Mercy. Appendix. Doubts concerning the decree on betrothals and marriage, BREDANEN.

V. - SACRED CONGREGATION FOR RELIGIOUS ORDERS.

November 1909, January, February, June, July, September.

Decree concerning the investigation regarding Orders and Religious Institutes of men, 19.

Order of the Friars Minor. Concerning the examination of the will of individual nuns before the solemn taking of vows.

29. Decree by which the constitutions of the Congregation of Missionaries of La Salette are approved for ten years.

2. Decree by which the religious missionaries of Mariannhill are established as a special congregation.

15. Decree by which special clauses are added to the secularization indulgence, to be granted henceforth to religious men.

30. Instruction concerning the duties and economic obligations to be undertaken by religious families.

Doubts. Concerning the nullity of the solemn profession and its effects, emitted by some nuns, without the three years of simple vows having elapsed, due to ignorance of the decree of Perpensis.

1. Decree. Concerning certain candidates not to be admitted into religious families.

7. Declarations concerning article six of the decree, greatly amended, published on November 4, 1893.

21.

VI. - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

July 7.

Decree by which the Apostolic Prefecture under the title of Magni Namaqualand is established.

Decree by which four districts are added to the Apostolic Vicariate of

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Fluminis Orange.

[*Latin ed. p. 851*]

In chronological order. YEAR MONTH DAY 1909 August 6, page 851. Decree by which the constitutions of the Armenian Monks of Mechithar are approved from that time forward. 704 VII. - SACRED CONGREGATION OF THE INDEX. January-July 4, 5. Decree concerning the prohibition of certain books. Decree by which certain books are prohibited. 157 554 VIII. - SACRED CONGREGATION FOR RITES. Concerning the manner of acting when singing hymns before the Most Holy Sacrament. 1908 November. 6. VICARIATE APOSTOLIC OF HONG-KONG. 6. ANDRIEN. Concerning the consecration of an altar that stands by itself and one that is joined to [another]. 13. COMPOSTELLANA. 13. CONCORDIEN. Concerning fixed altars with a table made of several slabs, supported by four columns. Concerning the use of certain instruments made of stone, or with a central stone containing relics. 251 252 20. COMPOSTELLANA. The bodies of priests may be clothed. 253 27. ROMANA. Concerning the tending of the lamps of the Most Holy Sacrament. 159 27. Instruction for editors of liturgical books. December 4. 9. 9. 9. 13. 13. MONIALIUM CONCEPTIONIS. Concerning the reading for the current feast, the verses for Vespers and Lauds, and the antiphon for Vespers in the Office of the Blessed Virgin Mary, granted to the Conceptionist nuns. Decree concerning the establishment of a particular congregation for dealing with matters of lesser importance concerning the Servants of God. LUGDUNEN. Decree concerning the introduction of the cause for beatification of the Venerable Claudius Colin. MECHLINIEN. Decree concerning the confirmation of the cult of the Venerable John Rusbroeck. AURELIANEN. Decree concerning the approval of the miracles of the Venerable Joan of Arc. BAIOCEN. Decree concerning the process for the beatification of the Venerable John Eudes. 253 160 161 164 167 169

[*Latin ed. p. 852*]

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